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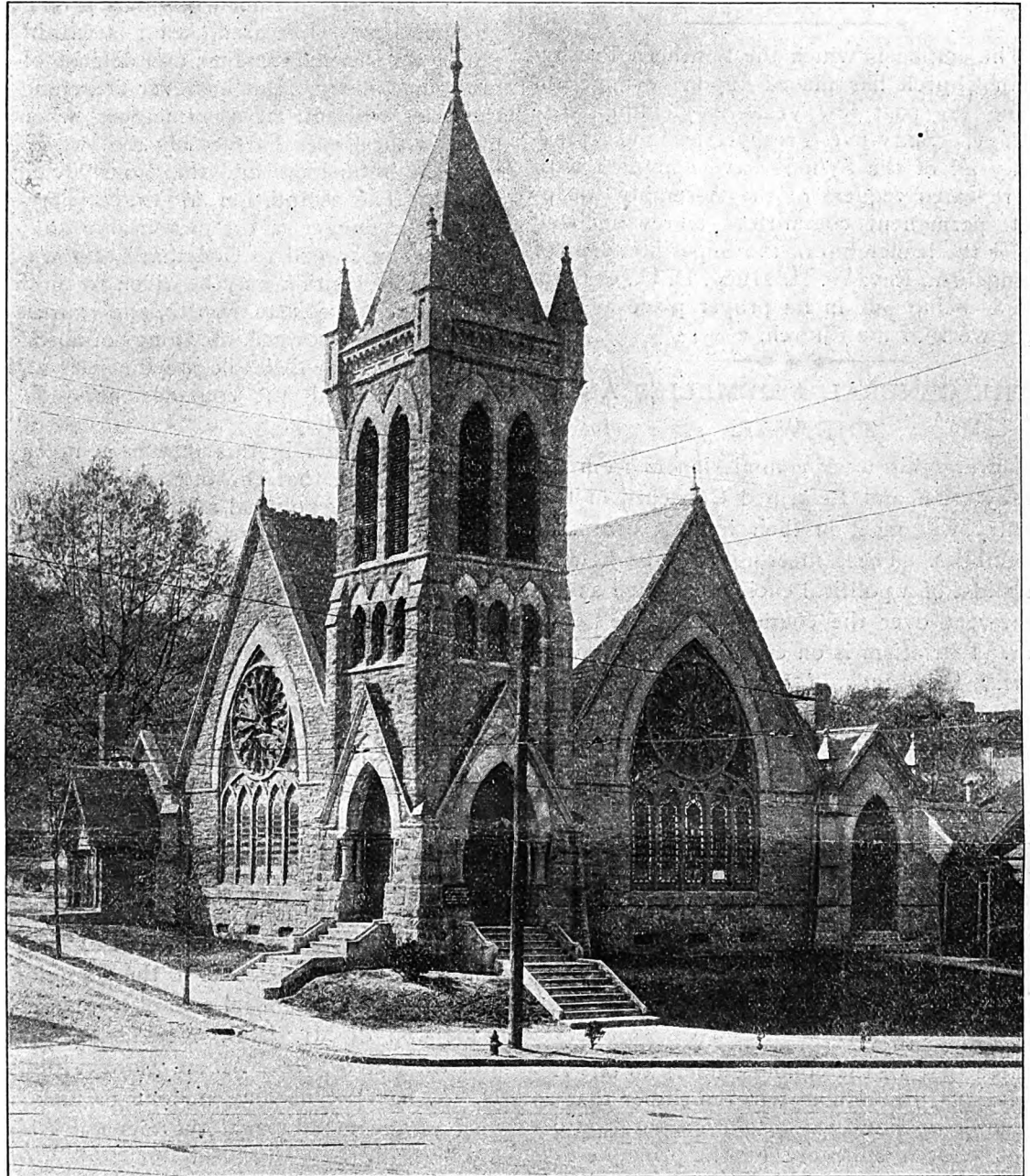
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Contents of this Number.

EDITORIAL.	
Editorial Notes.....	1
Death of Rev. Kenneth A. McLeod.....	1
The General Assemblies and the War.....	2
The Fifty-Seventh General Assembly In Session at Birmingham, Ala.....	2
Doctrinal Laxness In the Northern Presbyterian Church.....	2
PUBLICATION AND SABBATH SCHOOL WORK. Annual Report of Executive Committee.....	
	7
FOREIGN MISSIONS. Annual Report of Executive Committee.....	
	10
THE SUNDAY SCHOOL.	
The Holy Spirit and His Work, Dr. E. P. Mickel, Ga.....	9
MID-WEEK PRAYER MEETING.	
Unity In Christ, Dr. J. M. Vander Meulen, Ky.....	8
YOUNG PEOPLE'S SOCIETIES.	
Financing the Kingdom, Dr. Wm. M. Anderson, Texas.....	8
ARTICLES.	
The Fathers and the Children, Dr. Peyton H. Hoge, Ky.....	3
Pioneer Presbyterians In Birmingham, Dr. E. H. Sholl, Ala.....	5
A Little Journey Through the Birmingham District.....	6
Birmingham from an Industrial Standpoint... Our Foreign Mission Work, Dr. James I. Vance, Tenn.....	6
	11
Christian Militarism, Rev. Willis Thompson, Tenn.....	11
Evangelistic Report of Dr. J. Ernest Thacker. Commencement at Union Seminary, Richmond, Va.....	12
History of South Highlands Presbyterian Church, Birmingham, Ala., J. K. Brochman, Ala.....	12
	15
Christian Endeavor Tithing Week.....	24
VERSE.	
Why He Takes Them.....	7
The Whiner.....Helen Tompkins..	16
In a Kindergarten.....Emilie Poulsson..	17
The Greedy Fox.....	19
RELIGIOUS NEWS.	
Our Own Church.....	12, 13, 14
PRESBYTERIES.	
Eastern Texas.....	21
Fayetteville.....	21
Florida.....	22
Macon.....	21
Norfolk.....	21
Piedmont.....	21
Roanoke.....	22
St. Johns.....	22
St. Louis.....	21
Upper Missouri.....	21
Winchester.....	22
HOME CIRCLE.	
The Boyhood of Martin Luther.—A Story of Two Men.....	16, 17
Our Little Ones.—Our Young Folks.—Letters.	17
Children's Hour.—The Innocent Robber.....	19
STORY AND INCIDENT.	
Andy, the Sheep Herder.....	20
MARRIED AND DIED.	
	28
CURRENT EVENTS.	
	23, 24



South Highlands Presbyterian Church, Birmingham, Ala., Where the General Assembly is in Session.

EDITORIAL NOTES.

The Foreign Mission work of the Southern Presbyterian Church during the past year was one of unusual effectiveness as shown by the report of the Executive Committee, an abstract of which is published on page 10 of this issue. We regret that lack of space prevents our giving the report in full. Any person who desires to read the entire report may secure a copy by addressing the Executive Committee of Foreign Missions, 216 Union Street, Nashville, Tennessee. There is occasion for profound gratitude to God that the gifts from living donors to Foreign Missions during the past year exceeded those of any other year with the exception of 1913, when special effort was made to pay the debt.

Efficiency in Sunday school work is the goal toward which our Church is striving. Marked progress has been made during the past year in this department. The report of the Executive Committee of Publication and Sabbath School Work, published on page 7, affords an excellent opportunity to understand the varied work of this important committee. The business connected with the publication of Sunday school literature and the providing of high-grade helps on the Sunday school lesson, are features of the excel-

lent work done by the Executive Secretary, Mr. R. E. Magill. The General Superintendent of Sunday School Work, Rev. Gilbert Glass, D. D., who entered upon his work last summer, is winning for himself a worthy place in the esteem and confidence of all Sunday school workers. Plans for enlargement and increase in efficiency have been made. Among others is the special summer conference for young people to be held at Montreat.

Rev. Kenneth A. McLeod died at his home in Fayetteville, North Carolina, April 30, after an illness extending over several months. Mr. McLeod was born in Richmond county, North Carolina, in 1858. He was a graduate of Davidson College and of Union Theological Seminary in Virginia, graduating at the latter institution with the class of 1889. He was ordained by Fayetteville Presbytery in August, 1889, and labored during all his ministry in the Synod of North Carolina. He served the Pee Dee and Sharon churches until 1893, when he became pastor of a group of churches including Jonesboro, St. Andrews, Salem and other points. He remained with this group of churches until 1908 when he became pastor at Cornelius. His last pastorate was at Cotton. He was a faithful, consecrated preacher of the Word.

Our blessed Saviour is the unchangeable Christ. He is able and willing to cure distress and to comfort sorrow today, just as He did when He walked on earth among men. There is not a burden that we bear nor a sorrow that we experience that Jesus cannot take away if we will come to Him. He is our very present help in time of need.

Mid-Week Prayer Meeting

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

UNITY IN CHRIST.

Topic for Wednesday, May 23, 1917.

Suggested Scripture: Ephesians 4:13-16.

This passage is dominated by Paul's favorite figure throughout this Epistle, expressed in chapter 1, verse 23, in which he directly says that the Church is the body of which Christ is the Head.

We do not know what first suggested this figure of the Church to the apostle. But we may venture a guess. In the city of Ephesus, to the Christians of which, in part at least, this Epistle was addressed, was the splendid marble temple of Diana, one of "the seven wonders of the world." The famous architect, who had designed this temple, had had another and still grander project in mind which he never carried out, but which must have been known throughout all Ephesus and must have occasioned a great deal of talk and admiration. He had asked for permission, so William Burnet Wright tells us, "to hew Mount Athos across the sea into a colossal statue of Alexander which should represent him holding in his right hand a city large enough for ten thousand inhabitants, and in his left hand a lake into which all the streams of the mountain should be gathered."

Paul may have heard of this project, could hardly but have heard of it. And it may be this which suggested to him the Church as the gigantic moral and spiritual Body of the Glorified Jesus. The famous architect of the Temple of Diana and of other famous achievements, such as the city of Alexandria and of its Pharos, had failed to accomplish his project of the colossal figure of a man hewn out of Mount Athos. But such a colossal moral and spiritual Body would be wrought out of the world through the coming ages by God for His Christ.

And this would be none other than the Church. It could not be done in a short while. A body commensurate with the great Head would take time. But that time would come. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we be no more children." It would require long years of growth.

Now such growth involves three things.

I. A Question of Size.

It involves first of all a question of size. Jesus Himself directed us to the thought of the future size of His Church and Kingdom. He said it was like the mustard seed which should grow until "it shooteth out great branches," and "becometh greater than all herbs." He spoke of "other sheep" which He had which were "not of this fold," but which had also to be brought in. And He said that men should come from the east and from the west, many of them, and should sit down in the Kingdom.

This, then, is the first thing, we have to bear in mind that Christ, as the great Head of the Church, will not have a Body commensurate with His dignity and glory unless it is a colossal one.

"Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

It must be "the measure of the stature of the fulness of Christ." And not till then will its unity be accomplished and complete. For this is to be no meagre unity like the sounding of a single note or the upspringing of a single shoot. It is to be the unity of a great symphony, a "Hallelujah Chorus," or like that of a wide spreading fruit tree, perhaps better, that of a whole orchard with many manner of fruit. So we need to add to that variety the contribution not only of the Occident but of the Orient, not merely of the Anglo-Saxon or white race, but of the Japanese and Chinese, of every other people of the sun even to the smallest and remotest isles, if the Body of Christ is to attain its unity. Otherwise it would be as a mutilated body with some of its features gone. Even the smallest lacking would be, as in the human body, a disfigurement.

So the attainment of this unity is first of all a question of size.

II. A Question of Proportion.

But if this growth into the unity of Christ is first of all a question of size, it is secondly a question of proportion.

In Donaldson's book on "The Growth of the Brain" there is a figure of a child and the figure of a man side by side drawn to the same height but drawn to scale. It is at once evident that, in spite of Dryden's well known lines, a man is not a mere full grown child. That a child shall grow to be a man something more is needed than merely that it shall grow bigger. The proportions must be different. Paul puts it: "Till we all come unto a perfect man." That matter was well understood and emphasized in the Greek world to which the apostle was writing. The city of Ephesus was in a very true sense the home of those three famous

painters of the ancient world, Parrhasius, Zeuxis, and Apelles. It contained also the works of the great sculptor Praxiteles. They understood well that real unity of body meant true proportion and perfection of form.

So the Church must grow not merely in quantity but in quality. Paul speaks here of "growing up into Him in all things," without specifying just what these things are, but there are two he seems to single out in the thirteenth verse. One is knowledge of the Son of God and the other is faith. He mentions also in the fifteenth verse the "speaking the truth in love." One knows now something of the growing pains the young Church went through, not only now but after Paul's day, in its imperfect "knowledge of the Son of God." All the first controversies were about that. They were finally settled. And so far as that is concerned the Church is grown up. "Speaking the truth in love" seems to enjoin the lesson of tolerance. And there was a time, too, when in that regard, the Church "spoke as a child." But we are outgrowing intolerance, too. Let us hope that through the influence of God's Spirit the Church will grow not only in size but in proportion "unto a perfect man, unto the measure of the stature of the fulness of Christ;" that He may some day "present it to Himself a glorious Church, not having spot, or wrinkle or any such thing."

What every church should strive for is not merely to be as big as possible but to be as well balanced as possible, to "grow up in all things," and to keep these things in just the proportion Christ would want them. And that is the ideal which every Christian should set for himself. He ought to grow larger and in those exact proportions which Christ approved. If one should ask the average man what are the proportions of manhood as he strives after them, he would perhaps put the elements in this order: Intellect, first; love, second; conscience, third; religion, fourth. According to this measure of the fulness of Christ the average man is stood on his head.

III. The Organizing Principle.

We might as well call it the unifying principle save for the fact that in an organism the unifying principle is and must be the organizing principle. That organizing principle in Christ's Body, the Church, is the great Head Himself. It is Christ.

1. He is first of all the organizing principle in its growth and development. It has been a problem for philosophy from the ancient days on to say what is the organizing principle of an organism. Once it was thought that in the egg of the chick a miniature chicken existed and growth and development consisted merely in the increase of the size. The same was true of the acorn and the oak, and of the human body. Now science tells us that the egg of the chick and of every animal organism, and the seed of the plant is an undifferentiated mass.

What then is the architectonic principle which develops it and differentiates it into a complex body, like that of man for example? Ancient philosophy was inclined to think that this architectonic principle in man was his soul. It was the architect of his body. Without going into that, we may affirm that the Architect of the Church, who will organize it and bring it to its varied but harmonious and complete unity, is the great Head of the Church. In this He is thwarted by human wills for a time. But He will complete the task and present His Body some day a glorious Body without one warring member in it. It is for us as churches and denominations as well as individuals so to yield ourselves to His will that His triumph may be hastened and His prayer fulfilled: "That they may be one, as we are one."

2. And He is also the unifying principle in the work and activity of His Body. Modern psychology assures us that the co-ordinating centers of the movements of the body lie in the head. What it is the duty of the Church to seek is co-ordination with all the different members of it. There is no surer sign that we are not yet in submission to our Head than our lack of co-ordination with each other. And there is no surer way to become co-ordinated than, forgetting all other things, to draw closer to Him. More and more as the different denominations of Christendom emphasize loyalty to Him as the one great essential besides which all other doctrines are of smaller importance, we shall find that we are becoming what we ought to be, one great army of the Lord moving forward with irresistible might upon the strongholds of sin and unbelief because our great Captain is now having His will with us.

Louisville, Ky.

A VALUABLE ASSET.

There is no more valuable asset in business than politeness, and this is true in almost every section of society. We prefer to trade with a courteous person; we resent a push from a fellow traveler or a shove from the conductor; we choose our friends from those who seem to be kindly disposed toward us; we judge a man by his conduct toward those who serve him. Nevertheless, this reaction is almost involuntary.—Christian Register.

Young People's Societies

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

FINANCING THE KINGDOM.

Topic for the Week Beginning May 27, 1917.

Luke 19:11-26.

(Tenth Legion.)

DAILY READINGS.

M., May 21. God's gold. Ps. 50:1-15.
T., May 22. God's tenth. Mal. 3:7-18.
W., May 23. Systematic giving. 1 Cor. 16:1-9.
T., May 24. Proportionate giving. 2 Cor. 8:7-15.
F., May 25. Liberal giving. 2 Cor. 8:1-6.
S., May 26. Cheerful giving. 2 Cor. 9:1-15.

This passage seems an impressive, simple abstract story from the Great Teacher, for the Gospel throws no light on its connections; but the fact that we can from contemporary secular history not only explain it, but even trace the exact circumstances which suggested it at this very place and time, is one of the many invaluable independent circumstances which enable us to prove from history the absolute truthfulness of these records.

Herod the Great and his son Archelaus had actually gone from Jericho to a "far country," even to Rome, for the express purpose of "receiving a kingdom" from Caesar, and afterwards Antipas did the same thing. The facts would be brought to His mind by the sight of the magnificent palace at Jericho which Archelaus had rebuilt. It is interesting to notice how Jesus uses the passing events to convey to the minds of the people the spiritual lessons He wants to teach them. "Probably if we knew the events of His day more minutely, we should see the origin of many others of the parables."

The lesson of this "Parable of the Pounds" is a much needed lesson in patient waiting and active work. Jesus was always careful to lead His hearers away from false material hopes. It was no doubt spoken to His disciples while on a journey, so we see how He employed the time even while traveling. A comparison of this parable with that of the Talents (Matthew 25) will show the wide diversity between the two.

The spiritual problem and the financial problem are two important problems in the life and work of every church; and they have a balancing effect on each other. If the congregation is making evident spiritual growth, it will be generous and prompt with its offerings to the support of both the current expenses and the benevolent causes. If the people are generous with their gifts, they will be in a state of mind and heart to grow spiritually, and to help forward the cause of religion in their work and wherever need may be found.

The financial side of the work is a very real side. The Church must be supported, houses of worship must be built, workers must be paid, books and literature are needed, and all this is a part of the service of God. The finest building in Jerusalem was the Temple, of which God was the Architect, and God planned for the support of its services by the gifts of the people.

If all this is true, it seems reasonable that God would suggest the plan by which it should "finance the Kingdom." God has given us a plan in the Scriptures which exactly fits the needs of the case, and if the whole Church will follow it, every possible difficulty will be promptly met. "Tithes and Offerings" is God's plan. God did not leave it to each individual Christian, for then there would have been no standard; He did not leave it to the Church to assess as its leaders pleased, for that would have led to hardships and exactions, as in priest-ridden times; He did lay down a principle which should guide the whole matter in fairness and justness to all. He said that they should give tithes of their yearly income, and should make offerings as they were prospered.

The Tithe Law is not an exacting law of a Church, but is a guide to the conscience. It brings with it the promise of God to bring blessing. Those who have tried this plan are convinced of its correctness. The Churches that have adopted it as a guide for their life have found their financial problems solved. Early in the Bible the law is announced, "The tithe is the Lord's." There is no record of its ever having been repealed or changed. It is interesting to note two strong testimonies on this subject.

William E. Gladstone said: "To constitute a moral obligation, it is not necessary that we have a positive command. Probable evidence is binding as well as positive command; nay it constitutes the greatest portion of the subject matter of duty. And therefore a dim view of religious truth entails an obligation to follow it, as real and as valid as that which results from a clear and full comprehension of it."

Dr. A. W. Miller said: "The law of the tithe is binding upon the conscience of the Christian Church, according to the judgment of the fathers and the voice of the Church uncontradicted for more than a thousand years. It is a sad thought that the faith of the Jews and of the heathen should exceed ours. It was a proverb among the Jews, 'Pay tithes and be rich.' The heathen made the same observa-