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### EDITORIAL NOTES.

A full report of the proceedings of the General Assembly in Birmingham, Alabama, now in session, will be published in the "Christian Observer." Dr. David M. Sweets is attending the Assembly to prepare the report. He is assisted by Rev. John R. Herndon. In this issue will be found the proceedings up to Monday morning. The proceedings in full will be published in a separate supplement with our issue of May 30.

The honor of presiding as moderator of the Birmingham General Assembly was conferred on Rev. John M. Wells, D. D., pastor of the First Presbyterian church of Wilmington, North Carolina. Dr. Wells is a native of Jackson, Mississippi, a graduate of Southwestern Presbyterian University, Clarksville, Tennessee, of Union Theological Seminary in Virginia, and is pastor of the church that stands at the head of all Southern Presbyterian churches in gifts to benevolences. This church celebrated its centennial last month, and had secured the promise of President Woodrow Wilson to make the principal address. On account of the demands of the national crisis President Wilson was not able to attend. Rev. Joseph R. Wilson, D. D., father of the President, was pastor of this church for several years and the President was a member of the church in his boyhood.

Dr. Wells was licensed by Chesapeake Presbytery on June 13, 1893, and was ordained by Lexington Presbytery on October 29 of the same year. For a part of the year 1893 he was stated supply of the Buena Vista church in Virginia, and later became its pastor, serving there until 1896. In the latter year he became pastor of the Second church, Staunton, Virginia, which he served until 1901, when he accepted a call to the First church, Wilmington, his present pastorate.

Durant, Oklahoma, was selected as the place of the next meeting of the Assembly. The contest between Durant and New Orleans was keen, but characterized by good feeling. Durant pleaded for the meeting on the ground that it would assist our Home Mission work in Oklahoma. New Orleans laid claim to the meeting because 1918 is the centennial of the beginning of Presbyterian preaching in Louisiana and the centennial of the birth of Dr. B. M. Palmer, first moderator of the Southern General Assembly.

Rev. J. Wilbur Chapman, D. D., LL. D., evangelist at large of the Presbyterian Church, U. S. A., (Northern), was elected moderator of the General Assembly of that Church, meeting in Dallas, Texas, on May 17. Two other candidates were nominated for the moderatorship—Dr. Harlan G. Mendenhall, of New York, and Dr. John B. Rendall, president of Lincoln University, Lincoln, Pa. The vote was: Chapman, 590; Rendall, 139, and Mendenhall, 121. Dr. Chapman is a native of Indiana and is fifty-eight years of age. He is a graduate of Lake Forest University (Illinois) and of Lane Theological Seminary, was ordained to the ministry in 1882, and has held important pastorates in New York and Pennsylvania. For a time he was executive secretary of the General Assembly's Committee on

Evangelistic Work, but for the past several years he has devoted himself to the holding of evangelistic meetings in all parts of the country, achieving unusual success in this work. He has held many meetings in the South. Dr. Chapman is also the author of a number of devotional works which have wide circulation, his best known works being "The Surrendered Life," "Spiritual Life In the Sunday School," and "Present Day Evangelism." Dr. Chapman has a summer home at Montreat, N. C., and attends the conference on Evangelism held there in August each year.

The Birmingham Assembly will go down in history as most remarkable in this respect—not a single judicial case was before it. No appeal, no complaint, no form of judicial procedure, claimed attention at the hands of the commissioners. This is a record rarely, if ever, written of a General Assembly, and indicates that peace abounds throughout the borders of our Church.

The Birmingham Assembly was the largest in number of accredited commissioners in the history of our Church. Two hundred and seventy-two commissioners were chosen. More than three hundred persons were in attendance, including commissioners, clerks, secretaries, editors, members of committees, etc.

Rev. Albert Sidney Johnson, D. D., pastor of the church in which the Assembly is in session, is proving himself a princely host. With his unflinching courtesy, his thoughtful kindness, and his gracious consideration for the comfort of every one, he has won every heart and is characterized as the ideal host. He and the excellent committees who have so ably assisted him under the general leadership of Mr. John B. Weakley had worked out carefully all the details connected with the assignment of commissioners to places of entertainment and providing for every need of the commissioners.

The ladies of the South Highlands Presbyterian church are serving each day at one o'clock, in the Sunday school room, a delicious lunch to the commissioners of the Assembly. This is a difficult task on account of the large enrollment, but the gracious, hospitable service of the ladies gives no indication of the labor necessary to prepare and serve so many hungry men. The charming, cordial character of Southern hospitality can find no better exemplification than is given by these good people of Birmingham.

Not a single ex-moderator was among the commissioners elected to this General Assembly. Dr. C. W. Grafton, the retiring moderator, occupies a solitary niche in the present Assembly as he joined the "Ex's" Thursday afternoon.

Four ex-moderators are among the visitors to the Assembly—Rev. John F. Cannon, D. D., Rev. C. R. Hemphill, D. D., Rev. W. W. Moore, D. D., and Rev. W. McF. Alexander, D. D. Each of these is a member of one of the permanent or ad interim committees of the Assembly.

The thoughtful sermon preached by the retiring moderator, Rev. C. W. Grafton, D. D.,

The Stated Clerk of the Assembly, Dr. Thomas H. Law, and his gracious help-meet, Mrs. Law, were unflinching in their attention to the arduous duties connected with Dr. Law's office.

Rev. J. D. Leslie, D. D., the efficient Permanent Clerk of the Assembly, again demonstrated his ability to handle the business of his office with rapidity and accuracy. Within an hour after the adjournment of the Assembly each year, Dr. Leslie turns over to the Stated Clerk the complete minutes of the proceedings of the Assembly.

The Scotch-Irish character of the members of the Southern Presbyterian Church is revealed in the fact that there were twenty-one commissioners whose names bear the unmistakable mark of identification—"Mc" or "Mac."

**EIGHT GENERAL ASSEMBLIES.**

The General Assemblies of eight Presbyterian and Reformed Churches in the United States and Canada will convene during the latter part of May and the early part of June. The General Assembly of the Presbyterian Church, U. S. A. (Northern), will convene May 17 in Dallas, Texas. The General Assembly of the United Presbyterian Church will convene in Boston, Massachusetts, May 23. The General Assembly of the Southern Presbyterian Church will convene in the South Highlands Presbyterian church, Birmingham, Alabama, May 17; the General Synod of the Reformed (Dutch) Church in America, in Asbury Park, New Jersey, early in June; the General Assembly of the Cumberland Presbyterian Church in Lincoln, Illinois, May 17; the General Synod of the Reformed (German) Church in the United States in Dayton, Ohio, May 17; the General Synod of the Reformed Presbyterian Church in America, in June; the General Assembly of the Presbyterian Church in Canada, in Montreal, June 6. The Synod of the Associate Reformed Church of the South will not convene until November.

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**NEW YORK PRESBYTERY'S  
 OVERTURE**

**On Organic Union.**

The overture on the subject of organic union sent up by the Presbytery of New York to the General Assembly, U. S. A., asking that Assembly to express its fraternal affection for the Presbyterian Church in the United States (Southern Church) and its earnest desire for reunion at the earliest time consistent with the arrangement of necessary details has attracted large attention throughout both Churches.

In an editorial in these columns, under date of April 18, it was stated that a copy of this overture, together with clippings from newspapers, had been mailed by the stated clerk of New York Presbytery to the stated clerks of all the Presbyteries in both the Northern and Southern Churches with a request that, if the overture found approval, it should be sent, or an overture of similar purport should be sent, to the next General Assembly.

Some confusion seems to have arisen in connection with this letter. Many stated clerks of the Southern Church who received it presented it to their own Presbytery as an official communication from the stated clerk of New York Presbytery. The copy that came into the hands of the editor, who is also stated clerk of Louisville Presbytery, was so interpreted and presented to Louisville Presbytery, and by it referred to its Standing Committee on Bills and Overtures. Other Presbyteries acted in like manner.

We have just received a letter from Rev. H. G. Mendenhall, D. D., moderator of the Presbytery of New York, conveying the information that he, and not the stated clerk of New York Presbytery, had sent out these papers to the Southern Presbyteries. He states that he sent them as an individual and not in his official capacity. He adds: "These papers were sent for information only and not with any desire to secure 'concerted action.' After the adoption of the overture by the New York Presbytery, the stated clerk sent a copy as requested by Presbytery to all the Presbyteries in our body suggesting like action on their part. After this had been done, many of the religious papers in their discussion made references to this Presbytery of a critical character. My object was simply to correct these impressions and to give to the members of your Church the action of our Presbytery as reported in 'The New York Times,' a copy of the overture as it had been sent out to our Northern Presbyteries and a letter a copy of which is enclosed. If this action has been misunderstood, I will very gladly apologize; I have too much respect for your Church to try to influence in any way the action of your

Presbyteries on this or any other matter."

The letter accompanying the papers was on the official letterhead of the Presbytery of New York, and it is a little unfortunate that the letter or the copy of the overture did not in-

dicating more clearly the purpose for which it was sent. By the time this issue of the "Christian Observer" reaches our readers, both Assemblies will probably have taken action in reference to the matter.

For the Christian Observer.

## Jesus the Arch-Egos.

BY REV. C. W. GRAFTON, D. D.

Sermon preached at the opening of the General Assembly in the South Highlands Presbyterian church, Birmingham, Ala., May 17, 1917, 11 a. m.

"Looking unto Jesus the author ('Arch-egos') and finisher of our faith."—Hebrews 12:2.

In the tenth chapter of the Epistle to the Hebrews Paul speaks of faith, hope and charity and urges their exercise. He emphasizes his exhortation by showing the results of failure, verses 26-31, also by stirring examples of faith, chapter 11.

The Christian life is one of faith. We see it illustrated in the instincts of birds and beasts. Yonder is a flock of birds in the air. They are migrating to a distant clime. They have never seen the unknown land, but with unerring instinct they stretch their wings and speed away. Over long stretches they go. By and by they drop down and rest in the meadows of their far-off home.

The scientists tell us of the sea-monster. He turns his head towards a foreign shore. Through the deep ocean he plows. He has never seen that distant coast, but with unerring instinct he speeds away till he reaches the desired haven.

Now we are on the march to the Heavenly Home. No one of us has ever been there, no one of the race has ever returned to tell us about it, but we are on the march and through the passing years we are traveling along. No one in sane experience would ever dream of turning back. We are sure of our destination and this assurance of the things unseen is faith.

But faith, like all other graces, has its fainting spells. Now and then we shiver and totter and are well-nigh ready to fall. The apostle in this eleventh chapter of Hebrews speaks of the illustrious men in days gone by that have believed in God. He does this to strengthen our faith and lo, how wonderful the examples are! Thousands have gazed on Abraham, Isaac and Jacob, upon Noah and Samuel and the prophets until their faith has been warmed into new life.

There is one word that gives us the keynote to the Epistle to the Hebrews and that is the word "better." The old dispensation is good, the new is better. The Old Testament ordinances are good, but the new are better. The Old Testament High Priest was good, the New Testament is better; and so the Old Testament exemplars of the faith were good, but the New Testament gives us a better one by a thousand fold. For Jesus Christ is the great exemplar of our faith.

In this second verse of the twelfth chapter, he is called the Arch-egos of our faith, i. e., the Author or Arch-exemplar. We see this idea set forth in different offices in life. Here is a bishop, but there is the archbishop. Here is a deacon, but there is the archdeacon. Here is an angel, but there is the archangel. Now Abraham was a leader of the faith and so were Isaac and Jacob and Joseph and all that wonderful band who make up the cloud of witnesses. But while Abraham was a leader of the faith, Jesus was the Arch-leader, the Arch-egos. Twice in the Acts of the Apostles the word is translated "Prince." In the second chapter of Hebrews it is translated "Captain." In the twelfth chapter it is translated "Author." The word means the "Arch-leader," and as such Jesus is the Arch-exemplar. In this way indeed He becomes the Author of our faith. By His spirit He originates faith in us and He stands throughout all the ages as the Grand Exemplar of our faith.

Now the theme today is

### The Faith of Jesus Christ.

We talk a great deal about the power of Jesus, the patience, the gentleness, the love and the glory of Jesus, but I want you today to think of the faith of Jesus, not our faith in Jesus, but the faith that Jesus had.

At the very threshold of this theme we are confronted by the question that many a man will ask. "Was it necessary for Jesus to have faith? I have thought of Him as the God-man, full of grace and truth, of infinite knowledge and perfection, and I have never thought of ascribing faith to a being like this."

Now let us tread very reverently as we look at this the greatest of all beings ever revealed to men.

It may be commonplace to say that Jesus Christ, the God-man in His divine Person had two natures, the divine nature and the human nature. We can never exalt the divine nature too much. It was the divine nature that gave dignity to the human nature and we can never be thankful enough to God that He passed by the angels and took upon Himself the seed of Abraham, and all through His wonderful career the divine nature and the human nature were never separated. In the lap of the virgin Mary the human nature slept, but the divine nature was there. The human nature hungered and thirsted, ate and drank, but in union with the divine nature. At death the human body of Jesus went into Joseph's tomb and His soul went to Heaven. But from neither of these was the divine nature ever separated; two distinct natures and one person forever.

On the question of these two natures and their relation to each other, the most subtle heresies have sprung up. Church councils have convened and condemned them, but they still insist on being heard. The divine nature of the God-man is essential to all our hopes. It was the altar on which the human nature was laid and which gave all merit to the sufferings. The God-man went to Gethsemane, thence to Pilate's hall and thence to the Cross. And when He groaned and suffered and died, it was the divine nature that made those sufferings infinitely meritorious, sufficient to satisfy all the demands of law and justice against sinful men.

If there should ever spring up in our hearts a well grounded doubt of the divinity of Jesus Christ, our hopes of salvation would all be shattered. If we were even in Heaven and it were possible for us to doubt the divinity of Jesus Christ, our hopes would be covered with a cloud that could never be dispelled. Only the divine can satisfy the divine.

But while we cannot too highly exalt the divine nature we are sometimes led to ignore the human nature. Now we need a Saviour not only divine, but we want one that is human. Peter needed a Saviour whose hands he could touch. James and John wanted a Saviour on whose arms they could rest. Little Jim, dying in the hospital, wanted a Saviour who could take him by the hand. 'Tis the instinct of the human soul to look to one who has ability to sympathize with us in all our infirmities. And we can never be too thankful to God that He has given us a Saviour divine who can lay His hand on God's Throne, and a Saviour that is human who can lay His hand on dying men; a Saviour who can be with us on the mountain tops and come down with us into the darkness; a Saviour whose

love can look upon us through human eyes and speak to us with a human tongue.

But now looking into the human nature of Jesus, we see that His sacred body just like our own, must be fed with bread, otherwise that body will shrink and die; that His intellectual nature consisting of mental faculties just like our own, must be developed by knowledge. In line with this, Luke says that Jesus increased in wisdom and stature and in favor with God and man. Farther still, the deep-seated religious nature which Jesus held in common with all His people must be regulated and sustained by faith. So just as bread is essential to one nature and knowledge to another nature, so faith was necessary to develop the spiritual life of Jesus Christ.

Holding this in our minds, we see that Jesus must have faith for the following reasons:

God's people are to walk by faith and

#### Christ is Our Example

that we should follow in His steps. If we walk by faith and Jesus walks by knowledge or some other way, then He could not be our example. The Alpine guide says to the traveler, "Follow me." If we see the traveler walking, toiling along, up dizzy heights, we know that the guide is ahead, walking and toiling too.

Again, the faith of Jesus is presented in this strong passage, Hebrews 2:11-13. "For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy Name unto My brethren, in the midst of the Church will I sing praise unto Thee. And again, I will put My trust in Him."

When Jesus the God-man in this passage says, "I will put My trust in Him," He is using the word which is the strongest expression of faith. Twelve or thirteen times we see Jesus engaged in prayer, sometimes alone, sometimes with His disciples. Sane and sober reason would lead us to conclude that in these solemn exercises Jesus communed with God in faith.

Note again, I Peter 2:21, Hebrews 4:15, 2:18, how Christ is in all these cases set forth as the great sympathizing High Priest entering tenderly into the sufferings of all His people. Having suffered Himself, He takes His place by the side of the sufferer. But the field of our greatest suffering is in the realm of faith. In Palmer's Life of Thornwell, James Henley Thornwell says: "I can take you to the very spot where I stood and gnashed my teeth and raised my hand and said, 'Well, I shall be damned, but I will demonstrate to the assembled universe that I am not to blame. God made me as I am and I can't help my wickedness.'" We have compassion for the young man in this great battle.

We see Martin Luther struggling through long years and now and then overwhelmed with doubts in deep and gloomy depression so that his wife cries out to him in reproachful language, "Is God dead?" Farther still, we see Abraham the father of the faithful, fighting the most dreadful battle of his life when he was called on to sacrifice Isaac. He obeyed, accounting that God was able to raise him up even from the dead from whence also he received him in a figure. Yet all must know that this call to Abraham was a great tax upon his faith.

Now if we strike out the field in which our greatest battles are fought, i. e., the field of faith, we will strike out the greater part of that experience in which we expect the help of Jesus. Will He help us in the smaller trials and not in the larger? Nay, reason and Scripture both suggest the necessity and fact of a Redeemer who has faith just like our own. When therefore we see Jesus exercising the same kind of faith that we are exhorted to have, does it not bring Him much closer to us and does it not lead us to love Him and honor Him all the more?

We go a little deeper into the subject when we look at

#### The Origin of the Faith of Jesus.

Whence came this faith which we see in the great Master? Was it born in Him? Was it a natural talent? Did He attain unto it by reason? Did the divine nature impart it to the human nature? Did the faith of Jesus Christ spring out of the union between the divine and human natures in the one Person of the Son of God? Now there is no record that faith came to Jesus in any one or other of these ways. Jesus was by nature pure, holy, harmless, undefiled and separate from sinners, but His faith was the gift of the Holy Ghost.

We read as follows: At His baptism the Spirit of God descended upon Him like a dove and abode upon Him. "And Jesus being full of the Holy Ghost was led by the Spirit into the wilderness. . . . And Jesus returned in the power of the Spirit into Galilee and He came to Nazareth where He had been brought up and He went into the synagogue and there was delivered unto Him the book of the prophet Esias, and when He had opened the book He found the place where it was written, The Spirit of the Lord is upon Me because He hath anointed Me to preach the Gospel unto the poor. He hath sent Me to heal the broken-hearted, to preach deliverance to captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

All of these are acts of the most exalted faith. Through the Spirit of God He was called to this work and through the unction of the Holy Ghost He was qualified to do this. Again we say that the divine nature was the altar upon which the human nature was laid, which gave dignity to all His being. Through the Holy Spirit the Son of God created the worlds. Through the Holy Spirit, "Christ the Son of God became man, being conceived by the power of the Holy Ghost in the womb of the virgin Mary and born of her, yet without sin." By the anointing of the Holy Ghost on the banks of the Jordan He went forth upon His great mission. By the power of the Holy Ghost He performed His wonderful works, He delivered His wonderful revelation. He was momentarily abandoned by the Spirit of God upon the Cross and cried out, "My God, why hast Thou forsaken Me?" But through all His ministry He was nourished, sustained, enlightened and filled with the Holy Ghost. He received the Spirit of God without measure. By the Holy Spirit all of His marvelous faith was born.

Now it is the same with God's people throughout all ages. Faith comes not by nature. We are born in unbelief and sin as truly as the man whom Jesus healed was born blind. And unto this faith we can never attain by any power of reasoning, education or association. Faith is always the gift of the Holy Ghost. He illumines our mind. He shows us the depths of our own sin and misery. He reveals Christ to us and enables us to accept Him. Our faith in its root and branches is the work of the Holy Ghost. In nothing do we see the sovereignty of God more clearly displayed. In the illumination of our blinded souls by the Holy Ghost, we are as passive as the blind man was when Jesus opened His eyes. Now while these are truths that cut up all pride by the roots, they serve to fill us with the loftiest courage, for while the Spirit of God is the only being in Heaven or earth that can work faith in us, the blessed fact is that the Spirit of God can do this. He has done it for millions and He will do it for the whole multitude of God's elect, that multitude that no man can number.

And what He does for God's people in the way of divine illumination, He did for the God-man, Jesus of Nazareth. Does not this thought bring Him very much nearer to us? Is not His touch more like a brother's touch? His love more like a brother's love? In this one great thing the Master and His children

stand together. There is this difference, however, between His faith and ours. The faith of Jesus is not associated with regeneration, sanctification, repentance, as Paul's was. Both were illumined, but Paul had illumination plus all these graces, the new birth, justification, repentance unto life, reformation of life, all spiritual graces, because he was a sinner. Jesus Christ had illumination minus regeneration, sanctification, repentance and all similar experience because he was not a sinner. The illumination, though, was from the same Source. The Sanctifier and the sanctified, Heb. 2:11, are all of one, physically and spiritually. Yes, we love Him more because we are one with Him in flesh and blood and one with Him of the same spirit.

It is a notable thing to see Jesus of Nazareth going forth under the mighty power of God's Spirit doing His great works, giving to the world His inspiring revelation. He feeds the hungry multitudes, He calms the waves of the sea. He heals the sick, gives sight to the blind, hearing to the deaf. He makes the dumb to speak. He raises the dead under the power of the Holy Ghost. While we stand amazed at this, it is startling to remember that this same Eternal Spirit which He received from God is the very Spirit that is poured out on His people. He Himself said, "The works that I do shall ye do also, because I go to My Father." Peter and James and John and Paul, under the baptism of the Holy Ghost, go forth in their heavenly ministry and the source of all the power throughout the ages in the Church of God is this same divine Spirit.

And especially we note that the great need today is a Spirit-filled ministry, a Spirit-filled eldership, Spirit-filled deacons and Sunday school teachers, Spirit-filled sons and daughters. And the man who magnifies God's Spirit, who looks to Him for help and strength, who gets His message from Him and delivers His message in His strength, is the one whom God honors in winning souls.

There is no man in the Southern Presbyterian Church whom we delight to remember more than John L. Girardeau. All his remarkable power, his seraphic eloquence, his insight into the needs of men and his skill in reaching lost souls, were all due to the power of the Holy Spirit. The greatest event in his ministry was the revival in his church during the later fifties. One evening while leading the people in prayer, he received a physical sensation which diffused itself through his whole body, and then follows a thrilling account of souls born again.

Surely when we read a story like this, are we not humiliated with a sense of our own shortcomings, and, moreover, should we not aspire to higher and more glorious gifts from the Spirit of grace? Paul declares that the love of God is shed abroad in our hearts by the Holy Ghost that is given us. Paul prayed that we might be strengthened with might by His Spirit in the inner man; and in His intercessory prayer to God the Father, Jesus prayed that the love which the Father had for the Son might be in His people and He in them. So all the strengthening, illuminating power that God's people receive, comes from the Holy Ghost. The very Spirit that gave unction to Jesus He sheds abroad upon His redeemed people. So that we are one in the Great Master under the unction of the same Eternal Spirit, and one in service.

In the next place,

#### On What Did the Faith of Jesus Rest?

In the case of man, faith rests on the Word of God. For Paul says, "Faith cometh by hearing and hearing by the Word of God." When a bright young person comes before a church session for admission to the communion, we say in substance as follows: "You trust in Jesus for the pardon of sin and have hope of life everlasting through Jesus Christ? On what is your hope based?" And if the person be properly instructed, he will answer:

"My hope is based on the Word and promise of God. I believe that life eternal is mine because He says, 'He that believeth on Me hath everlasting Life.'" The Word of God is the only basis of faith and it is the basis of the faith of Jesus.

All through the Old Testament Scriptures there are types and shadows pointing to the Messiah. There are allusions, suggestions, descriptions and promises of the coming Prince, the Saviour of the world. Upon these promises the faith of Jesus rested. In some way or other the Spirit of God revealed to Him that He was the Messiah, the fulfillment of all the types and shadows. During His career on earth we see Jesus making use of the written Word. He answers the tempter by the Word. He fulfils the Scripture on the Cross and, on the way to Emmaus, beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

So that we find that we are bound to Jesus Christ by another strong cord. The same Spirit that illuminates our minds and wrought faith in us illuminated His mind; and the Word of God which is the basis of our faith was the basis of His faith. So that we have a great Saviour, one who is sure enough in Heaven at God's right hand, but who is side by side with us, our great Elder Brother, whose battles are our battles, whose faith is our faith. Can you not build on the Word? We have the Old Testament and the New. That Word supported the faith of Jesus. Take it for your own support! For Thy Word, oh God, is settled forever in Heaven.

Take notice again that

**Faith is the Root Grace of All Graces.**

Out of it come hope, charity, joy, peace, gentleness, goodness, temperance. All these graces are born of faith. So then if Jesus be the Exemplar of our faith, He is the Exemplar to us of all these graces. He becomes to us the perfect pattern for our whole life. And we should strive through all our career to follow that pattern. His love, for instance, is boundless. That love was born in Him by the Holy Ghost. It goes upwards unto God the Father and outward towards all His children. To us it is an unthinkable distance from God the Eternal to the crawling beggar. But the love of Jesus spans the whole distance.

If Jesus Christ was awful in His power, there is something in His love which is equally awful. And this love is measured by the depths of woe to which He sank when He passed into Gethsemane and Calvary. The great fact now is that He is our model in all these graces. Consequently we hear Him say, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind." In other words, our love must go out towards God. But likewise He says, "Love your enemies. Do good to them which persecute you. Pray for them which despitefully use you." The love to which He exhorts is as boundless as His own and the startling thing is that the Spirit which He received without measure He bestows upon His people to beget within them graces like His own.

And all history proves that His work is not in vain. In the Old and New Testaments alike we find men that hesitate not one moment to lay down their lives for Him. Under the impulse of that love which is born in our hearts by the Holy Ghost, men today leave their own land and surrender themselves to work in far-distant China, upon the dark Congo, in the leper colonies, suffering the pangs of expatriation in behalf of Jesus and their fellow men, and dying a long, lingering death for Him who loved us and bought us with His precious blood. They carry out the divine injunction, "Little children, let us love one another, for love is of God and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love."

Under the impulse of that love, Florence Nightingale went to the Crimean trenches,

Clara Barton reared up the Red Cross, and in forest, and field, village, hamlet and town and city, our tender-hearted girls give themselves as living sacrifices to Jesus and His Kingdom. Surely Jesus is our Head, our Master, our Elder Brother, Prophet, Priest and King, Lord and Redeemer. Surely we must learn to say, "My beloved is Mine and I am His. He is the chiefest among ten thousand and altogether lovely."

When we consider it we are deeply impressed with the grandeur of the faith of Jesus. See what a stupendous load it carried. Through faith Jesus claimed to be the Messiah. In this He laid claim to be the fulfillment of all the types, shadows and promises of four thousand years. Was not this a heavy load? But His faith did not stagger.

The claim to be the Messiah involved the office of Prophet and Priest and King in the house of God forever; the Messiah must receive the worship of men and angels; He must be the judge of the quick and dead through the awful splendors of the judgment day; He must sit on the great white Throne and pronounce the words, "Come, ye blessed of My Father," and "Depart, ye cursed, into everlasting fire," thus sealing the destiny of every living soul in Adam's line; and like a shepherd He must lead His flocks in green pastures throughout eternity. All these promises were to culminate in the Babe that was born at Bethlehem and laid in a manger; whose life was spent in the carpenter's shop and later on was the subject of scorn and contempt. Can we appreciate the enormous load resting upon the faith of Jesus? Yet that faith, born and sustained by the Holy Spirit of God, never wavered a moment.

Now we ourselves are confronted with  
**Stupendous Issues.**

Through faith we claim to be the children of God, heirs of God and joint-heirs of Jesus Christ. We must claim that all things are ours in Heaven and earth, life and death and suns and stars; the promise is that we are to stand with Jesus by and by and pass judgment upon angels; that we shall stand close to God's Throne, even closer than the angels; that we shall walk with Jesus in His Kingdom, clad in robes of white; that with Jesus we shall stand and witness the agonies of the burning world; that we shall have a share in the final triumph of the great Captain, the Messiah Divine. And all this too, in spite of the fact that we are born in sin, children of death, enemies of God, poor, lost and ruined creatures.

Can our faith bear the awful weight implied in the dignity and glory of the children of God? As Jesus Christ, the great Captain, staggered not under the mighty load, let us, born of the same Spirit, our faith fed and renewed and sustained by the same grace, rise with Him to the height of His glory and stand with Him forever.

Finally, there was

**A Great Burden of Sorrow**

as well as of glory that rested upon the faith of Jesus. Here were all the pangs of rejection by His people, the dark shadows of the garden, the shame and contempt heaped on Him by the rulers and the ignominy of the Cross. Did His faith totter for a moment? Nay, but for the joy that was set before Him He endured the Cross. Now this joy that was set before Him was the joy of the redeemed and the joy of God. Jesus could look forward and behold a poor, lost heathen man rising out of the travail of sin and death, delivered from the curse of sin, sustained all through life, triumphant over the grave, passing on to Heaven, and that soul for countless ages singing praises to God. He sees the body of that poor, lost man raised from the dead by and by. Add to the joy of this one man the joy of the millions as they begin the notes of the "New Song." Jesus sees the grand reunion of all the saints crowned with joy everlasting. And high above all this, He sees the joy of God the Infinite

Father. With this joy he endured the Cross and despised shame like a turbid stream on the Cross, but lifted up his head to the heights, He looked down and triumphed over it. His faith

Now God's people have borne the burdens of grief as Jesus did, a thousand battles to fight, down again and again. We have seen sicknesses, bereavements, and the people of God pass through the fires of martyrdom. Remember that the faith that sustained the Captain of our salvation has given to us. In God we have found forward and battle and triumph in advance the victor's song.  
Union Church, Miss.

**Some Famous Hymns**

For the Christian  
**PHOEBE CARY**  
1824—1871

Alice and Phoebe Cary were in the early part of the nineteenth century, chiefly of a poetic nature. Phoebe Cary was born near Cincinnati in 1824, and afterwards removed to New York. They had some difficulty in "the door." Alice was fond of neat and orderly in all her work.



Phoebe Cary

quick with her needle, and so her abilities.

In the year 1849 a volume of "Alice and Phoebe Cary" was published with a degree of favor and success. Phoebe was a close personal friend of her sisters.

One of Phoebe Cary's hymns is well known and has a place in most collections.

One sweetly solemn  
Comes to me o'er a  
I am nearer home  
Than I ever have

It is said that the author, two of her death, was not a success. It had been printed on Sunday cards, read by parlor chambers, but had not yet become a standard hymn in the church.

Two men from the United States came to Hong Kong on a pause of the game, one of the or two of Phoebe Cary's hymns dealing the cards, and exclaimed, "did you learn that tune?"

The younger man replied "Yes, and music in Sunday school." "Come," said the elder, "hand you; go and use it for some time, I have played my last game bottle."

The gentleman who tells the story published in the "Boston Dai-ly" two men leave the gambling table and walk away arm in arm. He says the source of great joy to Miss Cary's lines, which have comforted many hearts, were the means of a woman of two tempted and erring rascals of the globe, a resolution to

After Miss Cary's death, she well received a letter from the author to in the story. In it he became a hard-working Christian, utterly renounced gambling: