

Christian Observer

W. C. Meyer
June 17

VOL. 105. LOUISVILLE, KY., JULY 4, 1917. NO. 27.

Christian Observer

Presbyterian Family Newspaper
ONE HUNDRED AND THREE YEARS OF CONTINUOUS PUBLICATION.
Founded September 4th, 1813.
HARRY P. CONVERSE, Managing Editor.
REV. DAVID M. SWEETS, D. D., Editor.
Published Every Wednesday by
CONVERSE & CO., (Incorporated.)
222 South Third Avenue, Louisville, Ky.

Remittance should be made by money order, or by registered letter or by draft on some of the large cities. When checks on local banks are sent remittance should be added to cover cost of collection.
Address all communications intended for the Editorial Department to "The Christian Observer."
Address all business letters to Converse & Co.
For "Terms of Subscription," etc., see foot of page 20.
Entered at the Louisville Post Office as second class matter.

EDITORIAL NOTES.

Much of our self-satisfaction grows out of the fact that we judge ourselves in the light of the world's ideals. If we judge ourselves in the light of God's ideals and measure ourselves by the divine standard, we will be dissatisfied with our own attainments. Such dissatisfaction of the soul will lead us to a more earnest and humble effort to obey the divine command, "As He which hath called you is holy, so be ye holy."

When God calls His people to come out from the world and be separate, He is calling them from that which is lowly to that which is lofty. The separation to which He calls us is exaltation. He calls us to leave "the garish day" and all the feverish life of "Vanity Fair," and invites us "to lie down in green pastures" and to walk "beside the still waters." Instead of transient sensations we gain the peace and satisfaction of permanence.

Insincerity called forth from the lips of Christ the sternest words that He ever spoke in denunciation. He saw that the Pharisees had elevated the outward observance of the law above the spiritual obedience of it, that religion with them consisted in forms and ceremonies. He likened their hearts to the garniture of the tomb, for He saw that the spirit of real love and obedience to God was wanting. God is a Spirit and they that worship Him must worship Him in spirit and sincerity.

As this issue of the "Christian Observer" reaches our readers thoughts concerning our national Independence Day will be uppermost in all minds. In view of the fact that our country is now involved in the world war, it would be singularly inappropriate to celebrate the Fourth of July with noises and useless illuminations and unrestrained pleasure-seeking recreations. A plea has gone forth, with the endorsement of the national government, from the Public Information Committee appointed by President Woodrow Wilson, that Independence Day shall be observed this year with a solemnity reflecting the sober determination "of a democracy at war for its ideals and its existence." Mere noisy demonstrations and unthinking celebration have no proper place in times such as these. It is appropriate that there should be this year a return to the ceremonies and patriotic addresses which prevailed in other days.

A stimulating and instructive program has been arranged for the Sunday School Conference at Montreat, North Carolina, July 29-August 5. For the first time in the history of the summer conferences an entire week is given exclusively to the discussion of Sunday school methods and work. A schedule of lectures and of unusual excellence has been arranged. Dr. C. R. Erdman, of Princeton Theological Seminary, will conduct the Bible Hour; Prof. E. P. St. John, of the School of Pedagogy, of Hartford, Connecticut, will deliver lectures on "The Teacher" and "The Pupil." Sunday school teachers, officers and

scholars, as well as pastors, will find this conference a delightful way of spending their vacation this summer. At small cost an opportunity for great inspiration and development can be combined with pleasure and recreation.

From one of our missionaries in far away Africa, on the Belgian Congo, comes an appeal for aid for the Belgian Protestant Church, which is one of the Presbyterian denominations of the world. In a brief letter written from Luebo, April 14, Dr. W. M. Morrison, one of our devoted missionaries, calls attention to the fact that our Southern Presbyterian Church has done very little financially for our fellow Presbyterians in Belgium during the stress of this terrible war. Dr. Morrison's statement will be found on page 10 of this issue.

In writing of the Belgian Presbyterians Dr. Morrison says: "While our provisions are very short and we are living for the most part on native foods, yet the Lord has been most gracious to us in many ways. While we are in the war zone, yet thus far no serious trouble has come and our wants have mostly been supplied. Not only so, but there has been no internal revolution nor any serious interruption in our work. The fact is that last year witnessed the largest ingathering we have ever had in one year, there being over 2,600. We are having much opposition, but we seem to thrive under it." He calls attention to the fact that all the Congo missionaries going or returning to their work, and all the mail of the missionaries must run the gauntlet of the submarines.

Three distinct bodies of Lutherans are planning a union that will be far-reaching in its extent. At the convention of the General Synod of Lutherans in Chicago, June 22, the resolution was approved involving the proposed merger of the General Synod, the United Synod, South, and the General Council. The General Synod has a membership of 360,749, the United Synod, South, a membership of 54,662, the General Council a membership of 494,989. If this union should take place it will form a body of more than 900,000 membership, and will be known as "The United Lutheran Church of America." Final steps in the matter will probably be taken at the General Convention to be held in November, 1918.

The Christian is engaged in a conquest that is carried on through the energy of an imparted love. In describing the victory of the children of God over the world, the Word of God tells us that "we are more than conquerors through Him that loved us." That means that the love of Christ imparted to us is the power through which we overcome. Intimate, humble communion with the great God of love will give us victory. In the days of chivalry the knight attained great achievements when he was conscious that eyes of love were fixed upon him in the conflict. In commenting on this fact Dr. Jowett says: "And if this were so with knights of ancient chivalry, when love inspired them in the fray, how infinitely more must it be so with the knights

Contents of this Number.

EDITORIAL.

Editorial Notes 1

The Need of Bread 2

Tentons to Re-Write Bible After the War 2

Statesmen Who Are Presbyterians 2

Woman's Summer School of Missions at Montreat, N. C., July 8 to 15 2

Warning Against Professional Oriental Soliforters 2

Billy Sunday's New York Meeting 3

The Fight for Truth 3

THE SUNDAY SCHOOL.

Hezekiah, the Faithful King, Dr. E. P. Mickel, Ga. 8

MID-WEEK PRAYER MEETING.

The Blessings of National Obedience, Dr. J. M. Vander Meulen, Ky. 9

YOUNG PEOPLE'S SOCIETIES.

God Our Helper. Dr. W. M. Anderson, Tex. 9

ARTICLES.

Prayer: a Function of the Soul, T. L. Beaman, Tenn. 3

The Friendship of Christ, Dr. George Lang, Tenn. 4

Diluted Wine. Dr. J. H. Jowett. 4

The Singing Saviour. Dr. John Barbour, Ky. 4

Deeper Wells of Joy. Dr. P. P. Flournoy, Md. 5

What a Father Owes His Children, Dr. W. L. Lingle, Va. 6

The Prichard Foundation, Rev. S. M. Glasgow, W. Va. 7

Our Christian Endeavor Missionaries. 7

High Grade Ministers Demanded for Chaplains. Rev. A. R. Bird, D. C. 10

What Have You Done for Our Belgian Presbyterians? Dr. W. M. Morrison, Africa. 10

Army Work in San Antonio, Texas. 10

The Lewisburg Bible Conference. 11

The Mountain Children of Floyd County, Va., Dr. LeRoy Gresham, Va. 11

The Sunday School and Young People's Conference, Kerrville, Texas. 11

Golden Jubilee of King College, Bristol, Tenn. in the Shadow of High Knob, Rev. C. G. Gunn, Ky. 18

"Proportionate Giving" 23

Mark Twain on the High Price of Fuel. 23

WOMAN'S AUXILIARY.

New Ideas for Missionary Meetings. 11

An Appeal for Self-Denial, Ruby Price DeBoe, Va. 11

VERSE.

The Aloe Plant. 5

Our Own. Margaret E. Sangster. 9

The Amateur Gardener. 16

Shelling Peas. Marian Phelps. 17

Liberty Enlightening the World, Henry Van Dyke. 23

RELIGIOUS NEWS.

Our Own Church. 12, 13, 14

EDUCATIONAL.

HOME CIRCLE.

Miss Julia's Secret of Joy. 16

Our Little Ones.—Our Young Folks.—Letters. 17

Children's Hour.—Jimmie MacIntosh and His Dog. 19

STORY AND INCIDENT.

Toby Learns a Needful Lesson. 20, 21

MARRIED AND DIED. 22

CURRENT EVENTS. 23, 24

The pastor who carries a definite message from the Master to a sufferer or mourner will take away blessing for himself when he goes. Where two or more are thus met in His Name, His presence anticipates the outcome. The words He speaks are life and life in a sense that is special and sacred. Bishop Fitzgerald.

The Aloe-Plant.

Have you heard the tale of the Aloe-Plant, which grows in the southern clime?
By an humble growth of a hundred years it reaches its blooming time;
And then a wondrous bud at its crown bursts into a thousand flowers;
'T is a floral queen, in its beauty seen, the pride of the tropical bowers.
But the plant to the flower is a sacrifice.
For it blooms but once, and, in blooming, dies.

Have you further heard of the Aloe-Plant, which blooms in the southern clime—
How every one of its thousand flowers, as they fall at the blooming time,
Is an infant plant, that fastens its roots to the place where it falls to the ground,
And as fast as they fall from the dying stem, grow lively and lovely around?
By dying, it lives a thousand fold,
In the young which spring from the death of the old.

Have you heard the tale of the Pelican, the Arab's Gimel-El-Bar?
It dwells in the African solitude, where the birds that live lonely are.
Have you heard how it loves its tender young, and toils and cares for their good?
It brings them water from fountains afar, and fishes the sea for their food.
In famine it gives them what love can devise,
The blood of its bosom, and, in feeding them, dies.

Have you heard the tale that they tell of the Swan, the snow white bird of the lake?
It silently floats on the silvery waves, it quietly sits in the brake.
It saves its song till the end of life, and then in the soft, still even,
'Mid the golden light of the setting sun, it sings as it soars toward Heaven:
And its beautiful notes fall back from the skies;
'Tis its only song, for in singing it dies.

Have you heard these tales? Shall I tell you of One far greater and better than all?
Have you heard of Him whom the Heavens adore, before whom the host of them fall;
How He left the choir and the anthems above, for earth with its wailings and woes,
To suffer the pain and the shame of the cross, to die for the life of His foes?
Oh, Prince of the Nobles! Oh, Sufferer Divine!
What sorrow and sacrifice equal to Thine?

Have you heard this tale the best of them all, the tale of the Holy and True?
He died, but His life in untold souls lives on in the world anew.
His seed prevails, and is filling the earth, as the stars fill the skies above;
He taught us to yield up the love of life for the sake of the life of love.
His death is our life; His loss is our gain:
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and sad, who for others do give up your all;
Our Saviour hath taught us "the seed that would grow into the earth's dark bosom must fall."
Must hide away and pass from view, and then the grain will appear;
The seed that seem lost in the earth below will return many fold in the ear.
By death comes life, by loss comes gain;
The joy for the tear, the peace for the pain.

—Author Unknown.

For the Christian Observer.

Deeper Wells of Joy.

BY REV. PARKE P. FLOURNOY, D. D.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."—Acts 5:41.

Look at these men and ask: "If I had been unjustly accused before a court, and beaten at the whipping post by its order, with the threat of death if I again performed a bounden duty, would I have come down the court house steps, on my way to do this forbidden duty, with torture and death altogether probable as the consequence, rejoicing?" These men, "Peter, and the other Apostles," departed from the presence of the Council "rejoicing," on their way to preach Christ "in the temple and in every house."

Coming out in torture and shame and facing the menace of death, and yet with faces radiant with irrepressible joy, they show that they must have found some wonderful source of happiness. They were, indeed, at the moment we see them coming out, drinking from deeper wells of joy than most of us habitually draw from. And we find from the account what they were. They had just gained a victory greater than that of one that taketh a city. They had ruled their own spirits and obeyed God rather than men at the risk of their lives; they were returning to their beloved work, the high privileges of telling multitudes of their own brethren, according to the flesh of Jesus the Christ, their true Messiah; they so loved His precious Name that suffering, even suffering shame for it, opened a spring of joy, a very artesian uprush of rapture in their souls, "full of the Holy Ghost," like that of Stephen gazing into glory.

The primary source of their power to act as they did and to find joy in suffering must not be forgotten; they had received the "promise of the Father" given them through Christ, and were full of the Holy Ghost, and of faith, His gift, and could not but rejoice.

Then and Now.

Some are saying, "Oh, this was in the days when Christianity was fresh and strong and had dew of its youth. Now, it is aged and worn and feeble, from assaults from without and weaknesses within itself. After all the advance in science, criticism, new thought and new civilization, it has lost much of its power over men, and the new conditions require a new religion."

To answer this there is need of definition. If by "Christianity" we mean the persons who represent it in our day, many of them with imperfect characters, seemingly absorbed in money-getting, pleasure-seeking, and "worldliness" in all its forms, we must sadly admit that Christianity as represented by many modern Christians is quite different from that which we see in these men.

But Christ is "the same, yesterday and to-day and forever;" and the great facts of His redemption, His Gospel of power in which they are proclaimed to a lost world, and the principles of right living which it inculcates are just as enduring and unchangeable as is Christ Himself.

Christianity, both in its persons, its principles and its practice, has been subjected, from the very beginning, to many dangers and malign influences. There were false professors at the very time when these men bore their brave witness before the Council and suffered shame joyfully for Christ. Ananias and Sapphira appear in the same chapter (Acts 5) with these men. Simon the Sorcerer introduced "simony" soon after this, tempting one of these very men. Judaism soon began its persecution, Stephen being the first martyr under its rage, and the great apostle to the Gentiles faced it almost everywhere he went and lay supposedly slain by its

cruel stoning at Lystra. False teachers, even then, were beginning their baleful work.

The beloved disciple tells of false ones who "were not of us," a little later. Then came hydra-headed Gnosticism, and Marcion made an onslaught on the New Testament which was to bear the Word of life to all nations through all times, and cut and hacked it as the destructive critics have been doing in our own times, while many strove to corrupt it with Oriental philosophies. Pagan Rome, first with its fires of persecution, tried to destroy the Church, and failing in this, took it to its foul bosom to corrupt and ruin it. Mithraism and Mannicheism came to supplant it as forms of superior religions in the third and fourth centuries. St. Augustine was for years under the well night fatal spell of the latter.

Afterwards came Romanism and Popes, successors (?) of the apostles and of the Pagan Pontifex Maximus of Rome, corrupting the Word of God, hiding it away from the people in a language unknown by them, and with its inquisition, racks, thumb-screws, boots, dungeons, fires, and all means to corrupt or else destroy those who contended for the "truth as it is in Jesus." Then came the blight of rationalism and destructive criticism. And now, we have Christian Science appealing to the weak and unstable, through a promised relief from suffering, and presenting a most marvelous "science" for accomplishing this end. "Ism" after "ism" is continually brought into the field by the arch enemy to corrupt, mislead or destroy Christianity. It has enemies without and within, as it has had from its beginning, and many are saying that it has lost its power for good and must give place to some better religion—one more suited to modern conditions and modern thought and modern science, etc. Well, it has been sorely wounded by innumerable enemies, and many of them in the house of its friends; and as compared with the Christianity of these men at whom we have been looking, it appears to many very much like a poor maimed soldier limping from the trenches, nerve-racked, almost asphyxiated with noxious gases, impotent in feet, hands and head.

But there is another view to be taken. Christianity as represented by many who bear its name and wear its livery is far from what we see it in these men coming in triumph and joy from their fiery trial. But, in spite of this, the Christian religion is a "Religion of Power," as our own Dr. Kirk has strikingly and powerfully shown it to be in his book with this title.

Look again, and see these wounded feet carrying the Word of life to every quarter of the globe, this head and these hands planning and doing good. See natives of continents and islands of the sea reading the Word of life in more than four hundred languages.

Look around you, and see, with all the imperfections of its professors, this Christianity still the salt of the earth in every community, dispensing an influence for good and doing helpful deeds of which no community could afford to be deprived. See the host of teachers guiding the children and youth to the Cross.

See godly women banded together in the endeavor to give some relief for sufferers from war, and for sending the greatest of all comforts, a heavenly hope, not only around them but to the very ends of the earth.

Look at these women, and look at some modern men, too, who, in their great Laymen's movements, are following their example, in taking part in the great work of making Christ known to a suffering and perishing world. Let us look at the faithful ones of long ago and of our own times, too, and follow them as they followed and are following the Saviour who "suffered under Pontius Pilate, was crucified, dead and buried," yet, rose (as these men knew, and testified in the face of persecution) and sitteth at the right hand of God the Father until all enemies shall have been put under His feet, and the new heavens and the new earth wherein dwelleth

righteousness shall be the home with Him of all that love and follow Him.

Let us, fully believing "these things" of which the apostles were witnesses, and praying for the Holy Spirit who dwelt in them, go forward in the path of present duties, that

whatever of trial may be for us in the darkness now looming before us, we may, like them, "stand in every evil day" and like them in their victories, "with joy, draw water out of the wells of salvation."

Bethesda, Md.

For the Christian Observer.

What a Father Owes His Children.

BY REV. WALTER L. LINGLE, D. D.

An address delivered before the General Assembly at Birmingham, Ala., May 18, 1917.

"For I have known him (Abraham) to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him."—Genesis 18:19. (American Revised Version.)

I have wondered why the General Assembly's Committee on Family Religion, which assigned me this subject, limited it to the father. Why did they not include the mother and make the subject read, "What Parents Owe Their Children?" I believe that I can guess the reason. It was because they believed in their souls that as a rule fathers are more negligent of their Christian duties toward their children than mothers are. I believe that the great majority of us who are fathers will have to plead guilty to this intimation.

It is much easier to find an ideal mother in the Bible, in history and in present day life, than it is to find an ideal father. When I turn to the Bible there come crowding to my mind the names of Jochebed, Hannah, Elizabeth, Mary, Eunice, Lois and others. If I turn to the pages of history I think of Monica, the mother of the great Augustine, Anthusa, the mother of the golden-tongued Chrysostom, of Susannah Wesley, the devoted mother of John and Charles Wesley, and of a host of other noble and consecrated mothers. It is not so easy to find the ideal father. It seems as if women both by nature and by grace were more religious and more Christian than men.

In the last census made by the United States government sixty-three and a half per cent. of all the members of the Presbyterian churches in this country were women and girls and thirty-six and a half per cent. were men and boys. This is about the proportion in all of the great denominations in the United States. When we face these facts we can understand more readily why the committee asked me to speak on "What a Father Owes His Children."

First of all,

The Father Owes it to His Children to Know Them.

"The good shepherd knows his sheep," and the good father knows his children. He does not simply know their names and their faces, but he knows something of their inner lives, of their joys and their sorrows, of their temptations and their victories, and of their longings and aspirations. He enters sympathetically and understandingly into their lives. He is their friend and companion.

The other day I was talking to a well-known business man who is an active worker in the Baptist church in my city. As we talked he pointed to a splendid looking young fellow in soldier's uniform, and said with justifiable pride: "That's my boy!" After a moment's hesitation as the tears glistened in his eyes he said: "I don't know my boy and I don't know how to get acquainted with him." That was a sad confession for a father who must soon say good-bye to his boy and send him across the sea to the blood-stained battlefields of Europe, without any assurance that he will ever see his face again. I wonder how many fathers would have to make the same confession if they would earnestly search their hearts and be perfectly honest with themselves. Just here is the sad secret of many a father's failure.

The text is taken from the life of Abraham and tells us that God knew him to the end that he might train up his children to keep the way of Jehovah and to do righteousness and justice. How did Abraham accomplish this? Was it by sheer authority and austerity? I think not. There is a beautiful scene in the life of Abraham which well illustrates his methods. It is found in the twenty-second chapter of Genesis—Abraham and Isaac are journeying toward the mountain where Isaac is to be sacrificed. On the third day they leave the servants behind and the father and son go forward alone. What sweet converse they hold together—Isaac is perfectly free at home with his father and feels perfectly free to ask him the questions which are burning in his heart and mind. Abraham answers these questions most tenderly and reverently. What intimate companionship! We feel that here are a father and son who know and understand each other perfectly.

When you find a good father you will find a father who knows and understands his child. A few years ago President Woodrow Wilson was

speaking before one of our Presbyteries. In the course of the address he made a beautiful reference to his father. The thing which impressed me most in that reference was the statement that no boy ever had a more intimate and sympathetic companionship in a father than he had in his father. Perhaps the world will never realize the full significance of that statement. Fathers, do you really know your children?

A Father Owes it to His Children to Live Before Them a Godly Life.

The best way to teach our children to "keep the way of Jehovah and to do righteousness and justice" is by walking in the way ourselves. This is precisely what Abraham did. He lived so close to God that he is called the friend of God in the Scriptures more than once. To this day the Arabians and Mohammedans instead of calling Abraham by his name speak of him as "The Friend of God." More frequently they simply call him "The Friend." Everybody knows to whom they refer. Henry Martyn, the great missionary to India and Persia, lived so close to God that he was known everywhere as "The Man of God." Today the tombstone that marks his lone grave in Persia bears this inscription in English, Armenian, Turkish and Persian, "One who was known in the East as a 'Man of God.'"

Lives like these count more for Christ and Christianity than all the words we can ever speak. They have more influence upon the children in our homes than all other influences combined. It was Emerson who said: "What you are speaks so loud that I cannot hear what you say." Some time ago I met a friend whom I had not seen for a good many years. We had been students together in the Seminary. In the course of our conversation he asked me to think back over the years and tell him whether my teachers in the high school, in college, and in the seminary had influenced me most by what they were or by what they taught. It took only a moment to be convinced. Their teaching had meant much to me, but their lives had meant infinitely more. I so assured my friend. He told me that such had been his own experience and the experience of every man to whom he had put that question.

I tried the same experiment with the senior class in Union Seminary last year. I was endeavoring to impress upon them the thought that their lives would count for as much and for even more than their preaching. I then asked the thirty members of the class to think for a moment of those men and women who had influenced their lives most deeply and to tell me whether they did it by something they said or by the lives they lived. Twenty-eight men out of the thirty testified that they had been most deeply influenced by what somebody was, rather than by what somebody said.

A group of men were discussing the various translations of our Bible. One man liked King James' Version best. Another liked the British Revised Version best. Still another was partial to the American Revised Version. The fourth man of the group was silent and did not volunteer an opinion. When asked which translation he liked best his prompt reply was: "I like my mother's translation best. She translated it into life and made it for me a living Epistle that has meant more to me than all other translations combined."

Fathers, do you see the point that I am trying to drive home to your souls? Your lives are going to count more with your children than any other single influence that you can bring to bear upon them. God wants you to let your light shine and He wants you to begin at home. The light which shines brightest at home will shine farthest and count for most.

A Father Owes His Children a Christian Home.

Wherever Abraham put down his tent there he put an altar to Jehovah. He daily led his family in worship to the very throne of grace.

In Rock Hill, S. C., there used to be a unique sign over the door of a colored restaurant which read as follows: "Plenty to eat and a place to sleep." It seems to me that there are too many fathers who feel that their whole duty has been performed when they have provided for their children plenty to eat and a place to sleep. But they are sadly mistaken. Our children cannot live by bread alone. God expects us to provide Christian homes and Christian nurture for them. A home is not simply a place to stay. You may have a palatial house and yet you

may not have a home. You may have a home and yet you may not have a Christian home. Let us look at a few of the fundamental things which one would expect to find in a Christian home:

(a) We would certainly expect a blessing at the table. How often we are told that the Master gave thanks or blessed the bread as He sat down to a meal. It was Jesus' way and He expects us to have the same mind that was in Him. But there are many professing Christian homes where there is no blessing at the table. How appropriate to such cases are those words of Isaiah: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider." Fathers, will you not begin today and by the help of God have a blessing before every meal? It will mean much to your children as the days and years go by.

(b) We would expect to find a family altar in the Christian home. It was found in Abraham's home. That was one way Abraham had of teaching his children to walk in the way of Jehovah and to do righteousness and justice. It was found in the home of many of the patriarchs and saints whose lives are recorded in this Book.

That is a striking picture of the patriarch Job in the first chapter of the book which bears his name. We see him rising early every morning to offer up sacrifices and to present the names of his children before the throne of grace. "For Job said, It may be that my sons have sinned—this did Job continually."

In the fifth chapter of Ephesians fathers are commanded to bring up their children "in the nurture and admonition of the Lord." Note that this obligation is distinctly laid upon the fathers. One of the most effective ways that fathers can have in meeting this obligation is the way of the family altar. It means much to the children of the home to have the father gather them about the family altar each day, to read to them a message from God's Word, and by an earnest prayer to lead them into the very secret of His presence. There are many here today who could rise up and testify that the family altar was one of the great molding influences in their lives.

Fathers, if there is no family altar in your home will you not erect one today? It will probably take a great deal of grace and courage, but God will give these to you if you will only try. If you do not know just how to begin, invite your pastor to come and help you to start. Nothing could give him more genuine joy than just such an invitation.

(c) In a Christian home we would expect to see the Word of God definitely taught to the children. "These words shall be in thine heart: And thou shalt teach them diligently to thy children." This command was given to fathers and mothers, and it is impossible for them to avoid the responsibility or to thrust it over on the Sunday school and the church.

A few years ago the mother of a sixteen-year-old daughter was criticising the Sunday school in her church very sharply. These are practically her exact words as they come back to my mind: "The Sunday schools of today are very inefficient. When I was sixteen years old I knew the Shorter Catechism and whole chapters in the Bible. But I do not believe that M— knows a single question in the Catechism or a single verse in the Bible. The Sunday schools are very inefficient." It never seemed to occur to her that she was in any way responsible for her daughter's lamentable state of ignorance. She laid the whole responsibility upon the church and the Sunday school.

Some weeks ago a graduate of one of our well-known Presbyterian colleges told me that one of the puzzling problems of his college life was to understand how it was possible for sons of Presbyterian deacons and elders to grow up in these Presbyterian homes and to come to college as absolutely ignorant of the Word of God as the majority of his classmates were.

One day in the city of Atlanta an Egyptian called at my study and told me that he had become deeply interested in the Christian religion and that he wanted to unite with the church. I naturally asked him what his religious faith had been up to that time and was surprised when he told me that he had never had any religion of any kind, for I had always been taught that everybody had some kind of religion. I then asked what was the religion of his father and mother. He replied: "I do not know anything about it. They belonged to a religious sect called Druses, but all Druses take an oath that they will not tell their children anything about their religion until they are thirty years old. I left Egypt before I was thirty, so they never told me anything about their religion."

My first thought was that this was a very strange kind of religion and that these were very strange fathers and mothers. But on second thought I remembered that there are thousands of fathers in the Christian Church who are very much like these Druses fathers. They never tell their children anything about their religion. They never teach them the Word of God. This is the reason why young men come from Christian homes to college absolutely ignorant of the Bible. Fathers,