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Louisville, Ky., November 27, 1907.

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EDITORIAL NOTES.

There is great joy in being identified with the Master's work. When you are appointed to a committee charged with serious responsibilities or great duties, do you not feel honored? Is there not a certain joy in taking up this work? Our Master has appointed one of His children as a member of the most important committee in the world, charged with making disciples of all nations. Let it be a labor of joy and love!

In the Epistle to the Ephesians Paul urges us to give thankful union between Christ and His Church. The first is the Temple and Its Foundation, suggesting structural union; the second is the Holy Body, suggesting vital union; the third is the Husband and the Wife, picturing affectual union; and the fourth is the Soldier and His Armor, suggesting a union for service. Each presents a beautiful and helpful phase of the Christian life. In these four figures we have a clear idea of how Christ and the Christian are one. Beware lest this union be obscured or impaired.

The Westminister Teacher at the first of the year will be issued on the third due to weekly salesmen. It is attractive in form and content, but the added expense of several thousand dollars is deemed by the Board of Edu-

The experiment is of value to all religious publishing houses.

One of the most helpful of spiritual exercises is to study the praying of the apostles. In his prayers, and exercises need to strengthen his soul at this point. The prayers of the Old Testament are secularly in comparison with the Scriptures of later garments and praise to God. They are pitched on a lofty plane of love and faith, and throw light on the deep meaning of praying the New Testament offer a rich field for research. From the models of prayer we gain much in our efforts to approach God acceptably. From the prayers of Paul we get some of the grandest truths of theology. Professor John E. McFadyen's book, "The Prayers of the Bible." will aid greatly in following this suggested spiritual exercise.

In one of his prayers, the apostle Paul says that the Ephesians may know three things, "the hope of your calling," "the riches of the glory of His inheritance in the saints," and "the exceeding greatness of His power." These are deep doctrinal themes, but Paul points them suitable subjects of prayer in be

Life is a stewardship and not an ownership. It is a trust not a gift. With a gift you may do as you please but with a trust, you must give account. The gift may be kept, it may be destroyed, it may be given to another, it may be used for personal pleasure or profit. But a trust must be administered so as to merit the approval of the Great Judge. How this thought dignifies life which is not a gift, but a trust, and must be lived under God's law and judged at last by God's standards. If the lesson is remembered we believe the future of the church is viewed as a trust. God's glory is the first and highest aim.

The Laymen's Missionary Movement is going ahead with tremendous zeal. Cities are taking up the matter of the adequate support of the missionary campaign. First Topeka, Kans. determined to increase the gifts of the church from $70,000 to $100,000. Following this Toronto, Canada, voted unani mously to increase their offerings from $21,000 to $50,000. Following this Toronto, Canada, voted unanimously to increase their offerings from $21,000 to $50,000. About the same time other Canadian Cities decided to increase their offerings,—amounting from $2,500 to $50,000, from Hamilton from $3,50 to $7,00, London, Ont., from $27,30 to $50,000. If these places will work the same as the successful in the promise, this movement will be an unqualified success. It certainly contains within itself the promise of greater things than have yet been accomplished.

Meetings to be held under the auspices of the Laymen's Missionary Movement are announced as follows: Knoxville, November 27th, Sandusky, December 2d, Toledo, December 3d, Charlotte, December 6, 7, and Richmond, December 5. Mr. Charles A. Bowland, Athens, Ga., is Chairman of the Committee in charge of this movement in the Southern Presbyterian Church.

The first Conference of the St. Louis Branch of the Bible League of America was held November 12th, and plans were made for the coming year. The Conference, held in the Southern Presbyterian church, St. Louis, of which Rev. James F. Cannon, D. D., is pastor, and is de- signed to be a successful meeting. Some strong men were on the programa. During its sessions, Rev. Wm. M. McPheters, D. D., of Columbia Seminary, made two addresses; one on "Conceptions of Religion, and of the Bible Necessitated by the Radical Criticism." The second was "The Church and the Author of the Author of Gen. 1:1-3." Other speakers were Rev. Fayette L. Thompson, D. D., Rev. Oliver G. Morse, D. D., Prof. Albert F. Clay, Ph. D., Prof. Jos. D. Wilson, D. L., and Rev. James M. Gray, D. D.

The Executive Committee of the Inter-Church Conference on the Plan of Federation, that in accordance with the Plan of Federation adopted in 1905, the bodies whose representatives framed the Plan, have adopted it and the Committee will arrange for the meeting of the Council for December, 1908. The Committee has divided their labors into the Department of Resolu

The Plan of Federation was brought to the attention of the General Assembly in Greenville. S. C., in 1906, but it thought best to postpone action upon the Plan until the meeting just preceding the meeting of the Council in 1908, which will be the meeting in May, next. At the meeting of the Assembly in Birmingham last May, in answer to the overture from the Presbytery of Upper Missouri, it was resolved to request admission to the Council.

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and Sinners. While the Elder Brother stood for the Loyalists. The Pharisees taught that there was absolutely no mercy for those un-
converted, "There is a God, and a God of the Jews, and a God of the Publicans and Sinners." According to their teaching they could not even find a place for repentance, though many, many, many people seek it carefully and mightily. The parable is intended to shew the attitude of God towards these wandering sons of Abraham as contrasted-
with the attitude of the Pharisees. In the case of the elder brother disappears, for the simple reason that there is now no counterpart to him. But even to the present day the attitude of God toward repentance is rather fanciful, and not a necessary inference from the pas-
sage: for the two sons intended by the parable. Just as soon as we press the parable too far we open such a wide door of discussion that the beauty of the parable is soon marred, and the main thought is lost sight of.

It behoves us therefore, as stewards of the mysteries of the Kingdom of heaven, to use great care in the use of these parables, lest haply we make a muddle of that which is simple and clear.

Brownsville, Tex.

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For the Christian Observer.

Matt. 11:28.

There's hope for you, there's hope for me.

To all that seek his mercy free.

"Tis only "come," your sins for sake,

And Jesus Christ, with kind regard,

Your praise and trouble, He will take.

He promised you to share them.

Rest, rest, sweet rest, here freely give your care.

On this earth of sorrow and love,

Oft in my heart I cry, "Amen, amen, amen.

Reach out, accept the gnomed hope,

So fondly given to you alone.

And doors of bliss to you shall open

The door to peace and heaven.

—Pilgrim.

MIRACLES, ATONEMENT AND THE FACT OF CHRIST:

A Statesman's View.

By Hon. William J. Bryan.

I passed through a period of skepticism when I was in college, the theories of the scien-
tists concerning creation confused me. But I examined these theories and found that they all begin with an assumption. The ma-
terialist assumes the earth as force pre-exis-
ting and he assumes force working on mat-
ter and upon this assumption builder a solar system and the human as well as the beast, and I prefer to assume a Designer back of the design—a Creator back of creation. No matter how long-drawn out the period of crea-
tion, so long as God stands behind it my faith in Jehovah cannot be shaken. It isGenesis in it is said that God created the heaven and the earth, and I shall stand on that proposition until some one presents a theory that gives a more reasonable beginning.

The Miraculous.

The Miracles disturbed me, and I am in-
clined to think that the miracle is the test question with the Christian. Christ cannot be separated from the miraculous; His birth, His life, His sufferings, and His resurrection, all in-
volve the miraculous, and the change which His religion works in the human heart is a consequence of the miraculous. The miracles and Christ becomes merely a human being and His Gospel is stripped of divine authority.

But the power to perform a miracle? and, Would He want to?

The first is easy to answer. A God who can make a man or a worm like himself can do it with him. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle—that which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time. We do not desire to eliminate the element of time, when we have gone so far in eliminating the element of space.

The Theory of the Atonement.

Those who question the miracle also ques-
tion the Theory of Atonement. They assert that Christianity rests on the assumption of sacri-
tice for one to die for others. Let each one bear his own sins and the punishments due for his sins and the guilt of his own sin-
ning is not a new one; it is as old as the race. That one should suffer for others is one of the most peculiar assumptions of the holi-
ciple illustrated every day of our lives. Take the family, for instance; from the day the first child is born to twenty-five or thirty years the mother’s time is devoted to her children; she sacrifices for them, she surrenders herself to them. Is it because she expects them to return to her in her old age? Fortunate for the parent and fortunate for the child in the latter has an op-
portunity ‘o repay in part the debt it owes. But in the case of the childless parent it is far less likely that the parents will come to the child’s aid. In the case of nature the debt is paid, not to the parent, but to the next generation, each one sacrificing and sacri-
ficing for the one following.

Nor is this confined to the family. Every->--end in advance when they who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, and the development of conscience and free government have all been achieved by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how unimportant his life is in comparison with the problems which he is connected.

The seeming paradox: “He that saveth his life shall lose it, and he that loseth his life for my sake shall find it.” This is no paradox, as it is generally believed, but is simply a figure of speech, or a figure which is, in part, what is usually called the metaphor.

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with the nature of the universe. For the love and the wor-
ship that man is capable of is the highest that can be experienced in this world. No other form of love is possible. The love and the wor-
ship of the beasts is condescending, not only by theory but by experience; for the story of His life, His teachings, His sufferings and His death has been translated into every language and everywhere it has touched the heart.

The Fact of Christ.

But if I were going to present an argument in favor of the divinity of Christ, I could not begin with miracles or a theory of atonement. I would begin as Carnegie Simpson begins in his book entitled "The Gospel in the Are-

The book entitles itself to the surprise and the marvel with the fact that Christ lived, he points out that one can not contemplate this fact without feeling that in some way this fact is related to those now living. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief, purity, humanity, humility, and the spirit and unflamboyant love. The author is correct. Christ presents an example of purity that is both beautiful and real. His own imperfections and griefed over his shortcomings finds inspiration in one who was also perfect in all points as we are, and yet without sin. I am not sure that we can find just here a way of determining whether the virtues are equally perfect, and whether he finds in the sinlessness of Christ a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resists,

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