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Editorial Notes and Comment

ARMENIAN and Syrian Christians are probably suffering more in consequence of the present world war than any other people in all the world. The reader will become convinced of this if he will read an article on "The Jihad," on another page of this paper. These suffering Christians need the help of their fellow Christians in this land, which God has blessed with peace and abundant riches. The Presbyterian of the South will be glad to receive and forward to those in charge of work for the relief of these sufferers any contributions that may be made for this purpose. Acknowledgement of all receipts will be made in the columns of the paper. Act promptly and liberally for the help of these suffering and starving followers of the Saviour whose we are and whom we serve.

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THEY used to "raise the tune" in the old-fashioned, organless churches. The leader who did this was most careful to see that the right "key" was given, lest the tune "pitched" too high or too low would be out of reach of the vocal powers of the congregation and become a screech or a growl. It would be well if the same care were taken in modern methods, on the plane of the church's activities. Ministers especially should be careful to guide their people's activities wisely, avoiding, on the one hand, a dearth of work which will be fatal, and, on the other, a pitching of it upon too high a key, making good results unattainable.

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IT is graifying to see how much interest is being taken by many public school officials in their effort to have the children in these schools taught the Bible. Public schools in a number of States are now crediting pupils with a certain number of units for Bible study, secured under certain prescribed rules, in week-day or Sunday Bible schools conducted by any or all the churches of any community. The essentials of such a plan are: No child takes the Bible teaching except where parents desire it. Every child goes to the denominational school selected by parents. Every school of the Bible uses the part, and the version of the Bible desired, whether Jewish, Catholic or Protestant. Where day schools of the Bible are practicable children are excused from public school for certain hours, those whose parents do not wish them to be taught the Bible being kept in school and taught something else by regular teachers. Where Sunday-schools are used it simply takes longer to finish the courses and get credit. It seems highly desirable that Bible study in the South should be dignified by putting it on a par with other subjects studied by our youth. Some such plan as this may easily make good the lack of religious instruction in our public schools, at the same time leaving the responsibility where it belongs—with the Church.

MEXICO has truly been a revolution-cursed country. One of the remarkable things about the revolution of the last few years has been the attitude of the revolutionists towards the Roman Catholic Church. A very interesting pamphlet of some length has come into our hands. It seems to have been published by the Catholic Church of this country, for the purpose of awakening sympathy in the United States for the Catholic Church in Mexico, with the hope that this government would intervene to put down the revolution and leave the Romish Church to exercise the same influence and power that it has been permitted to exercise in the past centuries. If one-half that this pamphlet says is true, the individuals concerned certainly deserve the sympathy of all good people. And yet it is in reality a fearful arraignment of the Church. The writer of the pamphlet shows that the Church seems to have been the special object of attack and hatred. In many places churches have been desecrated, sometimes turned into stables or dance halls, or abused in other ways. Their furniture and furnishings have been carried away or destroyed. Their images and pictures have been cut to pieces or burned. The bones of the bishops have been dragged from their tombs and thrown out into the streets. The treasures of the churches have been confiscated. The priests have been abused, thrown into prison, persecuted and been shot or driven into exile. The treatment of the nuns and members of other female orders reminds one of the way in which Armenian women and girls have been treated by barbarian Kurds and Turks. The question naturally arises, why this evil treatment of the Church? It must be remembered these persecutors have been brought up in this Church or under its tutelage. They have not, for the most part, known any other Church. It would seem that the Church has done its work very poorly. It must have shown very little of the characteristics of true religion. And the revolutionists have maintained that the Church was the main cause of the tyranny from which they have suffered.

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WHEN, not long since, a Jew was elected, for the first time in the history of our country as governor of a State, the case being that of Governor Moses Alexander, of Idaho, there was great rejoicing among his co-religionists. The feeling has turned, however, and now he is receiving severe criticism, even castigation, because he seems to know so much more about politics and the platform of the prohibition party, to which he belongs, than he does about his own people. His objection to Zionism and his desire that the Jews take a more liberal view of Christian relations appear to be his greatest sins. He is thought to have a very low opinion of the Jews' ability for government, and is accused of putting contempt upon them as paying too much attention to the matter of making money.

BY all means let us adopt the simplified spelling! A circular just issued from the headquarters of that enterprise tells us that the useless letters occupy so much space in the printed page and take up so much time in writing that the entire expense of them in the English and French languages together amounts to thirty-three million dollars a year. Just think of saving that much! If we could just get the cash for it, there would be enough to give a dividend of fifteen or twenty cents to each inhabitant of the two countries.

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THE Herald and Presbyter tells a good story of a lovesick girl who was in love not with any particular person, but with love itself, who soliloquized in the moonlight and unconsciously exclaimed, "Oh, that I had a fond and loving husband!" At once came a response from the foliage overhead, "Whoo! Whoo!" And she answered quickly, "No matter who, so it's a man." Whereupon the editor goes on brightly to apply the incident to one of the denominations whose chief aim of late years has seemed to be union with other denominations. The body referred to seems to be infatuated, the editor thinks, with the idea of union rather than with the idea of union with any particular denomination. It is doubtless true that this is the condition of very many who are now talking so much of union. They are in love with the idea of union rather than of uniting. It is a theory rather than a practical matter that attracts them. When a specific case arises or offers itself, they find difficulties or exaggerate their distinctive principles or see naught but evil in the other party or demand total surrender on the part of the other. It is union in theory that they admire and preach, but absorption in reality that they wish. Unfortunately this is the practical condition in the great majority of cases with those who talk so glibly of the churches getting together.

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THE liquor traffic problem seems to have but one side to it. Even the trade is on the run. And its tactics in defeat seem not to harm the advancing foe. The old method of temperance advancement, by dealing with the drinker, by seeking to reform the intemperate, is left to the personal, social, and religious influences. The attack is upon the trade that fosters intemperance for its own gain and that fattens upon men's evils and misfortunes. The world is recognizing more and more the iniquity of commercializing bad habits or vice of any kind.

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God is more than the delivering God—He is the keeping and sustaining God. He is not simply the God of the great crisis; He is the God of every day. He will provide for the journey. He will keep our feet from falling. Here is the antidote for all anxiety and fear.—J. D. Jones.

The Sale Creek church was dissolved, the members transferred to Soddy, and the property ordered sold and the proceeds turned over to the Soddy congregation.

Commissions to the Assembly: Principals, Rev. T. S. McCallie and W. M. Black; alternates, Rev. J. C. Cowan, D. D., and J. H. Patton.

Dr. J. P. McMillan was appointed to visit the Cleveland church and declare the pulpit vacant.

A vote of thanks was extended Dr. McCallie and his congregation for their hospitable entertainment.

J. Walter Cobb,
Stated Clerk.

PRESBYTERY OF MANGUM.

The Presbytery of Mangum met in the First Presbyterian church of Arapaho, Oklahoma, September 13, 14, 1915. Rev. H. R. McFayden was elected moderator and Rev. W. H. Boggs Temporary Clerk. A delightful communion service was held in connection with the sermon of retiring Moderator, Rev. C. C. Weaver.

New ministers: Rev. J. E. Latham, of the Presbytery of Arkansas, was received and given charge of the Minco church as stated supply. Rev. W. A. Nisbet, of the Presbytery of Savanna, was received and accepted a call from the First Presbyterian church at Mangum. A commission, with Rev. J. M. Clark as chairman, was appointed on installation at the pleasure of the church and pastor-elect.

Foreign Missions: A popular meeting in the interest of foreign missions was held Wednesday evening under the direction of Rev. John Scott Johnson. Rev. Alva Hardie, a missionary from Brazil, made the principal address.

Synodical Work: The Presbytery, with considerable enthusiasm, overtured the Synod to continue the Synodical work as organized at the last meeting of Synod. Rev. J. M. Clark is the very acceptable Synodical superintendent.

The inspirational services of Sunday and Monday and the Sunday-school Institute of Tuesday were two very informing and inspiring features of this Presbytery. The Presbytery is hopeful and willing to offer sacrificial service in the work of the Lord.

J. W. Moseley, Jr.,
Stated Clerk.

Marriages

Bates-Vaden: Married at First Presbyterian church in Richmond, Va., September 7, 1915, by Rev. Dr. F. T. McFaden, William E. Bates, of Philadelphia, and Lelia R. Vaden, now of Philadelphia, formerly of Richmond, Va.

Bullock-Crawford: Married in First Presbyterian church, Richmond, Va., September 15, 1915, by Rev. Dr. F. T. McFaden, Lloyd Overton Bullock and Margaret Crawford, both of Richmond.

Carruth-Richmond: On Wednesday evening, September 8, 1915, in Newcomb chapel, of Newcomb College, by Rev. Dr. William McF. Alexander, Lieutenant John Hill Carruth to Miss Earll Richmond, youngest daughter of Mr. and Mrs. F. E. Richmond, of New Orleans.

Hancock-Butler: Married in Richmond, Va., September 14, 1915, by Rev. Dr. F. T. McFaden, Howard L. Hancock, of Indiana, and Margaret Marie Butler of Richmond, Va.

Hanvey-McKinney: At the residence of the bride's parents, Troy, S. C., September 1, 1915, by Rev. J. B. Hillhouse, Mr. Robert Hanvey, of Memphis, Texas, and Miss Sarah Pollock McKinney.

Harden-Evans: At Lebanon Presbyterian church, Abbeville, S. C., September 1, 1915, by Rev. J. B. Hillhouse, Mr. John Maxwell Harden and Miss Mary Margaret Evans, both of Abbeville.

Rouse-Fread: On Wednesday, September 8th, at the residence of the officiating minister, Rev. John K. Hitner, in Huntington, W. Va., with a beautiful ring service, in the presence of a few friends, Mr. Leonard Rouse, of Cincinnati, Ohio, was married to Miss Bertha Fread, of Newport, Kentucky.

Sanders-Evans: At Lebanon Presbyterian church, Abbeville, S. C., September 1, 1915, by Rev. J. B. Hillhouse, Mr. Manly C. Sanders, of Greenville, S. C., and Miss Leilah Baskin Evans, of Abbeville.

Deaths

Tenney: Mr. Young Tenney died at his home near Chico, Texas, July 30th. He was for many years a member of the Turnersville church, in Coryell County. He had a host of friends, was twenty years of age. He is survived by his father, mother, five sisters and a brother.

REV. JAMES HOGE NALL, D. D.

James Hoge Nall came of ministerial stock. He and his brother, Rev. Dr. Robert H. Nall, were the sons and grandsons of ministers, and altogether there were more than sixty ministers of the gospel in the family connection. He was the eldest son and third child in the family of Rev. Robert and Elizabeth Hoge Nall, and was born at Marion, Ala., August 22, 1837, his grandfather being Rev. James Hoge, D. D., of Columbus, Ohio. About 1840 his father moved to Mobile, Ala., and became pastor of the Second Presbyterian church. Here James Hoge Nall spent about eighteen years of his life. He attended the schools of Mobile, the Synodical Preparatory School at Talladega, Ala., and took his college course at the old Oglethorpe College, from which he was graduated with first honors, and was the valedictorian of his class. His theological training was received at Columbia Seminary, S. C., where he came under the influence and instruction of mighty men, among whom were Dr. James Thornwell and Dr. Benjamin M. Palmer. Mr. Nall took his seminary degree in May, 1861, and was married on November 12th of that year to Anna McMahon, who was of Ulster-Scot descent. For nearly thirty years, his wife was the joy and the inspiration of his life and a true helpmeet. His first pastorate was of the church of Tuskegee, Ala., from which he went to Americus, Ga. About 1868, Mr. Nall became pastor at Columbus, Ga., where he served the First church for ten years. Here were born to Mr. and Mrs. Nall two daughters, Mary Louisa, who became the wife of Rev. Corydon W. Trawick, pastor of the Canal Street church, New Orleans, and Elizabeth Hoge, now the wife of Mr. John Bright, of Lookout Mountains, Tenn. While in Columbus the honorary degree of doctor of divinity was conferred upon Mr. Nall by Emory College of Oxford, Ga.

In 1878 Dr. Nall removed to New Orleans to become pastor of the Prytania Street church, which he served for five years. Here he was intimately associated with Dr. B. M. Palmer, Dr. Thomas R. Markham, Dr. Henry M. Smith and Dr. R. Q. Mallard, all of whom he survived. In 1883 Dr. Nall was called to the pastorate of the First Presbyterian church at Jackson, Tenn., where he remained for eight years. During this pastorate his father and mother and his beloved wife, the latter in October, 1890, were called from his home to the home in the Father's house. For a year and a half from 1891, Dr. Nall served in the Presbytery of New Orleans as evangelist, doing valiant work in strengthening the weak churches and organizing new ones. In 1893 Dr. Nall succeeded his son-in-law, Rev. C. W. Trawick, as pastor of the Canal Street church—the latter's father, Rev. Martin Trawick, having also served the same church. For fifteen years Dr. Nall was abundant in labors in this pastorate, being a faithful friend and helper of the Chinese Mission, many of whose members he received into his church. On July 14, 1896, Dr. Nall was again visited with great sorrow in the death of his eldest daughter, Mrs. Trawick. For many years Dr. Nall was associated with the conduct of the Southwestern Presbyterian. He served at first as corresponding editor and then as managing editor, and gave much time and thought to this work. For many years he was also secretary of the Home Missions Committee of the Presbytery of New Orleans—doing much to strengthen the work among all the churches.

In 1908 Dr. Nall's health becoming impaired, he went to Chattanooga, Tenn., to make his home with his daughter, Mrs. John Bright. The family moving to Lookout Mountains, Dr. Nall became supply of the Lookout Mountains church, which he served with fidelity and efficiency for about two years. Retiring from this service on account of increasing feebleness, he continued to attend the church and preach occasionally until his last illness. His presence and his prayers were ever a benediction. On the last Sunday in January, 1915, in the absence of the pastor, he preached his last sermon from the text: "Not by might nor by power, but by my Spirit saith the Lord of hosts." He spoke with unusual vigor, and seemed to rejoice in the delivery of the message. He was taken ill on the afternoon of that day, and never again arose from his bed. Everything that tender nursing and care could do was done, but the Father was calling, and he passed quietly to his eternal reward February 8, 1915, at 11:30 P. M., in the seventy-eighth year of his age.

The funeral service was held in the Lookout Mountains Presbyterian church by Rev. J. W. Bachman, D. D., pastor of the First church, Chattanooga, in the absence of the pastor, and he was laid to rest in the cemetery at Jackson, Tenn., beside his loved ones. "Servant of God, well done."

C. R. H.

RESOLUTIONS OF RESPECT OF LADIES' MISSIONARY SOCIETY OF MT. EMORY CHURCH.

This society was organized by Mrs. L. H. Paul two years ago.

Whereas, it has pleased our heavenly Father in His all wise providence to remove from earth to her heavenly home, our esteemed and beloved friend, Mrs. L. H. Paul, be it resolved

First. That we deplore her loss and realize that our society has lost an ardent friend, one who was deeply interested in our work. Knowing that our loss is her gain, we submit to the will of Him who doeth all things well.

Second. That by Mrs. Paul's helpful and encouraging talk, we were inspired to take up and go forward with the King's business. Her gentle and kind words to each member made us feel that she was a dear personal friend to each one. Her letters to the president of this society, so full of interest and love, will ever be held as sacred.

Third. That we thank our heavenly Father for the life of this good woman and for the privilege of coming under her influence, and may her good works inspire many others to higher ideals and to greater efforts of service in the Master's work.

Fourth. That our hearts go out in deepest sympathy to Mr. L. H. Paul in his sad bereavement.

Fifth. That a copy of these resolutions be sent for publication to the Presbyterian of the South, a copy to Rev. L. H. Paul and a copy be placed upon the record of our society.

Mrs. Emma F. Caldwell,
Miss Della Hannah.
Mrs. S. E. Crush,
Mrs. H. P. Reid.

IN MEMORIAM.

Gilmer Goffigon Scott, third son of Clinton and Bettie Spady Scott, entered into rest eternal August 19, 1915. He was born August 14, 1897, in Northampton County, Virginia, and was, therefore, eighteen years old. He was drowned while enjoying an outing on Cobb's Island with a party of young friends. Gilmer Goffigon Scott was a scion of some of the best blood of the Eastern Shore of Virginia; both on his paternal and maternal side his forebears were signers of the Declaration of Independence. He was a devoted member of Holmes Presbyterian church, the little sanctuary in Northampton, where all of his people worship and work for the Master. He was respected by all classes for his manly traits of character. His attractive and magnetic personality, his bright, clean mind and warm young heart made him a favorite alike of the young and the old. This young life, cut off in the budding, was full of promise.

We cannot say, we will not say,
That he is dead—
He is just away!

With a cheery smile
And a wave of the hand
He has wandered into
An unknown land,

And left us dreaming
How very fair
It needs must be
Since he lingers there.

And you, oh, you,
Who the wildest yearn
For the old time step
And the glad return,

Think of him still
As the same, I say,
He is not dead—
He is just away!

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become **chronic**, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 14-F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price **in full** upon receipt of the two empty demijohns which I agree to return promptly.

Name.....
Address.....
Shipping Point.....
(Please write distinctly.)