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When we look back to reconsider, and, if it may be, to recapture for ourselves the primal ideas which Christ came on earth to revivify for men, there is one that seems to stand first of them, perhaps to overshadow them—simplicity, singleness of heart. The single eye, the single heart, those Christ called for; they only could see and know him.—William Holden Hutton.

EDITORIAL NOTES.

One of the blessings that Jesus brought to the world, and one of the lessons that the world finds it hard to learn, is that the road to real greatness lies through service and not through being served. He Himself indicated the animating motive and purpose of His life when He said that He came "not to be ministered unto but to minister." "Love comes and grows through service."

Only the overflow of our lives benefits others. If we regard life as the opportunity to gratify every selfish wish and satisfy every selfish whim, others will soon turn from us and lament our self-centered folly. Jesus put the true law of blessing in this form: "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water." It is these rivers of living water, flowing from our lives, that bring brightness and blessedness into the lives of others.

If we judge ourselves by worldly standards or in comparison with the attainments of those with whom we are associated, we may find some grounds for personal satisfaction and gratification. But if we judge ourselves as God judges, if we measure ourselves by the divine standard, we shall soon learn that all our attainments are far short of the standard set by our Divine Judge. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

It is hard for our finite minds to grasp the assurance given us by the Psalmist that God's way is perfect. And yet no truth in life brings greater peace and content than this. Our finite minds can see but a very small bit of God's way at any one time; perhaps we may not even see any of it at all. In the limitations in which we find ourselves, we shall have to continue to walk with only partial knowledge and limited sight. As the way unfolds, however, step by step, we are assured more and more that God's way for us is perfectly adapted to our nature and needs. This adaptation is as perfect as divine life and wisdom can make it. Even when new trials break upon us, or when new perplexities confront us, or unexpected disappointments come to us, we can still look into God's face and say, "Thou hast led me by a right way." As the Psalmist puts it: "As for God, His way is perfect."

Urgent appeals are going out to ministers from various organizations requesting the preaching of patriotic sermons and the holding of patriotic meetings in connection with church services and sessions of Sunday schools. The International Sunday School Association has asked that Sunday, July 1, be designated as "Patriotic Sunday" in all the 150,000 Sunday schools of the United States, having an aggregate membership of 18,000,000 persons. One object of such a service is to aid in Red Cross work, Y. M. C. A. work and other relief agencies. These are all proper objects of benevolence and enthusiastic assistance and co-operation on the part of all Christians. There is danger, however, that in following out in detail the plans as outlined by the Sunday School Association the historic

position of the Southern Presbyterian Church in reference to the relation of Church and State may be forgotten. While all individual Christians and workers in Sunday schools and churches will be loyally patriotic and will do everything in their power to promote the efficiency of the agencies at work to hasten the successful prosecution of the present war, care should be exercised by pastors and sessions lest they should be led to approve plans that would place the Church in the attitude of infringing upon the duty of the State or meddling with things political.

In these days when the hearts of men are longing for liberty we should not forget the intimate relationship between freedom and truth. Jesus said: "Ye shall know the truth and the truth shall make you free." Only as men know the truth of God will they find true freedom. It is the mission of the Holy Spirit to lead men into all truth. Any attitude of mind that puts the human intelligence above the authority of the Holy Spirit has denied the truth and will inevitably wander into error. Nothing is so dangerous and so insidious as the deceitfulness of Satan, who tempts us to put our own opinions above the authority of God's Word.

There is general rejoicing throughout the homes that have furnished soldiers for the United States army that Congress has provided heavy penalties for any man, partnership or corporation that sells a drink of liquor to an officer or enlisted man while in uniform. A recent order has gone forth to all the component parts of the army that every officer and enlisted man must wear his uniform on all occasions, and civilian dress is strictly prohibited. The law is intended to bar the sale of liquor to the entire military service. The purpose of the legislation, according to its authors, is to give assurance to parents of young men drafted into the army that their boys will not be subject to temptations surrounding the ordinary military camp. The War Department itself takes the position that it will have a good effect upon the men themselves, both physically and morally. The Department of Justice has announced that the law will be rigidly enforced.

Rev. John R. McMullen, pastor of the Presbyterian church at Barnesville, Georgia, died at the Davis-Fischer Sanitarium in Atlanta, Georgia, May 20, after a brief illness. He was born in Danville, Kentucky, in 1865, and was a graduate of Centre College, where his father was professor of theology. He held several pastorates in Texas, Kansas, Missouri and Georgia. At the time of his death he was pastor of the Barnesville, Thomaston and Forsyth churches. Mr. McMullen was an unusually strong preacher and a faithful and energetic pastor. The sympathy of the entire Church will be with his bereaved family.

Rev. L. A. Simpson died at his home, Toccoa, Georgia, May 17. He was a graduate of Davidson College and of Columbia Theological Seminary in South Carolina. He was licensed by the Presbytery of South Carolina in 1879, and ordained in 1880 by the Presbytery of Athens. He was pastor at Clarksville and Toccoa, Georgia, from 1879 to 1897. He also served the churches of Elber-

sung by the congregation with the chorus at the closing of the second, third and fourth parts. The last of these three historic tunes is Luther's grand hymn, "A Mighty Fortress is Our God," suggested by the Forty-sixth Psalm. Luther sang this hymn at Coburg daily in 1530 during the Augsburg Diet. Gustavus Adolphus sang it before the battle of Leipzig in 1631. The Salzburg immigrants adopted it as their traveling hymn in 1732. It has been translated into nearly every known language.

G. Schirmer, New York City. Price, 75 cents net. Book of words without music, \$2.00 a hundred.

Through the Bible Day by Day, A Devotional Commentary by F. B. Meyer. Only with Bible in hand can one get the full enjoyment of this delightful daily reading. After reading the text marked out, then you turn to the illuminating little meditation or commentary by this well known writer, and you have an understanding of the text perhaps clearer than ever before. This is the second volume of the series, and includes Judges to II Chronicles. Each book has an Introduction, an outline by topic, and closes with review questions. Whether used in your daily reading or as furnishing suggestions for a little prayer meeting talk, it will be found useful and instructive.

American Sunday School Union, Philadelphia.

"**Thoroughly Furnished**" is the general title given to the volumes of the New Westminster Standard Course for Teacher Training issued by the Presbyterian Board of Publication, Philadelphia, Pa. The outlines of the course as approved by the Sunday School Council of Evangelical Denominations and the International Sunday School Association provide for three years of forty lessons each. The two booklets already issued cover the first half of the first year's course. They are: "The Pupil," by H. T. J. Coleman, Ph.D., dean of the faculty of Education, Queen's University, Kingston, Ontario; "The Principles of Teaching," by Rev. Robert Wells Veach, D. D., of Philadelphia. Expressions used in Dr. Coleman's volume seem to indicate that the author holds to theories regarding the origin of the race which are not in accord with our Presbyterian Standards. How far he carries his belief in these theories is not clearly apparent. Otherwise the course appears to be the most comprehensive and helpful one that has come under our observation. It is to be hoped the value of the course will not be marred by allowing unsound teachings to creep into it.

The Westminster Press, Philadelphia, Pa., price 15 cents each.

SCHOOL LIFE.

BY ELIZABETH A. GOODWIN.

I sat in the school of sorrow,
The Master was teaching there,
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing His face divine,
So full of the tenderest pity,
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry,
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done!"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching,
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say—
"My child, thou must bear thy burden,
And learn thy task today.

"I may not tell the reason;
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to that weary sorrow;
One look at that face divine
Had given me power to trust Him,
And say, "Thy will, not mine."

And thus I learned my lesson,
Taught by the Master alone;
He only knows the tears I shed,
For He has wept His own.

But from them came a brightness,
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—Selected.

Mid-Week Prayer Meeting

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

UNTO CHILDREN'S CHILDREN.

Topic for Wednesday, June 13, 1917.

Suggested Scripture reading, Psalm 103:17-18.

This meeting is a sort of grandparents' night. And the leader of the meeting might feature that by extending a personal invitation to all grandparents in the church especially to be present and take a part. If he have a history of the church, he might trace the fact of how Christian leadership or usefulness in the local church has in this and that family descended from father to son and grandson.

Most grandparents are fond of their grandchildren. But the Israelites had a special interest in them because the idea of the individual was not so strong in them as it is in us and was merged more than it is with us in their relation to their nation and to their descendants.

The context of the passage selected well illustrates that. The Psalmist has just touched on human mortality and frailty.

"As for man, his days are as grass,
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more."

It is the only minor strain in the psalm and there is in it no indication of the knowledge of individual immortality. But if it was not clear to the psalmist that there would be an immortality for the individual, he found comfort for his heart in the thought that the godly man would find a certain immortality in the loving kindness of God to his children and his children's children. So God's thought of and mercy to him would be continued in God's love to his descendants.

"But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear Him, And His righteousness unto children's children."

In this New Testament day we have the joy and comfort of the thought of both immortalities. We have the assurance of our individual immortality now that Jesus has brought that to light. But that does not in any way annul the immortality which was the comfort of the Old Testament saint, in the lives of our children and children's children and God's loving kindness to them.

There are two thoughts in this passage that we would like to emphasize. The first is: The Covenant; the second, Its Limitations.

I. The Covenant.

One of the sweetest thoughts of the Old Testament—and it is emphasized in the Old Testament more than in the New—is the thought of God's love and friendship to men for the sake of their godly fathers.

It is a promise even to the sinner. When the people of Israel had wandered away from God to serve idols we read (II Kings 13:23): "But the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence as yet."

What a comfort there is in that for every God-fearing father or mother of a wandering boy or girl. And what a tender message there is in it for that boy and girl themselves. Though through all their years they have rejected Christ, God loves them still and cannot give them up because of His friendship for their parents.

Even in our poor human friendships we know something of that loyalty that goes out to unworthy children of worthy parents. Some years ago a run-away boy came to the home of an acquaintance of the present writer. We will call the man Mr. Smith. And we will call the father of the run-away boy Mr. Brown. Brown and Smith had been great friends in the years gone by when they had been neighbors, and, though they were now living in different towns and did not often see each other and were poor correspondents, their friendship and loyalty for each other would continue as long as life. So when Brown's good-for-nothing boy came to Smith's door, Smith took him in. The boy was as unattractive as a boy could well be, surly, uncouth, ungrateful, an ugly vagrant. But Smith could not turn the boy off. The boy needed money and Smith gave it to him. Smith was a teacher and drew a small salary. And because of the money he gave that boy, Smith and his wife could not give each other any Christmas presents that year. But he gave the money, their Christmas money, to the boy and he never regretted it. He could not have done that for the boy who was repugnant to him in every way. But he did it for the sake of the boy's father. Mr. Brown never learned anything about it. Smith never told him. That would have spoiled it. He was glad to do something for an unworthy son simply for the friendship he bore to a glorious father.

Now that is but a symbol of the far-reaching friendship of God. God loves the sinner not only for his own sake but for the sake of that godly father, for the sake of that little mother who served Him loyally all her days and whose eager prayer it was that her children might come to serve Him too. It is a terrible thing for a man who has had a Christian father or mother to turn his back on the Gospel of Christ. It is an added load of guilt he thereby takes on himself. And it would be better for him if he had never had such a father or mother at all, except for one thing, that it makes it harder for a covenant God in His loyal friendship, to that man's parents to let that man go.

But if God bears such a tender heart of friendship even to the godless children of His friends, how great must be His love for those children and children's children if they continue in their birth-right of religion and righteousness. There are many families which beautifully illustrate this. One of the most glorious of them is described by Dr. Goodell in his "Followers of the Gleam," an account of the parents and family of Margaret Bott, the founder of the King's Daughters. It certainly is an enrichment of the thought of God's friendship to us to know that it extends, for our sakes, to those we love. It ought to make God dearer to every true man for him to feel that the God who is his Friend was the Friend of his father and mother before him and will be the Friend of his children and his children's children after him.

II. The Limitations of It.

But the text speaks also of limitations of this gracious promise.

1. The first and obvious limitation is to parents and grandparents who themselves are God-fearers. "To such as keep His covenant and to those that remember His precepts to do them."

There are two kinds of heritage that a man may transmit to his children and their children. One is the heritage of Nature. Sometimes it contains many noble and natural virtues. One cannot help but think, in these days, of the terribly decimated nobility of England. Many an English noble has been left childless. These young men were among the volunteers. They were among the first to go. We had thought many of them worthless. Their lives seemed so frivolous. But when the occasion and the call came for heroism and sacrifice there was something in their blood that told and they went to the front. For an interesting illustration of this in the Garibaldi family, see the May 19 number of the "Literary Digest." But sometimes also in this heritage of nature a man, even a Christian man, has sent down in the stream of blood to his children wild elements belonging to his unregenerate nature that may yet prove their undoing. It is always a mixed and always an uncertain thing, this heritage of nature.

But a man may also send down to his descendants a heritage of grace. That heritage includes not merely his example and not merely the training he has given them in things religious, but also the friendship he has won for them from a covenant-keeping God. No man who does not send down to them such a heritage is doing his best for his children and his children's children. The moral man who relies merely on transmitting to them the natural heritage is sending them forth often without the endowment of those blessings of religion which his own father's gave him. He is sending them forth into a terribly dangerous and tragic world without a powerful equipment he might have provided them.

And, on the other hand, if there be some things in natural heritage that he would fain counteract lest it damn his children where it has or has not damned him, there is nothing he can do to counteract it like giving to them this heritage of grace, this covenant between an all powerful and ever faithful Friend and themselves.

2. But there is also a second limitation to this covenant. It is in the conduct and attitude of the children's children themselves.

For the psalmist does not say who he means by his limitation, "to such as keep His covenant," etc., but it no doubt means the children as well as the parents. In other words, while religion is more than an individual matter and embraces a man in his relations to his country and his family, it never annuls individual responsibilities altogether. It is no doubt true that God will be more compassionate to men for the sake of their fathers, but He can not ultimately save them unless they, too, yield in person and personal life to that friendship themselves. It rather makes their guilt the heavier if they do not. If God is friendlier to me because of the love and loyalty my parents bore to Him, there is something strangely lacking in me if I am not friendlier to Him because of all He did for them. He befriended them in life and was their comfort. He brought them safely through the dark valley. He is caring for them now yonder. What sort of a man am I if all that wakes no response in my breast? I cannot even be a good patriot without it. To be that I must sing:

"Our fathers' God, to Thee,
To Thee we sing."

Louisville, Ky.