

Macedonian Call

"Come Over into Macedonia and Help Us."—(Acts 16:9.)

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*"Turn your face toward the Sun
And the shadows will fall behind you"*

LOOK at the long shadows behind these people. But they do not see them. Why? Because they have their faces toward the light. If they had their backs to the light, they might be frightened at the darkness.

There are many shadows falling before us in life, because we have our faces in the wrong direction. We are made gloomy and are discouraged, because for the time being we have lost hope. But if we will turn our faces toward the Light of the world, the dark things of life will flee because they will be forgotten. Paul set us the example in this when he said, "Forgetting the things which are behind, and reaching forth unto the things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus our Lord."

The loss of health is a dark shadow before some. Health is our greatest earthly asset but is not all our assets. We may have pain, and the pain brings tears. Sometimes those who see only a life of suffering before them become so desperate they take their own lives. Dark shadows indeed! But turn your face to the light. There is hope. In that other

land, "God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

You lose your job. It is indeed discouraging to tramp the streets day after day seeking work and finding none. The mortgage may be due on your home; you have nothing with which to meet it, and nothing in sight. You lose it. Shadows! The bank fails and you lose all you have in it. Darkness! The farm goes into the hand of a receiver. A dark event for another soul! Life is filled with business failures which are dismal remembrances to us. The reason is that we have our minds too much placed on earthly things. Set your mind on things above, turn your face toward the light, and these shadows can not be seen and . . .

*"When you see the others with their
land and gold,
Think that Christ has promised you
his wealth untold,
Count your many blessings money can
not buy,
Your reward in heaven nor your home
on high."*

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You do not have friends flocking to praise you, and you pine. You have not the gift of gab nor the gift of flattery (or is it rather a hindrance than a gift?). You are solid, substantial and liked by sensible people. Empty shadows should not sadden you. Turn square around and look in the other direction, and you will not see such dark places in life. Christ is a Friend who sticketh closer than a brother, and will never leave you nor forsake you.

When you lay your loved baby in the ground, or maybe it is a faithful companion or a saintly parent, you feel that life is not worth living longer. For the time being at least you have turned your back to the Light. If you are not a Christian, turn around and face the Light, which means to repent of all your sins, and obey the Lord. If you are a Christian, turn away from the shadows by faith and prayer, turn your face toward the warm Sun of Righteousness and your life will become pleasant again and your way easy. "All things work together for good to them who love the Lord, to them who are the called according to his purpose."

"Come unto me all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls for my yoke is easy and my burden is light."

"Come unto Me when shadows darkly
gather
When the sad heart is weary and
distressed,
Seeking for comfort from the Heavenly
Father,
Come unto Me and I will give you
rest."

Dear Heavenly Father, we pray for all those of earth who see nothing but forbidding shadows before them. We pray for the sick, the suffering, the persecuted, the bereaved, the confused, the lukewarm, the faithless, the sinful, in our land. We pray for the distressed in the war-torn lands, that out of the world catastrophe justice and peace and mercy may be new-born. We pray that all may see clearly that if they will only turn their faces toward the Sun, the shadows will fall behind them, and hope and peace and joy will shine into their darkened souls.

"Why Doesn't God Kill Hitler and Stop the War?"

Millions of people are crying these words in many countries of the world. Let us try to answer them.

God has established inexorable laws, and he is standing behind those laws in our generation. God made man to Struggle; and when man ceases to Struggle, he ceases to grow. This is true of him physically, mentally, morally and spiritually. When one neglects to take bodily exercise, his frame becomes weaker, he becomes "soft." When he ceases to study, he becomes "rusty" and his intellect fails to act as it once did. When he morally gives way to the passions of the flesh and does not hold them in subjection, he becomes a wreck in many ways. And when he neglects to fight evils, he falls into spiritual decay and hopelessness. God has ordained that if we refuse as a nation to Struggle against evils, we shall grow weak and become a prey to designing men within, and fall into the hands of other nations who have Struggled more than we in some of the substantial things of life.

The great United States has hardly felt the world's grief yet, but I think God will bring it to us, too, for with sadness I say we have largely ceased from Struggling for higher things. And when we all shall have been brought back from "softness" to hardness, from sleeping to Struggling, from selfishness to love of neighbor as one's self—then God will turn and punish him who has no regard for human rights. The effort

we put forth to destroy the Great Treaty-Breaker of the Ages, will help bring us back from our moral weakness to greater justice, truth, righteousness and mercy—from a love of self to a love of the Whole.

In ancient times, God used the Assyrian to punish the Israelites for their sins, then he punished the Assyrian for his. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation [the Jewish] and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. . . . Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." (Isaiah 10:5-19.)

That God is bringing people back to him is evident from the statement in the papers that the atheistic society of Russia disbanded when the war came to them, and the churches became filled.

And we have further the statement from Dr. Adolph Keller of Geneva, executive secretary of World Council of Churches, in a recent speech in their world convention in Indianapolis:

"European ministers have been stopped midway in their sermons by members of the Gestapo. Sitting in darkness we (Christians in Europe) are rediscovering the old truths which we had forgotten. We are seeing the Bible as a guiding light in that darkness. And we see Christ in a new light. We can see and feel the suffering He went through for us. The cross has become a new reality—for in Europe many are bearing their crosses and suffering with Christ."

And so we catch a faint glimpse of the plans and purposes of God. We remember that he has said, "By sadness of the countenance is the heart made better," and "They that sow in tears shall reap in joy."—D. A. Sommer.

Our World Tomorrow

Shakespeare said, "The world's a stage," and as we today gaze upon the momentous dramas being presented, we gain a foresight of what the world tomorrow will be. For two decades the statesmen of the democracies have declared that we must THINK our way through the problems of today. Repeat-

edly it has been affirmed that the next war, fought with utter disregard for civilian life, and with all the barbarous ferocity of modern mechanics would wreck civilization, and leave for us only a grinning skeleton of those ideals which had been molded into a body of peaceful existence. The world is engaged in that next war right now.

Lift up your sorrowing gaze and let it fall upon the oppressed peoples of other climes. Hear the steady tramp of the hobnailed boots of totalitarianism as they grind the life of smaller nations away, behold the crushing force of the mailed fist which batters into abject servitude those who stood up as free peoples, but a few short months ago. The torch of freedom has cast its last faint glow over the hearths and homes of many, and has now been extinguished by the midnight black of hate and terror. What will the world be like tomorrow? What kind of moral, spiritual atmosphere will surround my boy and girl, when they reach the threshold of maturity?

Already grim spectres lift their heads and gaze longingly at this nation. The shadows are lengthening over our own land. What can we do to drive them back, that the sunlight of love and purity shall not be extinguished from our glorious land? What are these threats to our future continuance? Let us analyze them!

It is a self-evident truth that the bulwark of any country is its homes. When the latter decays the first must inevitably fall in ruin. The simple home life which characterized our forefathers is disappearing, and with its disappearance is leaving a wake of trouble and strife. Today there is one divorce for every six marriages in the land. What an appalling statistic, but how undeniable the lesson it brings home to us. Where does the blame lie? I answer that in many cases with the parents, who refuse to teach their children either the sacredness or importance of the institution of marriage. Union is too often based upon lust, and not upon love. The first carries in its very sound the hiss of the serpent, the second breathes the fragrance of heaven's fields. Too many enter the portals of this beloved companionship, attracted only by the physical charms, which often are artificial and always outward, without attempting to search beneath the surface and see if the hearts will beat as one. And as surely as physical charms fade, that surely will disillusionment come, and with its coming, bring sadness where joy should reign.

Broken homes produce their crop of broken hearts, but far more important, they also carry their freight of children, whose immature lives are warped with strange ideas and vague wonderings. No wonder the average age of criminals today is far below that of twenty years. No wonder that, with such pagan influence, the reformatories of the land are crowded to such an extent that they are positively unsafe. Deprived of the counsel of a father, forbidden the affection of a mother, children grow up to become "a law unto themselves" and in the cities especially, form a wolf pack of tattered humanity to prey upon their fellows.

These conditions are not the result of poverty, as is so often implied, by the glib psychologist, who attempts to soothe our fears. Proof of this may be found in the fact that the children of the highest executive in the land, are guilty of setting an example of turpitude, which will naturally be the pattern for the lives of many who think it is the social thing to do. And to what extent this has been encouraged by the man who likes to pose in his office with a cigaret held at a rakish angle, and the blue smoke forming a hazy foreground for his features, can only be surmised. Certainly the attitude of the children has been affected by that of the mother whose time has largely been spent circulating over the country addressing women's clubs, and entertaining royalty, to the neglect of her own God-given motherly obligations. And if it be urged that one in such an analysis should not speak in criticism of those who occupy such high positions in the political life of our world, I reply, that those who expect not to be criticized should live in such a way that no criticism can reach them. The above things are either true or false. If they are true, then no analysis of modern conditions can be complete without taking cognizance of them; if they are false they will reflect only upon the writer and not upon those to whom he refers.

I unhesitatingly affirm that the world tomorrow, will be what we of today make it. Within our power is the privilege of molding the destiny of the generations yet unborn. The answer to our problems of today, will be found in the laxity of the generation that has just crossed over the chilly tide, and the solution to the problems of tomorrow is held within the grip of those of us who shall soon relinquish our hold upon this life. A very wise and inspired man once declared, "The things which thou hast learned of

me, the same commit thou to faithful men who shall be able to teach others also."

What a profound statement! "Thou hast learned . . . commit thou . . . teach others also." This is the divine recipe for assuring the perpetuation of truth in the universe. It was not written for a hired clergy, or for a class of men who establish themselves as a kingdom apart from us feeble mortals. It was written for and to all who have LEARNED; to fathers and mothers, to preachers and elders, to sons and daughters, to grandmothers like Lois, who taught Timothy; yea it was written to all both young and old who love the Lord. All of us are stone masons for eternity, laying today the foundation which will govern the building of tomorrow. The truth is not to be kept locked up in my heart. Like garments which are hung in some dark and musty place, it would soon lose its freshness. The truth is to be lived, to be taught, to be circulated. I must confer it upon my children, transfer it to my neighbor, and by all means commit it, ere I leave this world of woe, to those faithful souls, who in turn will pass it on to others.

This requires no schools of men, no immense university buildings, no million dollar endowments. For the Saviour who was truth personified, the sandy beach of Galilee, the flower covered mountain top, and the dusty highway to Emmaus, provided a school unrivalled by piles of ivy covered brick and stone. My home is one of the schools of heaven. There I may teach the words of the Master and help fulfill the above command. Why is it that before men can start to obey the simplest commands of one who exemplified the simple life, they find it necessary to spend the best years of their lives building cumbersome machinery with which to try and obey it?

The world tomorrow will reflect your teaching. Are you instructing your children, in the lessons of life daily? Are you providing for them, an opportunity to know the Lord, and His teachings relative to each other and to Him? Let's push back the ominous shadows of a world on the brink of despair. Let's open up the windows of Heaven and let the sunshine of God's word penetrate our hearts and homes. Let's leave behind us for humanity a greater heritage than silver and gold. Let's leave the world, that glorious insight into things eternal and divine, which has been ours through the things "that thou hast learned."—W. Carl Ketcherside.

The Last Rose of Summer

A few moments ago my wife came into the room with the last of the flowers of the season. A few chrysanthemums had been saved from the cold and frost by a protection. The rose bushes had been exposed, and she said, "This is the last rose—only one." Immediately I repeated thoughtfully, the words, "The-last-rose-of-summer."

My mind went back. In the early part of the season, one rose bush had scattered its beauty and fragrance all at once, and had been almost forgotten. But the monthly rose bushes had been faithful to their name till now. Some of the roses had been plucked; some had drooped when hot, dry weather came; some had faded when frost fell. But one stood forth now, in its loneliness.

And I was saddened as I continued to muse. Some of our companions are cut off by accident; some droop under the trials of life; and perchance through strong bodies and carefulness, we have survived. But death will finally come—then what? Shall we bloom again in a fairer clime where there is eternal sunshine and eternal spring?

"Tis the last rose of summer,

Left blooming alone;
All her lovely companions
Are faded and gone;
No flower of her kindred,
No rosebud, is nigh
To reflect back her blushes,
Or give sigh for sigh!

I'll not leave thee, thou lone one!
To pine on the stem;
Since the lovely are sleeping,
Go, sleep thou with them;
Thus kindly I scatter
Thy leaves o'er the bed
Where thy mates of the garden
Lie scentless and dead.

So soon may I follow,
When friendships decay,
And from love's shining circle
The gems drop away!
When true hearts lie withered,
And fond ones are flown,
O, who would inhabit
This bleak world alone?"

—D. A. Sommer.

Belief of the Puritans (Congregationalists)

From Vincent L. Milner in "Religious Denominations of the World," we have this:

"1. That no church ought to consist of more members than can conveniently

meet together for worship and discipline. 2. That the churches of Christ are to consist of those who believe in and obey Him. 3. That any competent number of such have the right, when conscience obliges them, to form themselves into a distinct and separate church. 4. That this corporation must be effected by means of some contract or covenant, either expressed or implied. 5. That when thus incorporated, they have full power and authority to choose their own officers. 6. That these officers should consist of pastors (or teaching elders), ruling elders, and deacons. 7. That the elders, though chosen and ordained, have no power to rule over the church, except by the consent of the brethren. 8. That all elders and churches are perfectly equal in their powers and privileges. 9. That baptism is to be administered to believers and their infant children. That the Lord's Supper is to be received sitting at the table, and is to be taken every Lord's Day. That ecclesiastical censures and penalties should be wholly spiritual, and not attended with temporal punishments. 10. That no holy days were to be observed except the Sabbath, though occasional days of fasting and thanksgiving were to be recommended."

Repentance

Repentance is one of the necessary steps to the Kingdom of Christ, and is plainly commanded by the Word of God. With these facts in view it deserves honest consideration from each and every individual. While repentance is no more important than the other commands of God, it is equally as important. In regards to the salvation of the human family, none of the commands of God are more important. The commands of God are on an equal basis as far as importance is concerned. When the Bible plainly says in Luke 13:3, "Except ye repent, ye shall all likewise perish," we would all do well to investigate this subject.

Repentance is sorrow for sins committed, but it is much more than that. It is not just being sorrowful because of transgressions, nor is it just resolution to do better or try to amend your ways, but it is an amendment of life patterned from the Book of Truth. Paul said, "Godly sorrow worketh repentance." By this we see godly sorrow is instrumental in bringing about a reformation of life. Repentance is the result or effect of faith. For if a person does not believe that God exists, it certainly would be impossible for him to repent of transgressions against God's will.

By hearing the word faith is created, Rom. 10:17, and in the heart is a desire to depart from evil, and learn to do good. Being sorrowful for past sins and resolving to cease living in error and to live after the teachings of the Bible . . . can all be summed up in one word—Repentance. It is turning away from evil and turning toward God. Inasmuch as an individual can not turn to God without turning from evil these moves are made simultaneously.

True repentance, then, is a reformation of life and carries with it from every conceivable angle the idea of restitution. If a person fully convinced within his own mind, that he has brought harm by word or deed to some one, he will adjust his error to the utmost of his power, if his repentance be according to God's Divine Truth.—Winford Lee.

My Mother

My mother never smoked nor drank,
My mother never swore;
My mother never played at bridge
Nor mounted up a score.

My mother never plucked her brows,
Nor rouged her dear, sweet face;
And on my mother's loving lips
No stains of paint I trace.

My mother never dyed her nails,
She never bobbed her hair;
But virtue, grace, and honesty
Have been her jewels rare.

Today my mother would be called
Old-fashioned, well I know,
But oh, how glad I am that God
Has made and kept her so!
—Mildred C. Wood.

Just How Important is the Church?

"You attach too much importance to the church."

"You talk as if a person cannot go to heaven outside of the church."

These and similar remarks are often made about the churches of Christ. They are called forth by the old habit of religionists of disparagement of the essentiality of the right church. But God has plainly attached to the church an importance that certifies that outside of the New Testament church one cannot go to heaven.

Did you ever stop and think: "Just how important does the Bible describe the church to be?" Well let's look at it a moment from the Bible viewpoint.

1. God purposed eternally to be glorified in the church. Eph. 3:11, 20, 21. A

person who will not thus glorify God cannot be saved. Rev. 16:9.

2. Jesus was placed as the head of the church. Eph. 1:21, 22, 23. It is not very complimentary to the wisdom of God or to the enterprise and office of Jesus to say that he who sits at the right hand of God, far above all rule and authority and power and dominion, and every name that is named, has been placed at the head of an institution that is not vital to the salvation of the soul.

3. The church is described as the body of Christ and the "fullness of him that filleth all in all." Eph. 1:23. If the church is unimportant, the fullness of Christ is non-essential, then Christ in his entirety is non-essential. A shameful conclusion that must be reached from the wrong position that you can be saved outside of the church.

4. Jesus considered the church so valuable that he "gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word." If the church is non-essential to salvation, Jesus gave himself up for the non-essential! Can you imagine that?

5. Jesus even paid his blood for the church. Acts 20:28. But he paid his blood for the remission of sins, the salvation of men. Matt. 26:28. Does it not follow, therefore, that the church is co-extensive with the remission of sins? In fact, the church is as important as is the blood of Christ. A thing is judged by the price rightfully and sensibly paid for it. Jesus paid his blood for the church, and the church is worth to man what the blood is worth, or else Jesus made a bad bargain! And we are of the conviction that the builder, the head and founder of the church has a more accurate evaluation of it than do these moderns who declare that you can be saved out of the church.

6. The church is the family or house of God (I Tim. 3:15), and if one could be saved out of the church he then could be saved without being a child of God. To have it that one could be a child of God outside of the church is tantamount to saying that God has children outside of his family. Certainly such cannot be true.

7. In fact, God has couched all spiritual blessings for man in the church. Paul said that God has blessed us with "every spiritual blessing in heavenly places in Christ" (Eph. 1:3), and then declares that "the church is the fullness of Christ" (Eph. 1:23).

So that is how important the Bible considers the church to be. That is how important we teach men that the New

Testament church is. In fact the Bible just says that "The Lord added to the church daily such as should be saved" (Acts 2:47), and that ought to clarify its importance to any candid mind.

—Just-a-Moment.

Following One's Conscience

Conscience is moral sense. Its authority is not absolute. What it teaches is the certain result of what it has been taught. It varies in its inclinations as what it has been taught may vary. It may lead against the good, under false teaching, as earnestly and as powerfully as, under true teaching, it may approve and defend it.

Every man has the right to worship God according to the dictates of his own conscience only so far as and wherein his conscience is dictated to by the word of God. Conscience is that power in man by which God relates him to the moral universe; and, like every other power of man, its actions are decided by its discipline.

If, as is quite generally supposed, it is an infallible power in man, we have no need for a Bible; for then it follows that everyone who is honest is right. Then a man cannot be honestly mistaken or wrong; for if honest, true to his conscience, he is right, no matter what he does. Then all the crimes of ignorance are not crimes. Then every species of wickedness in the world is sometimes right, because someone was sincere in the action. Then the Bible will damn some men, whereas if it had not been taught them they would be saved, because some men will not be true to more light.

But if it be said that conscience cannot be followed as authority sometimes and in some people, then the theory breaks down, and it follows that, of itself, conscience cannot be taken as authority at all. Then its authority rests upon its teachings, and not upon itself as such. Hence, it follows that if the teaching it has received is erroneous, what it teaches is wrong also. If it is, unaided and alone, an original authority, then it must teach the same things in all people. But its conflicting and confusing persuasions in different persons and in the same persons at different times can be accounted for in no way but by admitting that it is shaped in each and all by contradictory religious teachings.

Conscience is like a watch. A watch is used to guide us in time. But it guides right only when it is in harmony with the standard of time, an authority other and higher than its own.—Selected.

Fascism and Intolerance

In speaking of an accord signed on the seventh of June between Spain and the Vatican, the New York Times says, "The Church's privileges, in fact, are now considerably greater than they were under the monarchy. The annual state payment under the monarchy of 65,000,000 pesetas has been resumed, and the property of religious orders, which was partly confiscated by the republic, has been restored."

In just what do the privileges exceed the past? The Walther League Messenger says: "The new document provides that the first four articles of an agreement reached in 1851 go into force. These provisions assert that Spain's only religion is Catholicism; that teaching in universities and schools be only Catholic; that bishops have the right to strike out teaching they consider opposed to Catholic dogma; that bishops and other clergymen may not be molested in the exercise of their rights and privileges by government authorities. This means, of course, that Spain recognizes no freedom of religion or liberty of conscience; that Protestantism and all Protestant churches, as forms of non-Catholic worship, can be restricted and completely outlawed; in general that there will be a return to the policy of intolerance and bigotry which marked the Middle Ages."

Dr. Henry Smith Leiper, American secretary of the World Council of Churches, summarizes the extent to which Roman Catholicism already exerts this stranglehold. He points out that "(1) practically all Protestant church services are forbidden and nearly every Protestant school is closed. (2) Some thirty Protestant pastors have fled into exile and would probably face a firing squad if they returned. (3) Police have trucked off 110,000 Spanish Bibles from the British and Foreign Bible Society's Madrid depository. (4) More than two-thirds of the Spanish evangelical workers have been executed, exiled, or imprisoned."

Not infrequently have our Catholic brethren accused Protestants of bigotry. Can they justify the present accord on any other hypothesis? And if they cannot justify it, why does the Vatican sign such an accord? Everyone knows that the Spanish Protestants' only offense was that they were in the minority. Would our Catholic brethren agree that because we are in the majority here we have the right to subject them to such penalties as are imposed on the minority in Spain? If they are unwilling to accord us the privilege of treating them as they

are treating the Protestants of Spain, are they according a place in their hearts to the words of the Master who said: "Whatsoever ye would that men should do to you, do ye even so to them?" Matthew 7:12.—The Message Magazine.

(And the Vatican denounces Russia for its intolerance of religion, when there is as much freedom there as in Spain.—Pub. M. C.)

We've Been Criticized!

It is commonly heard that preachers ought to preach the Gospel in love and let other people alone. But how can that be done?

Suppose I walk along the railway tracks and find a bridge that had been damaged by fire. I know an excursion train with hundreds of pleasure seekers on board is due. They are having a good time. To warn them of their impending disaster would spoil their fun, and rob them of satisfaction. I naturally want them to have a good time, so with a big broad smile I wave them on their way as if I believed everything was all right.

The train rushes on. Crash! Screams! Fire! Blood! Death!

Would you call that love? You would not even call that humanity, or even sanity.

What then are we to say to men that are walking in error, deceived, honestly mistaken, yet out of Christ away from the blood? If we did not warn them of error, if we did not point out the mistake, the danger, what love would be shown? Is it love to hide the vital truth from men because it is awful?

You might think that by talking all the time about heaven you could save people from hell. Do you think that by showing the people the right way all the time one need never say anything about the wrong way? Did it ever occur to you that while on earth Jesus spoke in description of hell far more times than he did of heaven?

Is it not love to tell men, "Every plant my heavenly Father planted not shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit?" Matt. 15:13, 14.

Surely it is love to tell men that Jesus said, "In vain do they worship me, teaching as their doctrines the precepts of men." Matt. 15:9.

"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27:6), and a sincere heart cannot keep quiet when it sees you injuring yourself or jeopardizing your destiny. We are told in II Timothy 3:16 that every scripture inspired by God is "profitable for doctrine, for reproof, for

correction, for instruction in righteousness," and a man is still preaching the truth in love when he administers the rod of correction.—Just-a-Moment.

Romance is Not Necessary In Happy Marriages

Modern fiction and motion pictures have built up a false idea of happy marriage, sociologists affirm. One of these ideas is that marriage must be a perpetual romance to be happy. Nothing is farther from the truth. Happily married people graduate from adolescent romance to something much better, finer, deeper and more creative. This new thing is a rich and complete companionship that becomes more fruitful and inspiring with the passing of years. It is something that lasts and makes youthful romanticism unnecessary. People who stay on the romance level terminate marriages in Reno, then go on after more illusions.—John Harvey Furber in "The Debunker."

No Home Here

The following story contains more truth than fiction, and may suggest a cause for the lack of devotional life today. A real estate salesman tried to sell a house to a newly-married couple. Said the wife: "Why buy a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church; get my meals in a cafeteria; live in an apartment; spend my mornings playing golf, my afternoons playing bridge; in the evenings we dance or go to the movies; when I'm sick I go to a hospital, and when I die I shall be buried from an undertaker's. All we need is a garage with bedroom."—From King's Business.

What Obedience Meant

"Behold, to obey is better than sacrifice." One day a little girl was playing in the field near the farmhouse where she lived. She was sitting on the ground, making a daisy-chain, when she heard her father's voice, saying quietly: "Be perfectly quiet, and don't move." She was frightened; but she was obedient, and did as her father told her. The next moment a shot rang out, and she learned that a rattlesnake had been coiled up near her, ready to strike. If she had moved an inch, the snake would have struck her before her father could shoot it. Her obedience saved her life. There were three reasons for that obedience. One, that she was in the habit of obeying; the next, that she loved her father; and lastly, she knew that her father loved her. Willing obedience is one of the best ways to show our love to Jesus.—Christian Herald.