

21

Religion in the Home



Interchurch World Movement
of North America

45 WEST 18TH STREET, NEW YORK CITY

Religion in the Home

By

WALTER W. MOORE



INTERCHURCH WORLD MOVEMENT
OF NORTH AMERICA

45 WEST 18TH STREET, NEW YORK CITY

**Price, 5 cents each; 50 cents
per dozen; \$2.75 per hundred**

Religion in the Home

Deut. 6:6-7. "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children."

The Greatness of Moses

Moses, the Hebrew law-giver, was perhaps the greatest mere man that ever lived. His influence has probably been stronger, more far-reaching and more beneficent than that of any other teacher and organizer in the history of the world, except alone our Lord Jesus Christ. The teachings of Moses have largely determined the history and influence of three of the great religions of mankind—Judaism, Mohammedanism, and Christianity. He was a many-sided man. He was pre-eminent both as a man of thought and a man of action. In the realm of letters he excelled alike as a writer of prose and a writer of poetry, as shown in the matchless narratives of Genesis, the ringing paean of deliverance at the Red Sea, and that lofty and melancholy hymn, the ninetieth Psalm, the power of which is seen in the fact that it has been made a part of every funeral service in Christendom—so that these deathless words about death are still read every day over the mortal remains of many thousands of our fellowmen. And when your time comes and mine, the minister who officiates

will pronounce over our lifeless clay the threnody that Moses wrote three thousand years ago. In view of what the Bible tells us about his temperament and his defects as a speaker, it would hardly be expected that Moses should excel in the oratorical style. Yet, Professor Moulton, of the University of Chicago, who has made the literary forms of Scripture his specialty, says that he once read through on three successive days, each at a single sitting, an oration of Demosthenes, one of Burke, and the book of Deuteronomy, and he had the feeling at the time that neither of the other two rose to the oratorical level of the speeches of Moses.

According to Josephus, Moses was also a brilliant and victorious soldier, and, on the occasion of an Ethiopian invasion, took command of the Egyptian army, repulsed the invaders from the very gates of Memphis, drove them back into their own country, and captured their capital. His pre-eminence as statesman, legislator and organizer is seen in the fact that to him are traced back nearly all the formative ideas and institutions of the most influential people that ever lived. In the wealth of his endowments, in the grandeur of his character, and in the massiveness of his work he is a colossal figure.

But when that towering personality passed away, would not the work he had done fall to the ground? His work would certainly have been incomplete had he not made provision for the perpetuation of it after his death, and in nothing does the greatness of the man appear more clearly than in the measures which he adopted for this purpose.

The Essentials of His System

In the book of Deuteronomy we have the closing addresses of the aged leader to his people, and in the paragraph before us (Deut. 6:4-9), we find the three essentials of his system, viz., a Theology, a Religion, and a Pedagogy.

A Theology

“Hear, O Israel: the Lord our God is one Lord.” No other portion of the Scriptures has had so strong an influence on the character and career of the Hebrew race as this. It is the Holy of holies of their Bible—the central article of their faith—the keystone of their creed. It is repeated morning and evening in the daily ritual in every land where there is a Hebrew synagogue or a Hebrew home. It is bound upon millions of arms and foreheads. It is nailed upon millions of door-posts. In every way it has been emphasized to the eye as well as to the ear. In the original text the final letters of the first and last words of the verse are majuscula, i. e., printed much larger than the ordinary size, so that, as soon as the book is opened, this verse leaps from the page as it were and seizes the attention of the reader. These two letters form together a word meaning “witness,” the utterance of this verse being accounted by the Jews a witness for the faith.

Nor are the Jews alone in stressing this doctrine of the divine unity. The Mohammedans give it an equally conspicuous place in their creed. Five times every day the muezzin climbs to the minaret and calls the faithful to prayer with the words: “There is no god but God.” The importance attached by Christians

to the doctrine of the exclusive deity of Jehovah is too well known to require further mention. But in the time of Moses there was need of special emphasis on the unity of God. He and his people had just come out of a land which was the very hot-bed of polytheism—where, as Herodotus said, it was easier to find a god than a man—a land where the people had deified the sun and worshiped that, where they had deified the Nile and worshiped that, where they had deified bulls and rams and cats and worshiped them. Over against this riot of polytheism, Moses taught that God is one, supreme, almighty creator and Lord of all, loving and gracious—"our God." And it is impossible to overestimate the world's debt to him for doing it. For, explain it how you will, polytheism degrades and monotheism exalts. The product of the one dies, the product of the other endures. The religion of Egypt has perished, the religion of Israel abides. And the explanation is not far to seek: For belief in one God, righteous and almighty, is the indispensable condition of a calm, courageous conservative mind and a rational view of human affairs. It steadies, strengthens and lifts the whole character and life of the individual and the community to know that this universe is the thought of one mind, that it is under the control of one hand, and that in all its parts it moves to the accomplishment of one great end. To anyone, therefore, who may suppose that this is all academic and far removed from the practical interests of our land and time we would say that a sound theology is one of the most practical of things because it affects directly the temper of the

mind, the steadiness of the character, and the quality of the work.

A Religion

Further, Moses not only gave a Theology, but a Religion. He not only taught what we are to believe concerning God, but what duty God requires of us: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This, as you will remember, is the passage cited by our Lord as the first and great commandment of the law. And it is a commandment which is "peculiar to revealed religion. That is only to say, in other words, that it presupposes redemption. We could not imagine such a precept in the religion of Greece or of Rome, and, of course, we do not find it there." The gods of Greece and Rome were largely apotheoses of human prowess or human vice, and it was impossible for any one to love them in any conceivable sense of the word. Could you have asked one of the ancient Romans, "Do you love Jupiter?" he would have answered, "I fear Jupiter, but I cannot love an unprincipled omnipotence of selfishness and lust." And so of all the deities of their pantheon. "Neither the place they hold in the universe, nor their characters and relations to each other, nor their attitude to men, inspire any such emotion." It is altogether different with the God of Israel. Of Him Moses says, "Thou shalt love the Lord thy God."

"It is often said that love cannot be commanded, but that has only a limited truth. Granted certain relations between persons, and love is demanded by the very nature of the case; if it is wanting, its absence is the gravest

of moral faults, and brings innumerable others in its train; till it comes, literally nothing can be right."

Thus closely related then are Theology and Religion: God revealed to us as one and supreme, holy and loving—that is Theology; our love responding to God's—the total self-surrender of man's being to his Maker—that is Religion.

A Pedagogy

But a third point remains. By what means can these two indispensable things—Theology and Religion—be preserved from generation to generation? How can we secure the preservation among men of this true knowledge of God and this genuine devotion to His service? It is his answer to this question which I say puts the cap-stone on the proof of Moses' greatness; for he teaches that the only effective method of conserving and perpetuating true knowledge of God and living obedience to His will is the training of the children in religion, that the responsibility of this training rests chiefly on the parent, and that *the home is the mainstay of religion*. Hear him: "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The whole matter and form of this injunction assume that religion is the paramount

concern of human life. Observe: "These words shall be *in thine heart*"—not merely memorized, but understood and loved—only he can effectually teach God's commands to others who himself obeys them from the heart—"Children like teachers who talk out of their hearts." "And thou shalt *teach them diligently*"—the Hebrew says sharpen them—"unto thy children"—make the truth pointed—cause it to penetrate into their minds. "And thou shalt *talk* of them" at home and by the way, in the evening and in the morning, "with all the familiar ease of conversation"; no anxiety need ever be felt as to the future of children who come from homes where the Word of God is talked of naturally, easily, affectionately. "And thou shalt *bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.*" The Jews, as all know, have interpreted this injunction literally and have based upon it the custom of wearing phylacteries at prayers. A piece of parchment containing this passage (Deut. 6:4-9) and three other passages in which the same command is given (Ex. 13:1-10, 11-16; and Deut. 11:13-21), is sewed up in a small cubical leather box, with thongs attached, by means of which this box is bound upon the arm or the forehead. But the language is figurative, and the real meaning of the command is that, as the hands are the instruments of action and the eyes the organs of direction and the forehead the chamber of thought and purpose, God's law should direct all our work and hallow all our thought—every part of the life should be ruled by it—it should be as constantly present to view as if bound upon the

person. "And thou shalt *write them upon the posts of thy house* and upon thy gates." This also the Jews have interpreted literally—hence the *Mezusah*, that is the square piece of parchment inscribed with Deut. 6:4-9 and 9:13-21, which, rolled up and enclosed in a small cylinder of wood or metal, is nailed to the right-hand post of every door in a Jewish house. On the outside of the parchment the word *Shaddai* (Almighty) is written, and a portion of the cylinder is cut out so that this word may be plainly seen. The pious Jew, when passing in or out, touches the divine name, kisses his finger, and says in Hebrew, Psalm 121:8: "The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." But here, too, the language is figurative and the real meaning is that God's law is to rule the whole house—that it is to be kept in view in all goings forth to toil and in all returnings to rest.

God's Ideal of Home Training in Religion

I have ventured to give this unusual mass of exegetical details in order to show not only how every word of this Mosaic scheme of pedagogy emphasizes the transcendent importance of religion, but also how every detail of this divinely appointed system of home training accentuates the responsibility of parents. The Word of God is to be in the heart, it is to be taught diligently to the children, it is to be harpooned into their minds, it is to be the subject of talk as a part of our life, we are to speak of it as naturally as we breathe or eat; it is to dominate the whole man—head, eyes, hands, to regulate the whole life—thoughts, purposes,

actions; it is to rule the whole house—to hallow the home in all its phases of activity or rest, all its goings out and comings in. That is God's ideal of home training in religion. If it is ever to be realized, it must be realized through the faithfulness of parents.

Heredity and Environment

The character of a child is chiefly the product of two forces, heredity and environment, and to both of these forces parents are more vitally related than any other human beings. Over the first they have comparatively little control—the child himself has none whatever. As Dr. Stalker says: "There is in human life a mysterious element of necessity. Everyone is born into a particular family which has a history and a character of its own, formed before he arrives. He has no choice in the matter; yet this affects all his subsequent life. He may be born where it is an honor to be born, or, on the contrary, where it is a disgrace. He may be heir to inspiring memories and refined habits, or he may have to take up an hereditary burden of physical or moral disease. A man has no choice of his mother or father, his brothers or sisters, his uncles or his cousins, yet, on these ties which he has no power to unlock, may depend three-fourths of his happiness." With what a solemn sense of responsibility then should a man and a woman enter into that relation from which a new life is to spring! How fervently they should pray that they may inject no physical or moral poison into the stream of their child's descent, but, on the contrary, add something to his splendid inheritance of health and virtue! And how earnestly they should strive

to foster the good and repress the evil which belong by birth to the child in whose veins their own blood flows! God declares in Malachi that His purpose in instituting the family relationship was "that He might seek a godly seed"—the object of the marriage relation is to bring children into the world and to give them a godly rearing. How infinitely removed from the divine idea are the flippant conception of marriage and the baneful evasion of parental responsibility which have become so common in our own day! Little wonder that our Lord made this institution the one exception to His rule of announcing only general principles concerning human relationship—little wonder that He legislated specifically and directly in regard to marriage only. Little wonder that the Bible makes the family rather than the individual the unit of the Church. There is a *heritage* of piety; "I thank God, whom I serve *from my forefathers* with pure conscience," says Paul. Grace does not run in the blood, indeed, yet a godly ancestry lays the lines of thought and feeling and tendency along which Christian character is built up. And God has promised that, if parents are faithful and will in their training take due account of what each child is by heredity, that training will keep him in the right path (Prov. 22:6). Train up a child according to his way—with due regard to his connatal temperament and talents—and when he is old, he will not depart from it.

The Atmosphere of the Home

While parents have little control over heredity, they have immense control over environment, the other main force in the making of

our children; and when it is asked how parents can meet the tremendous responsibility resting upon them—how they can effectually teach the character-making and soul-saving Word of God to their children, as Moses here enjoins—the answer is, first, by the creation of a right environment, a religious atmosphere in the home. Modern conditions have made this far more difficult to do than it used to be. When apartment houses are taking the place of homes, when the feverish rush of business prevents anything like a leisurely breakfast, and is still more fatal to anything like family worship, when the two great ends of life seem to be money and pleasure, when husbands and wives are never so happy as when at the club, the bridge party or the theater, and never so bored as when forced to stay at home—the difficulty of creating a wholesome, normal atmosphere for children to grow up in is obviously very much increased. Yet the creation of such an atmosphere is an absolute necessity. Without it Christianity cannot win out. The Christian home is the hope of the world.

The atmosphere which seems to be nothing is in fact the most subtle, all-pervasive and powerful of all influences affecting the physical health. In like manner the moral atmosphere of the home goes farther than any other force to determine the character and destiny of the children. And this atmosphere is an exhalation from the hearts and lives of the parents—the inevitable product of their character and example—whether it be the miasma of insincerity, and worldliness, and money-worship on the one hand, or, on the other, the sweet, pure,

sanctifying air of a reverent and happy faith in God. The apostle speaks of "the church in thy house"—the church—Kuriakon—"that which is the Lord's"—in thy house.

A Personal Question

How about your house? Have you in it that which is the Lord's? And is that the dominant influence there? Happy the children of such a house! Well has it been said that "God has no kinder gift to us than a hallowed home, the memory of lessons from the lips of father and mother, the early impressions of virtue and wisdom, the sacred streams which rise from that fountain head, and that alone, and run freshening and singing and broadening all through our lives. * * * Not without reason has a great cardinal of the Romish Church said that if he may have the children up to the age of five, he will not mind in whose hand they may be afterwards; for it is almost impossible to exaggerate the permanent effects of those first tendencies impressed upon the soul before the intellect is developed. * * * Things which we learn we can more or less unlearn, but things which are blended with the elements of our composition, made parts of us before we are conscious of our own personality, defy the hand of time and the power of conscious effort to eradicate them. * * * Let a child draw his first breath in a house which is a sanctuary; let him come to know by his quick childish perceptions that there is in his home a ladder set up from earth to heaven, and that the angels of God go up and down on it; let him feel the Divine atmosphere in his face, the air all suffused with heavenly light, the sweetness and the calm

which prevail in a place where a constant communion is maintained—and in after years he will be aware of voices which call, and hands which reach out to him from his childhood, connecting him with heaven, and even the most convincing negations of unbelief will be powerless to shake the faith which is deep as the springs of his life.”

The things that a child absorbs from the home atmosphere about him in those early years of “delicate susceptibility, that season when the surface of life is porous to the Highest,” are the things that abide with him and make him what he is to be.

The Father

In the making of that atmosphere the father is a large factor. To a little child his father is the greatest man in the world, the fountain of all wisdom, the source of all authority, the wielder of all power—to the child he stands in the place of God. What an opportunity and responsibility are his! Yet, how many fathers neglect their privilege and shirk their duty and throw the whole burden on the mother! An eminent business man of New York recently said that if he had his life to live over again, he would perhaps make less money, but he would spend more time at home with his sons, so that the relations between them might be more intimate and that he might teach them, as none others can, the great issues of character.

The Mother

But important as is the father's contribution to the atmosphere of the home, the mother's contribution is greater still. It is not merely

an alliterative epigram when we say, "the hand that rocks the cradle rules the world." It is a fact. The development of the affections in children precedes that of the intellect. The mother governs through the affections, and as she alone is brought into the closest relations with the children during the formative period of their lives, they learn to love her with a far different feeling from that which is inspired by the father. His is largely the rule of authority or force. Hers is the rule of love, and hers is infinitely stronger and more abiding. Aye more abiding, for it lasts and lasts and lasts long after her gentle spirit has passed into the better land.

Posthumous Influence

Astronomers tell us that the light of a star lingers on the earth for thousands of years after the star itself has left its place in the firmament. However that may be, it is certain that the influence of these blessed luminaries of the home abides with their children and their children's children long after they themselves have gone hence.

Some years ago there appeared from the press a volume of remarkable sketches of Scottish peasant life, under the sentimental title of "*Beside the Bonnie Brier Bush.*" The teaching of some of these sketches cannot be altogether commended, but that they are written with singular freshness and power was conceded on every hand. Opinions differed as to the comparative merits of the several sketches, but from the moment I laid the book down after reading it to the end, my own mind was made up. I awarded the palm without hesitation to the chapter entitled "*His Mother's*

Sermon." You will recall the story—how the young minister came to Drumtochty fresh from the Theological Seminary, green and conceited, but with a heart at bottom sound and true—how he supposed that a man who had taken the McWhammel prize in the Seminary should on his first appearance in this remote parish give the people some instruction as to the present drift of liberal theological thought—how he accordingly prepared an elaborate essay with learned references to "Semitic Environment" and the like—and how his godly maiden aunt became troubled when she discovered what kind of fare he was preparing to give his people on his first appearance in their pulpit. With a woman's tact she managed to remind him of a scene some years before, when he had kneeled at the bedside of his dying mother, who reached out a trembling and emaciated hand and laid it on his head and expressed the hope that he would some day become a minister, and told him that if he did, she would be there on the day he preached his first sermon—"And, oh laddie, speak a gude word for Jesus Christ."

When the young minister was reminded of that scene, his face went white and he arose and withdrew to his study and took the elaborate discourse on which he had expended so much toil and put it into the glowing grate and saw it disappear in flame and smoke, recognizing on a charred fragment the mocking words, "Semitic Environment," and then set himself to prepare his mind and heart to "speak a gude word for Jesus Christ." On Sunday morning, when he rose in the pulpit, he was so much agitated that he omitted two petitions

from the Lord's Prayer, but the people thought none the worse of him for that; and when he began to deliver his message, within five minutes the people had lost sight of the man in the pulpit and saw only the holy and loving face of the Man of Nazareth and His pierced hands outstretched over them in benediction. As the preacher proceeded, the women were weeping softly here and there, and the rugged faces of those Scottish peasant men were softened as when the evening light falls on the granite cliff. When the service was over, and some one asked Donald Menzies, the mystic, what he thought of the new preacher—the preacher's name was John Carmichael—he would only answer, "There was a man sent from God whose name was John." And when John Carmichael got back to the manse and was expressing wistful regrets that his sainted mother could not have been there to hear his first sermon, his loving aunt threw her arms around his neck and kissed him and said, "Never mind, laddie, yon was your mother's sermon, and she heard every word of it."

I am quoting from memory, after the lapse of years, not being able just now to lay my hand on the volume, and I have probably not done the story justice, but even so it will indicate the estimate formed by one of the most gifted of contemporary authors of the posthumous influence of a Christian mother.

Dr. Cuyler says that when he was in the Seminary, a visiting minister, addressing the students, said: "All you men that had praying mothers, stand up," and in a moment nearly the whole of the one hundred and fifty were on their feet, and there they stood, living wit-

nesses of the power of a mother's example and a mother's prayers.

The real reason for the alarming decrease in the number of candidates for the ministry during the last ten or fifteen years is the decline of family religion—the failure of fathers and mothers to throw around their sons the spiritual atmosphere most favorable to the development of true ministers of God.

Specific Instruction

So much for the atmosphere of the home and the example of father and mother—the influences by which the ideals are fixed, the character set, the trend of the life determined, the habit of virtue formed, and the love of righteousness rendered instinctive, so that even when there is no time for reflection, the child decides for the right—and when the perilous period of adolescence is reached and new desires are born and new temptations assail, the truth and purity inhaled in that Christian home still hold the youth to virtue's path.

But, in addition to this, specific instruction is required, definite teaching must be given. For, after a while "the understanding will begin to assert itself; the desire to question, to criticise, to prove, will awake. And then, unless the truths of the heart have been applied to the conscience in such a way as to satisfy the reason, there may come the desolate time in which, while the habits of practical life remain pure, and the unconscious influence of early training continues to be effective, the mind is shaken by doubt, and the hope of the soul is shrouded in a murky cloud."

Now, how is this definite teaching, which will steady the mind and satisfy the intellect

of the man as well as the heart of the child, to be given?

The Pulpit

The pulpit has a duty here. Our Church is pre-eminently a teaching Church. It has always exalted the sermon as a part of public worship because it recognizes the *reasonableness* of faith and the value of truth clearly apprehended and firmly grasped for the permanent control of the life. But the specific duty of the pulpit in regard to the matter before us, as we shall presently see more fully, is to stimulate and guide and help the parents in the teaching of religion in the home.

The Sunday School

The Sunday school also has a duty here, and we should be blind and recreant indeed if we did not give it our constant and careful oversight and our constant and cordial support. But let us remember that the Sunday school was designed to be a supplement to home training, and not a substitute for it. As no preacher can ever take the father's place, so no Sunday school teacher can ever take the mother's place. "The natural and the appointed place for children to make the acquaintance of God is their own home. The most powerful and persuasive lips for declaring the awful sanctities of religion are the priestly lips of the ordained parent." To the parent God has given the psychological opportunity when revealed truth can best be taught and spiritual guidance can best be given. Those early years of spiritual receptiveness and special susceptibility to educating efforts—that long minority of the child under the father's roof—these constitute the supreme op-

portunity which God has given to the parent and to the parent alone. The Sunday school, valuable as it is in a supplementary way, cannot do the work of the home, because, as has been said, it does not get the child early enough, and because when it does get him, it is not able to repeat its impressions with sufficient frequency.

The Decisive Factor

The home, then, is the decisive factor in the problem of religious education. It is interesting to note that some of the voluntary movements which are so characteristic of our time have recognized this and are endeavoring to aid the Church in rousing parents to a sense of their duty. The platform of one of these organizations runs thus:

“For upbuilding individual faith, for developing the home as an ally of the Church, and for strengthening the Church in the midst of world-wide missionary responsibilities and activities, the World’s Morning Watch urges a policy of systematic religious instruction of the young

In the Home By the Parents Seven Days in the Week”

Why is it that with all our increase of activity in Sunday school work and all our improvements in Sunday school methods, the children know so much less of the Bible than those of fifty years ago? The time was when nearly every child in a Presbyterian home, by the memorizing of the great capital passages of Scripture, made them an everlasting and priceless possession: The Ten Command-

ments; the 1st Psalm, and the 8th, and the 19th, and the 23rd, and the 27th, and the 91st, and the 103d, and the 121st; the 53d chapter of Isaiah, and the 55th; the Sermon on the Mount; the 15th of Luke; the 14th of John, the 13th of I. Corinthians—the time was when the children knew these—and knew also that marvelous compendium of Biblical doctrine, the Shorter Catechism, to which even John Morley ascribes the intellectual pre-eminence of the Scottish peasantry and “about which there is so much ignorant ribaldry abroad today.”

Is it so now? Do the children of our time know them? If not, what is the reason for the deterioration? Is it not that parents have discarded the high prerogative of the teacher? Nor is that all. For, as Mr. Jowett has said, “With the household teacher has gone the household priest! It is not only that the home is no longer a school; it is no longer a temple! The altar is overthrown!”

Fathers and brethren, I have selected this subject for your opening meditation in this great Assembly because, of all the subjects that can engage your attention as leaders of the Church, this is the most important. The Christian home is the hope of the world. And the Christian home in our land is threatened as it has never been threatened before. In tens of thousands of nominally Christian homes the parents have abdicated the seat of prophetic instruction and forsaken the altar of priestly intercession. Can we not as ministers recall them to a true appreciation of their supreme function? Can we not rouse them to a sense of their duty? And shall we not

give them the requisite guidance as to what to teach and how to teach? Shall we not make this a main point of our ministry?

A keen observer of our modern Church activities speaks of "the diffused triviality of many of our meetings," the spending of our strength on minor purposes which might be serving a greater, the covering of the whole field with a multiplicity of little, shallow mines which only scratch the surface, instead of sinking a limited number of deep shafts with concentrated strength and equipment to reach the buried ore; and he adds, "There is nothing which would so revive the modern Church as to diminish the oppressive multitude of our meetings and to concentrate upon more radical aims and labor. We might appear to be doing very much less, while, in reality, we should be doing infinitely more."

These are wise words, and the most fundamental of these large tasks calling for the concentration of our energies is the task of making the Christian home once more both a sanctuary and a school. Why should we not give the whole subject of home training a larger place in our pulpit work? Why should it not be presented systematically in the regular Sunday services from time to time? Why should it not be a frequently recurring subject for study and prayer in the mid-week meetings? Why should we not hold special meetings for mothers and special meetings for fathers in which we might consider in detail the principles and methods of teaching? Why should the subject not have the place of honor in our summer schools for Christian workers? Why should we not use every legitimate method

that can be devised to revive the teaching of religion in the home?

Is any task more imperative? Is any work more fruitful? Let us remember that if we take care of the home, the church will take care of itself, that the measure of the church's power of self-propagation is the spiritual life of the homes that compose it, that no amount of activities at the ends of the earth can compensate for the deadening influence of neglected homes, that no amount of diligence and care in the gathering of fruit can compensate for the impoverishing neglect of the roots of the tree. A ministry makes its largest contribution to a community or a country or the world when it teaches effectually the divine conception of a fatherhood and motherhood, and when it vitalizes and deepens the sense of parental responsibility. To accomplish this in the case of even a single home "is to redeem any ministry from the commonplace and to open out perspectives of possibility which stretch beyond our dreams."

May God give us wisdom and grace to meet the solemn obligation which rests upon us as pastors of the parents, as guides and helpers of those who are the God-appointed teachers in the home!

*Used by permission of Presbyterian Church,
U. S., Department of Christian Education and
Ministerial Relief, Louisville, Ky.*

OTHER LIFE WORK LITERATURE

Published by the

INTERCHURCH WORLD MOVEMENT

THE FULFILMENT OF LIFE. By G. Campbell Morgan. Per copy 5 cents; per doz. 50 cents; per 100, \$2.75.

THE PROBLEM OF GUIDANCE. By S. D. Gordon. Per copy 5 cents; per doz. 50 cents; per 100, \$2.75.

HOW TO KNOW THE WILL OF GOD. By Henry Drummond. Per copy 5 cents; per doz. 50 cents; per 100, \$2.75.

WHAT CONSTITUTES A MISSIONARY CALL? By Robert E. Speer. Per copy 5 cents; per doz. 50 cents; per 100, \$2.75.

THE PATH INTO THE WILL OF GOD. By Edwin M. Poteat. Per copy 2 cents; per doz. 20 cents; per 100, \$1.00.

THINE ONLY SON, OR THE STEWARDSHIP OF FAMILY LIFE. By Edwin M. Poteat. Per copy 2 cents; per doz. 20 cents; per 100, \$1.00.

HOW I FIND THE WILL OF GOD. By George Mueller. Per copy 1 cent; per doz. 10 cents; per 100, 50 cents.

HOW TO FIND YOUR LIFE WORK. By J. Campbell White. Per copy 1 cent; per doz. 10 cents; per 100, 50 cents.

WHY I AM GLAD I AM A MINISTER. Testimonies of Fifteen Ministers. Per copy 10 cents; per doz. 75 cents; per 100, \$6.00.

HOW CAN PASTORS AND OTHER LEADERS HELP YOUNG PEOPLE TO FIND THEIR LIFE WORK? By J. Campbell White. Per copy 1 cent; per doz. 10 cents; per 100, 50 cents.

The following cards have been prepared for individual signature of consecration and life-purpose:

- One for Parents.
- One for High School Age.
- One for College Students.

Samples of these cards free in quantities, at following nominal prices to prevent waste, 20 cents per hundred.

A packet containing a sample of all this material will be sent postpaid for 25 cents.

Write for descriptive list of Life Work charts on art paper 24"x36". Price 30 cents each or four for \$1.00 postpaid.