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## Christian Observer

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### EDITORIAL NOTES.

Self-control is constantly inculcated in the Word of God. We are told that "he that ruleth his own spirit is better than he that taketh a city." When we are irritated and annoyed, it is natural to show it in our speech and in the expression of our faces. When our temper is ruffled, it is difficult to maintain a calm exterior and a smiling countenance. True self-control, which is really allowing the Spirit of God to control our own spirit, will enable us to smile and speak pleasantly even if irritated or annoyed. It is a difficult but desirable thing to cloak irritability with courtesy.

The Westminster Shorter Catechism speaks of the Bible as "the only infallible rule of faith and practice." This truth indicates that pleasing God is not mere guess-work. The carpenter does not trust to his eye for accurate measurements, but he keeps his rule constantly at his hand in order that he may know that his measurements are accurate. Just so he uses the device known as the "spirit level" which assures him beyond all question that his work is true. In like manner God's Word is the measure, the rule, the level by which we are to determine all duties in life. Things may appear to us to be right, but we need something that will assure us beyond all question that our course of action is right. This is the value of the Word of God to the humble believer in Jesus Christ. "Search the Scriptures for in them ye think ye have eternal life, and these are they which testify of Me."

In the dark ages of the history of Israel, when the ark of God had been captured by their enemies, David consulted with the leaders of his people and formed plans to "bring again the ark of our God to us." There are many lives and many families today in which the ark of God is missing. Important interests and pleasureable pursuits conflict with the claims of God upon our lives and we give little room, if any, to those things that are vital to peace and godliness. The most serious thing connected with this situation is that men become accustomed to live without a consciousness of the presence of God. To them life is sufficient even if the reinforcements of His grace are wanting. This is a perilous state of the soul. The call of the hour is that we who have grieved Him by our willfulness and forgetfulness shall prepare for Him a throne in our own hearts and lives by driving out all intruders and by inviting Him to return to His rightful place.

Fanatical religious sects are intensely zealous in sending their printed literature to persons confined in state and national prisons, penitentiaries and reformatories. Chaplains in these institutions testify that literature concerning almost every form of fanatical religious belief is mailed to prisoners. This is eagerly seized and often read with an earnest desire to know the truth. In contrast with the zeal of followers of fanatical forms of religious belief, the Evangelical Churches have been negligent of their duty and privilege to give good literature to the unfortunates confined in penal institutions.

The war into which our country has been forced against its will is making tremendous demands upon every phase of life. Anything that destroys life or weakens the power for endurance and efficiency, must be banished from the land. Our country needs men. Men are needed for farms, factories and the ranks of the army. The use of liquor decreases the efficiency of labor from fifteen to thirty per cent., and destroys the lives of many men. Hundreds of thousands of men engaged in the manufacture and sale of liquor could be used to help meet the labor crisis, if the liquor traffic is prohibited during the continuance of the war. The strain and stress of this war demand a type of statesmanship courageous enough to cut away by one decisive act the curse of intoxicating liquors upon our land.

An effective means to increase missionary interest is in use in a church in Missouri. In the front vestibule of the church is a large missionary bulletin board. On this board the missionary committee puts new material at frequent intervals, such as pictures, charts, clippings, etc. As the people come into the church for the regular church services, their attention is called to this up-to-date news regarding missionary progress. Attached to the bulletin board by a cord is a copy of the foreign missionary magazine of the denomination and a copy of the children's missionary magazine, "Everyland." The children not only enjoy looking through the pages of this magazine, but glean much information from its pages. This plan may be followed in any church, and the small expense connected with it will result in a large increase in missionary interest and information in the congregation.

The Commission on Church and Country Life of the Federal Council of Churches announces that it will send a fifteen page story of the life of John Frederick Oberlin, by A. F. Beard, to every rural pastor and every young man who has decided to enter the ministry or who is even thinking of doing so, if they will write for it and agree to read it. This story is a remarkable interpretation of the function of the country pastor in his relation to the social and economic life of the community. This offer is made possible by the generosity of Mr. A. A. Hyde, of Wichita, Kansas, and by the efforts of Mr. C. J. Galpin, of the University of Wisconsin. Those who desire this pamphlet should send their name and address to the Commission on Church and Country Life, 104 North Third Street, Columbus, Ohio.

The statement in these columns, under date of May 30, that Mr. Thomas F. Gordon, of the First Presbyterian church, Louisville, Kentucky, had not missed a Sunday school service in more than thirty-six years, except on two occasions when providentially prevented, has awakened wide-spread interest. A business man in another city, who does not desire his name mentioned, writes that for thirty-nine years and six months, with the exception of the seventh year when he was attending Sunday school in another church, he has never missed the Sunday school service in his own church except when he was out of the city and one Sunday when he was

Bible after her death. Probably the best known and best loved of all her hymns is

Take my life and let it be  
Consecrated, Lord, to Thee,

which was composed while the author was on a visit to a home where there were ten persons, some unconverted, and long prayed for, some converted but not rejoicing Christians. Her prayer on the first day of her visit was, "Lord, give me all in this house!" The prayer was answered, and the hymn was written as a renewal of her consecration.

One afternoon, at a Somersetshire garden party, she sang a number of times, and quite exhausted herself. She happened to overhear her hostess' remark that she was sorry that the servants had not been able to hear. Miss Havergal said, "Call them in," and then throwing off her hat and gloves, sat down at the piano, and charmed "a whole retinue of servants" by singing from the Messiah, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." When this was done, she stood up and said, "Now, I am going to tell you what you must do, when you yourselves have accepted the invitation." Then she sang before her

spellbound audience her own missionary hymn,

"Tell it out among the heathen,  
That the Lord is King."

At least one person was turned to Christ by that musical afternoon.

One of Miss Havergal's finest hymns begins with the verse

Lord, speak to me that I may speak  
In living echoes of Thy tone.  
As Thou hast sought, so let me seek  
Thy erring children, lost and lone.

The fourth stanza is a most appropriate prayer for Sunday school teachers:

O teach me, Lord, that I may teach;  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

When death came to Miss Havergal it had no terrors for her. When the doctor told her that she would soon be going home, she replied: "Beautiful, it is too good to be true. O, how splendid to be so near the gate of Heaven."

For the Christian Observer.

## "Hurrah and Hallelujah."

A Critique.

BY REV. JAMES H. TAYLOR, D. D.

This is the amazing title of a book which recently appeared from the press of George H. Doran Company, of New York, and is a "Documentation" by Rev. J. P. Bang, D. D., Professor of Theology at the University of Copenhagen. It is an effort to describe the spirit of the times, the *zeitgeist*, of the German poets, prophets, professors and teachers during this war period. A collection of poems by a German pastor, Dietrich Vorwerk, with the title "Hurrah and Hallelujah" recently appeared blazing forth the most remarkable expressions of the German spirit and pointing to an astounding interpretation of Christianity.

In these poems of Vorwerk occurred a paraphrase of the Lord's Prayer, the last three petitions of which are as follows: "Though the warrior's bread be scanty, do Thou work daily death and tenfold woe unto the enemy. Forgive in merciful longsuffering each bullet and blow which misses its mark! Lead us not into the temptation of letting our wrath be too tame for Thy divine judgment. Deliver us and our Ally from the Infernal Enemy and his servants on earth. Thine is the Kingdom, the German land: may we by the aid of Thy steel clad hand, achieve the power and the glory," page 43.

It is not so much the war that has subverted the conceptions of right and the interpretations of Christianity as that these conceptions and interpretations have resulted in war. It seems incredible that during the last thirty or forty years this departure from fundamental Christianity could continue without a halt until today we are confronted by the sight of the inevitable result that a conceited rationalism has brought upon a people. What has helped to upset and subvert Christianity in that nation has been the utter failure of the German preachers to preach the New Testament Gospel, and in its place to substitute a message composed mostly of conceptions of government which they have imbibed from their philosophers and economists.

In a word there has been too much political preaching. But this is a very natural result when rationalism is dominant and preaching largely becomes an advertisement of a variable and questionable ethic which another generation may adopt or repudiate. The dominant personality in recent times has been Heinrich von Treitschke, and he perhaps more than any other one man has influenced and molded the thought of the German preacher. F. von Bernhardt in his book, "The Next War," translated into military form the economic teachings of Treitschke. So powerful has been the influence of these men that the preacher has woven this philosophy of might into his message and has given a brutal conception of religion to the people. A few extracts from this book will attest these statements. The pages are noted.

The idea of God as presented by different men is hardly capable of satisfactory description. At times God appears as a tribal God, specially for the German people; again a sort of Pantheistic Being; at another time an impersonal ethical force and often a partner of the German people and an intimate friend of the Kaiser. Note for example. "He is a specially German God," page 33. "God is nothing but our moral activity," page 7. God is "not the national God such as lower nations worship, but 'our God' who is not ashamed of belonging to us, the peculiar acquirement of our heart," page 62. "It is enough for us to be a part of God," page 75. "The German soul is God's soul," "God and Germany belong to one another," page 79. These brief quotations will suffice to show the trend of thought and to indicate the conceptions of

God that are utterly out of harmony with the Scriptures and are to some degree colored by a pagan attitude.

The Kingdom of God is to be taken as an equivalent to the German land and people. Naturally if God is a German God and specially for the Germans and not for the "lower nations" like the Americans, then the logic of the situation would require an equally wrong conception of the Kingdom. For example in the paraphrase of the Lord's Prayer we read: "Thine is the Kingdom, the German land," page 43. Says W. Lehman: "Germany is the center of God's plans for the world," page 75; and again: "A nation which is God's seed corn for the future," page 75; and again: "The German soul is God's soul, it shall and will rule over mankind," page 79.

A very remarkable statement occurs on page 134 in a sermon to soldiers: "If you ask me: 'How shall I build up the Kingdom of God?' My answer is: 'Be a good German.'" On page 181-182 occurs the following: "The German nation is now the suffering servant of God that has to bear the sins of many, it is suffering for the benefit of Christianity, nay, of mankind." Dr. Preuss, of Erlangen, says: "The German people are the spiritual, the religious parallel of the people of Israel, they are the true Israel begotten by the Spirit," page 182. Compared to these conceptions of national and spiritual importance the ideas of the Pharisees and Scribes look like kindergarten notions.

The idea of righteousness as found in the Scriptures is strikingly absent from any of these preachments. Instead there appears the notion of right which is taken over from the philosophers, economists and military teachers and leaders. The notion that might makes right is read into righteousness until the scriptural idea of righteousness disappears. Says Bernhardt in "The Next War": "Might is at once the supreme right," page 23. So righteousness as essential right no longer remains.

One of the strangest misconceptions that seems to obsess the minds of these preachers and teachers is that the spiritual blessings to the world must come through the German Nature or "Wesen." By this process, or method, or exhibit, the world will be healed. The healing power of this Wesen lies in its identification with Christianity. Says W. Lehman: "The nature (Wesen) of Germanism is one with Christianity," page 88. Says Tolzien: "By the German nature must the world be healed," page 128. This "Wesen" seems to be the sum total of all that is represented by Kultur and Christianity, and so strong is the belief that it is the great healing power for the world that this faith is expressed in a refrain which is introduced everywhere: "Am deutschen wesen muss die Welt genesen;" by the German nature must the world be healed.

Another striking misconception or false conception which is not softened by religion is the identification of humility with self-praise. This is, of course, a contradiction in terms, but that matters little. Tolzien even dares to speak on the "Humility of the German," and even though he realizes it is a delicate subject, yet manages to introduce the full measure of praise ending with the refrain "by the German nature must the world be healed." One very striking quotation will suffice. Says Dr. Preuss, of Erlangen: "It was the hidden meaning of God that He made Israel the forerunner of the Messiah, and in the same way He has by His hidden intent designated the German people to be His successor," page 182. Here is a claim that is not only arrogant but blasphemous.

How is it possible to understand that the land of Luther and of the Reformers could possibly give

birth to such brutal and godless ideas, and that such teaching could be tolerated?

Of a similar sort are the allusions to the war, its cause and responsibility, to patriotism, to hatred of other nations and to the rights of smaller States. The majority of the preachers have been drugged by Nietzsche and Treitschke and enslaved by the dominant philosophy that the State is everything and the individual nothing. In the midst of these powerful philosophic and economic conceptions the teaching of real scriptural Christianity seems to be lost and remains as a name only.

There is a very significant warning to us in this present breakdown of Bible preaching in Germany. A continuance of that sort of preaching which drags into the message personal or philosophical notions of government and weaves these ideas into the message at the expense of the Gospel of Christ will inevitably bring down upon our heads the disapproval of God and well deserved punishment.

Washington, D. C.

For the Christian Observer.

### MUST THEY FORGET?

BY NELLIE GOODE.

We know that over There,  
When once their feet have pressed the other shore,  
God's mercy will each memory blot away  
Of things which in this life have grieved them sore—

The load which selfishly we did not share,  
The bitter words we had not meant to say,  
The love for which they hungered, unexpressed—  
These things will cease to trouble them; and yet,  
So much of life with us, who loved them best,  
Must they, alas! forget?

Then shall we not be kind,  
And strive to fill their lives with treasures sweet,  
Which, merging into blessed memories,  
That other life will render more complete?  
And we in this our recompense shall find:  
When, bearing on their lips our last warm kiss,  
They softly slip away from our detaining hand  
And leave us gazing up with lashes wet  
Our love shall follow to the Better Land,  
And they will not forget!

Dallas, Texas.

For the Christian Observer.

### THE USE OF THE BIBLE IN OUR SCHOOLS.

An Extract From "A Plea for the Endowment of a Bible Chair."

BY REV. F. P. RAMSEY, PH.D.

In education the Bible should have a place. The Bible is a part of the immaterial wealth of the human race. This reason demands for the Bible a place among the subjects that students should be permitted to study. It is simply absurd to exclude the Bible from education.

In education the Bible should have the chief place.

If we think of history, the Bible is the source of the most important facts of history. The history which it preserves is the history of one of the three most important peoples of the ancient world. However important a place in history belongs to the Greeks or the Romans, a still more important place belongs to the Hebrews; and this history is preserved in the Bible.

Moreover, the biblical history is central in history. To eliminate from our text books of history the Christian era, and all the dates B. C. and A. D., would not bring more confusion into the chronology of history than the elimination of the Bible would bring into the connection and explanation of history. The Bible must have a central place in the study of history.

If we think of philosophy, or efforts to understand the world and human life, the straining toil of human minds to ask and to answer those deeper questions that delight and torment the greater souls, we must admit that nowhere in all the remains of human thought is there as important material as in the Bible.

Not only does the Bible give us the materials for a philosophy, but for the profoundest of all philosophies. Christian theism, the biblical philosophy, is too profound, too remarkable a system of thought, and too entangled with all the deeper problems of human thought, to be neglected by any student wishing to know what has been done in the realm of thought. How absurd to exclude from the curriculum the sources of the most influential system of thought which has nourished the human intellect? No mastery of the treasures of philosophy is possible to him who is unacquainted with Christian thought.

If we think of literature, what shall we say of the Bible? By common consent the Bible contains the choicest literature of the ages. Many of the most eloquent passages in the great literatures of modern times are praises of the beauties and sublimities of the Bible.

Not only so, but the biblical literature is so largely the fountain of what is best in the literary

treasures of the ages, that no mastery of the world's best in literature is possible unless one masters the Bible itself.

If we think of our civilization and institutions, we can but remember that the Bible has been the largest influence in molding our institutions. Each people has its own past, and needs to know the formative influences of its own development. To educate an American for his place in our political and social structure, for his place in our American civilization, it is indispensable to educate him in American history and thought, and in American literature and art. One is not fitted for his functions as an American unless educated in American ideas and ideals.

Now American civilization cannot be understood in its origin and nature without acquaintance with that most important of all the formative influences that have wrought in producing this civilization, the Bible. Our English language is biblical; the ideas embodied in our family, in our political institutions, in our social and religious life, are biblical; and the laws and customs and standards of our life and civilization are biblical, at least so

largely and so permeatingly and so dominantly that the Bible is the one chief and indispensable instrument for the right education for life and action in our civilization.

And if we think of education as character-formation, the Bible is undoubtedly the best available source of ideals and motives with which to form character in American youth. The fact that the Bible has so high a place in history, in philosophy, in literature, and in the formation of our civilization, makes it for us the most important source of ideals and principles of life and character, even if there were for some other people a still better instrument of character-formation; for unquestionably this is for us the best available instrument for education in character. But the Bible is also incomparably the best in itself, presenting, as it does, the highest ideals and the Highest Ideal, and pouring into its readers and students the most powerful of motives to right living and noble achievement. To educate our people without using the Bible as the chief organ for educating them in character would be political and social and intellectual folly.

Lenox College, Hopkinton, Iowa.

For the Christian Observer.

## Christian Endeavor and Our Young People.

BY KARL LEHMANN.

(Summary of address by Mr. Lehmann, of Birmingham, Ala., Southern States Secretary of the United Society of Christian Endeavor, delivered before the General Assembly of the Southern Presbyterian Church at Birmingham, Tuesday, May 22, 1917.)

### Born in the Heart of a Pastor.

The Christian Endeavor Society was born in the heart of a pastor in Portland, Maine, on February 2, 1881, when Rev. Francis E. Clark found a great company of young people had united with the church as a result of a series of evangelistic meetings that winter, and he realized that if they were to held for Christ and the Church they must be trained for service.

### Thrives in Conservative Churches.

The Christian Endeavor Society has always thrived best in Churches that were conservative in their theology and held to the Bible as the inspired Word of God.

It is the one young people's society in the Churches that has stood the test of time and has grown in these thirty-six wonderful years to more than 80,000 societies with more than 4,000,000 members found in churches of eighty-seven different denominations, and in every country on the face of the globe, with 500 societies in Japan, 1,000 in China, and 2,000 in India, Burma and Ceylon. The largest society in all the world is in the heart of Africa where 1,900 members have united with a single society.

### At Work in Unusual Places.

More than 100 battleships sail the seas today with Christian Endeavor Societies on them, there are 10,000 members of Prison Christian Endeavor Societies, societies in Army posts and camps, hospitals, orphanages, lumber camps, mining camps, on Indian reservations, in leper colonies, colleges, schools, deaf and dumb institutions, and wherever there are human souls in need Christian Endeavor has gone to minister in its helpful way.

### A Church Society.

Christian Endeavor is primarily a church society, always under the direction and control of the session and church authorities. It leads young people to a splendid loyalty to church and pastor.

### Wonderful Growth in the South.

The organized work of Christian Endeavor is just in its infancy in the South. Two years ago there were as many Endeavorers in the little State of Massachusetts as there were in the twelve Southern States from the Potomac to the Rio Grande, but after just twenty months of our great extension campaign we have three times as many Christian Endeavorers as there are in that state.

One thousand three hundred and sixty-seven new societies, and more than 80,000 new members have been added to our ranks in these Southern States in these twenty months which means a new society every eleven hours of the day and night, and a new member every sixteen minutes of the day. That is the greatest growth that Christian Endeavor has ever had anywhere in all the world. "Dixie" leads the world in Christian Endeavor today.

This great movement has just begun to grow here in the South, and the Presbyterian Church, which is by far the strongest in number of societies, can absolutely dominate and shape its policies if it will. Will we do it?

### Christian Endeavor a Great Training School.

The Christian Endeavor Society is a great training school in which our young people are trained;

### I. In Testimony and Prayer and Christian Leadership.

Young Christians are trained that "the redeemed of the Lord may say so." Shall the young ladies pray in these mixed meetings and shall they exhort in meetings of this kind is always a question asked when we begin to organize a society in some of our conservative churches? The answer always is just this: The young ladies and the young men, too, for that matter, will take only such part in these meetings of the Christian Endeavor Society as the session deems wise and proper. The Christian Endeavor Society is first, last and all the time under the absolute direction and control of the session of the church.

### II. It Trains Young People

in great habits of prayer, Bible study and communion with the Heavenly Father. The Church needs more and more great spiritual power, and nothing will make for this more than a praying, Bible-reading people.

### III. It Trains Them in Church Loyalty.

The one organization in all the Church that includes in its standards of membership a pledge of loyalty to the regular Sunday and mid-week services of the church is Christian Endeavor.

Christian Endeavor trains young people

### IV. In Practical Service For Christ and the Church.

When the "Men and Religion Forward Movement" closed its meetings a few years ago it gave the Church a great new program of social service as it called it, and yet in that so-called new program there wasn't one single thing that Christian Endeavor Societies hadn't been doing for twenty-five years. It simply means that the American Church has been about twenty-five years catching up to the forward, aggressive work among its young people. And Christian Endeavor has not made social service a substitute for personal evangelism and spiritual emphasis either.

### V. It Challenges Young People For Life Service

until today there are more than 6,000 men and women on the firing line for Christ in India, Africa, China, Japan, South America, the Islands of the Sea, and here in our own homeland who are serving as missionaries and ministers of the Cross, they say, because of the training and inspiration of Christian Endeavor.

Most of the great modern religious movements that have been stirring the world these days are being led by a Christian Endeavor trained leadership. Marshall A. Hudson, the founder of the world-wide "Baraca Movement," was converted and trained for service in the First Baptist Christian Endeavor Society in Syracuse, N. Y. Andrew Stevenson, the founder and leader of the Presbyterian Brotherhood Movement, was converted in the Forty-first Presbyterian Christian Endeavor Society in Chicago. John B. Solomon, founder of the Laymen's Missionary Movement, was converted in the Calvary Baptist Christian Endeavor Society in Washington, D. C.; while Fred B. Smith, the leader of the "Men and Religion Movement," was converted in a Christian Endeavor Society in the Black Hills of South Dakota. I am not trying to magnify Christian Endeavor, but I am trying to show you what a wonderful agency you hold in your hand for the gripping and training of young life for real service for Christ.

### And Now for the Future.

But all the fine achievements of Christian Endeavor in these past days only bring with them the

challenge to larger and better things in these days just before us here in the South.

### First, In the Colleges.

We now have more than 100 schools and colleges in these southern states with organized Christian Endeavor Societies in them. One of the college societies in Virginia has just issued a challenge to every other school and college Christian Endeavor Society in the South to organize as many Christian Endeavor Societies this summer as they do and as a result hundreds of new societies will be organized this summer.

### Second, For the High School Boys and Girls

Only a very small percentage of the high school boys and girls of the South are in any kind of active, aggressive church work. We propose a campaign this fall and winter that shall line up every high school boy and girl for real Christian service.

### Third, Keep the Home Fires Burning.

This war will take many of our strong young men away from our churches, and the church work is in danger of weakening and breaking down. We must do our utmost to keep the churches and the spiritual life on a high plane.

Finally, Christian Endeavor proposes to go until every boy and girl, and young man and woman in all our Southland shall be won to Jesus Christ and trained for aggressive, efficient service for His cause.

In the name of the 150,000 Christian Endeavorers in Dixie, I plead with you to encourage the young people, grip the young people and train the young people for Him.

Birmingham, Ala.

For the Christian Observer.

## THE NATION'S PRAYER FOR ITS DEFENDERS ON LAND AND SEA.

BY RICHARD H. EDMONDS,

Editor "Manufacturers' Record."

O, Thou Great Jehovah, God of love and mercy, we come with hearts bending beneath the burden to ask Thee to safeguard the loved ones whom we are sending to fight Thy battle for humanity, liberty and for civilization. We have gone forth in Thy Name and for Thy honor and glory.

To Thee, O Christ, who didst drive by Thy withering command and by physical force from the Temple those who had polluted the House of God, we come asking that Thou wilt protect those who fare forth to thy struggle to save from pollution and ruin the Temple of God's eternal Truth—Liberty, Justice and Freedom for all mankind.

Thou hast said, O Christ, "Blessed are the peacemakers, for they shall be called the Sons of God." These men are the peacemakers of the world today, and but for them the world might never again know peace. Hold them, O Lord of Heaven and earth as Thy sons, precious in Thy sight.

May Thine everlasting arms be about them. May Thy boundless love and Thy mercy, that never faileth, be ever around them. May they have the conscious realization of Thy Divine presence, keeping them from evil, ministering unto them in every hour of trial and suffering.

As a mother broodeth over the infant which she clasps to her breast, so, O God, this nation broodeth in love over its sons whom it is calling to take their cross and follow Thee. Hear us, O Father of infinite love, as we plead for these loved ones. Keep them as in the hollow of Thy hand; be Thy shield and buckler; send Thy spirit into every heart that the love of God may fill their lives. When tempted, may the still, small voice of God call them from the power of sin and keep their lives clean and unspotted in Thy sight.

We have longed for peace. We have tried to shut our ears to the call of duty. We have prayed that this cup of sorrow and suffering might pass from us. We have said, "Not Thy will but ours be done," trusting to be saved from the agony of Gethsemane and the sacrifice of a Calvary, but we believe that in Thy wisdom Thou hast led us on, and we now face the agony of our Cross that civilization and liberty may be saved to mankind.

We have now heard Thy command, O God, "go forward" and, like Thy people of old, we follow Thee. May the way be opened for us. May Thy love and power be as a pillar of fire by night and as a cloud by day to lead us on.

As we commit ourselves and our loved ones to the fight for righteousness, we would again, O God of Love, whose love excels all earthly love, pray for the men who on land and on sea are offering their lives on the altar of civilization and of God's service.

Amid the storms of sea or the shot and shell of the battlefield, amid the temptations of life, and in the lonely hours when, with aching hearts, their thoughts turn to the dear ones at home, be to them an ever-present help. Comfort them with more than a mother's tender love; whisper cheer into their straining ears and touch their hearts with the peace of God which passeth all understanding, and unto Thy Name shall we give praise now and forevermore.