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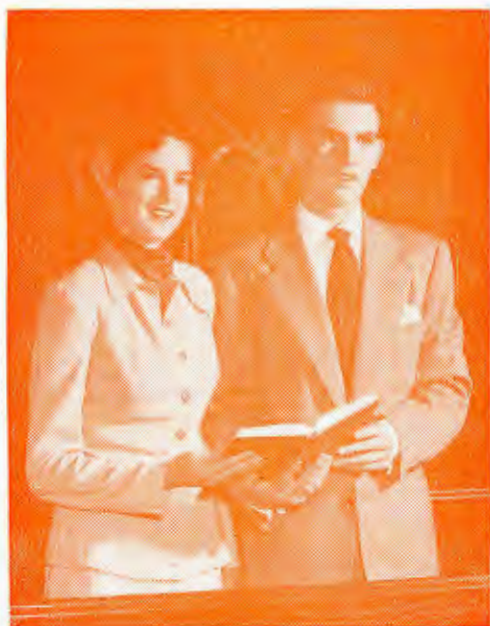
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Courtship, Marriage, Home, Divorce



By L. H. Andrews

HOME

"Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got t' be a heap o' livin' in it;
Within the walls there's got t' be some babies born, and then
Right there ye've got t' bring 'em up t' women good, an' men;
And gradjerly, as time goes on, ye find ye wouldn't part
With anything they ever used—they've grown into yer heart:
The old high chairs, the playthings, too, the little shoes they
wore
Ye hoard; an' if ye could ye'd keep the thumb marks on the
door.

Ye've got t' weep t' make it home, ye've got t' sit an' sigh
An' watch beside a loved one's bed, an' know that Death is
nigh;
An' in the stillness o' the night t' see Death's angel come,
An' in close the eyes o' her that smiled, an' leave her sweet
voice dumb.
Fer these are scenes that grip the heart, an' when yer tears
are dried,
Ye find the home is dearer than it was, an' sanctified;
An' tuggin' at ye always are the pleasant memories
O' her that was an' is no more—ye can't escape from these."

—By Edgar A. Guest.

Friends, let's allow nothing to break our homes. Let us
work to build more homes and better homes.

Courtship, Marriage, Home, Divorce

By L. H. ANDREWS

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PREFACE

Many grave problems of society center in and around the relationships that pertain to marriage and the home. In this book, COURTSHIP, MARRIAGE, HOME, DIVORCE, the author approaches the solution to many of these problems in a sane, sensible and Scriptural manner. He holds before the reader the high ideals which should ever characterize the thinking of Christians as they seek the proper relationships in marriage and in home life.

The author of this book is a faithful preacher of the gospel of many years of experience. Through the years he has been a diligent student of the word of God. He knows, therefore, the will of God with reference to marriage and divorce. In working with people as a preacher, he has been placed in a position to learn the pitfalls and dangers that are ever present concerning the matters which are treated in this book.

It has been this writer's privilege to make his home with the author during two gospel meetings. The devotion which he and his faithful companion have for one another and their success in rearing their daughter to be a good Christian wife and mother further bespeak his qualifications to write on the theme of this book.

Parents will do well to encourage their sons and daughters to read this book again and again. In fact, it would serve well as a text book for a special class on the Christian Home. Only good can come from a prayerful study of the principles set forth in its pages.

John D. Cox

REASONS FOR BOOKLET

The main reason for this booklet is to do the Lord's will by writing and to help others to do His will by reading it. Another reason is to answer the request of many friends who have heard me preach on the subject.

I have tried to say the things that will please the Lord. If he is pleased with it, that will be enough for me, for to him we must give an account of ourselves.

We, who are somewhat responsible for the direction of the minds of the public, should be very careful what we say on the growing evil of marriage and divorce. We should say what the Lord wants us to say at any cost.

I am sure that all who understand God's word on the subject will agree that I have suggested a safe course to follow. Why not encourage people to follow the safe course whatsoever may be the cost. May the Lord bless us and help us to do his will in everything.—L. H. A.



L. H. Andrews

Let us be Soul Winners for Jesus.

COURTSHIP—NATURE OF: What is it in its beginning but an opportunity to ascertain their fitness for each other? What in its progress but a means of forming and strengthening that genuine affection, which is the true basis of marriage? With every young lady the paramount question concerning him who offers her particular attentions ought to be: "Is he worthy of my love?" Her first aim should be to decide it. She should observe him well and thoughtfully; study his character as it may be expressed in his countenance, his words, spirit, and actions. Through her parents she should inquire into his previous history. — Dr. Wise.

COURTSHIP—MISTAKES IN: "If ever caution is needed, it is here. Mistake is so easy; undesigned duplicity is so natural! The lady, wreathed in smiles, and moving with cautious effort to conceal defects of temper and intellect, acquires almost irresistible influence. The still small voice of the better judgment whispers "Beware!" It suggests the lack of one adornment, the excess of particular defect, the absence of certain desirable qualities and attainments in vain. The heart silences the cooler dictates of the mind; the question is put, the engagement made, the vows exchanged, the marriage celebrated; and the wretched parties learn, when too late, their unfitness for each other: and too often their subsequent life is miserable beyond description. Be careful, therefore, young man, at the very beginning. When a slight fondness for any lady arises, hold it in check till you have time to discover what she is. If manifestly unfit, intellectually, morally, or socially, to be your future wife, stifle your affection, seek other society. The pain of such a resolution will bear no comparison with the agony consequent upon an imprudent marriage.—Dr. Wise.

CHAPTER I

COURTSHIP

Man is a sociable being. It is not good for him to be alone, therefore he seeks companionship. Every normal person desires the companionship of the opposite sex. It is nature. God made it that way and no one should try to change it.

It is natural and right for boys and girls to be together. It is well for them to have in mind, as they associate with each other, that they want a life long companion.

They should have high ideals of home and companionship. Their ideals should be formed by the standards which are given by our Lord.

As they associate with each other they can be measuring the qualities of their friends in the light of their high ideals. When they find one that they think measures up to the standard, then is the time to give that one a thorough test, provided their age, education, and other things are in order for a real courtship. If things are not in readiness for serious investigation, then pass that one by and hope, if it is the Lord's will, that that one will be available when everything else is equal. Do not obligate yourself to them in any way. As you continue in school, and meet others, you may find another that is more to your liking. Give everyone an equal chance. Don't express your feelings to one in a way that will keep him from marrying another, unless you are sure you will marry that person. It is not fair to lead one along, extend to him false hopes and keep him away from another who might make a good companion, unless you are sure you want to be that companion.

To illustrate: One of the finest young men that I ever knew went with only one girl his last years in college, with the understanding that she would be his wife. There were many fine Christian girls in school with whom he might have associated. He told me himself it did look hard to think he gave her all his time when it might have been different with another of those fine girls.

Therefore, until things are in readiness for marriage, it is best for young people to spend their time in observing

many friends, always treating them as brothers and sisters.

But the time should come in every one's life when they are ready to marry. Then is the time to look back over your list of friends and see which one is first according to what you know about them. You will find that some have married, some have failed in health and perhaps some have failed in other ways. Go to the best one and give the test you understand will be necessary for you to know whether or not they are the right one for a life's companion.

Keep your examination on a high plane. Let it be very thorough. It would be well to see as many of your friends as possible about the same time. Compare their good and bad qualities. Do not let them know what you are doing. Be sure you do none of them any harm.

After you have fully decided which is the right one then the real courtship is ready to begin. Always use good judgment. Do not forget the standard of righteousness. Keep your courtship on a high plane.

It would be better for a girl to never permit a boy to kiss her nor put his arms around her until after they are married. She should keep her distance from him if she wants to keep his respect. Give to a man what he demands and he will turn to another. Keep yourself pure and he will woo you 'till death.

The observation should continue and if at any time you see you were mistaken let it be known then. Be honest with each other and stop as soon as you see that you are not suited as life companions.

It is better to sever relationship before marriage than to quit after the marriage vows have been spoken.

There are many who are disgusted with each other before they marry. They know they will not be happy together but they have already gone so far with each other that it is hard or impossible to stop without going through the form of marriage. Therefore they go through with it but as soon as possible they get a divorce. Would it not have been much better to have quit before marriage? Think of that, and remember, it should be until death do you part. Be careful about your courtship. Remember, it should be preparatory to a successful marriage. Never allow yourself to be treated in a way that will cause either you or your companion to

look back on your courtship with reproach, and disgust.

Girls, don't give yourselves to boys in kisses, petting, etc. You say you cannot hold them if you don't? Oh, yes you can! You cannot hold them if you do. Keep yourself neat, clean, pretty, attractive, pure, righteous and so delightful that every young man will long to touch you. If he should try, slap his face and tell him to stay away until he learns how to conduct himself.

If he desires to play around with another girl, let him go. If he cannot respect you and behave himself you are better off without him. He will tell others about you and some of them will seek your company. After awhile one will come who will love and respect you for your purity. He will ask you to marry him because he knows he can trust you through life.

In courtship a girl should remember that she was made to be the glory and crown jewel of one man. She is not sure who the young man will be until the ceremony has been said which makes them husband and wife. Keep yourself free from a man until after the ceremony is said, then you can be his glory and delight until death separate you.

Righteous courtship will bring about acceptable marriage. This is the way right thinking people choose their mate. This way the choosing can be kept on a higher plane than the choosing of the lower animals.

In Bible time the parents selected the companion for their sons and daughters. This custom is followed in some countries today. That is not our custom. Our young people are thrown together with little or no counsel from parents. Many times they are together under unfavorable circumstances; such as: swimming pools with very little dress; in comfortable cars with the privilege to go where they wish and stay as long as they choose; in comfortable living rooms with shades low, lights dim, soft music and no one around to throw their shoe as a bed time signal. In such surroundings young people are without any foresight of the future. They are young, sweet and pure. Naturally, for lack of teaching and experience, they are living for the present.

Almost everything is against their remaining pure and clean. In the movies and on TV they see kissing and petting.

They hear suggestive remarks that feed the natural mind on lust. They watch loose courtship, thoughtless marriage and easy divorces. They hear radio programs which are designed to please the evil minded public.

In schools they have little or no counsel. The books, recreation, and many times the teachers are in tune with the trend of loose morals. They are seldom frowned upon when they exchange kisses, or walk the streets in unbecoming embrace.

With this picture, and I am sure not overdrawn, we can see how hard it is for one to keep courtship on a high plane. We can see why marriage is considered so lightly. We can see why divorces are so prevalent.

What can be done to correct this evil? Plenty! I appeal to parents to bring their children up in the way they should go. Teach them the right way and encourage them to walk therein. That way is found only in the Bible. Then I appeal to the young people to keep pure and sweet. Realize you are largely on your honor. You are without much counsel from men as to the way you should conduct yourselves. The tendencies are to follow the road you want to travel, but Jesus says deny yourself.

You must deny yourself and many others if you please the Lord. Keep your courtship on a high plane, have a successful marriage, build a happy home, be successful in life, be a blessing to society, obey the Lord, and expect a home in heaven.

Interrupted.—A young man, paying special attention to a young lady, was invited into the parlor to await her appearance. A little girl about five years old slipped in, and said, "I can always tell when you are coming to our house. When you are going to be here, sister begins to sing and be good; she gives me cake and pie, and any thing I want; and she sings so sweetly when you are here. And, when I speak to her, she smiles so pleasantly! I wish you would stay here all the while; then I would have a good time. But, when you go off, sister is not good. She gets mad; and, if I ask for any thing, she slaps and bangs me about." . . . "Fools and children tell the truth," quoth he; and, taking his hat, he left, and returned no more.—Selected.

CHAPTER 2

MARRIAGE

God the author of acceptable marriage. Gen. 2:18-24; Mt. 19:3-9.

After He had created all other things, "God created man in His own image." He gave him dominion "over all the earth." God saw that it was not good for man to be alone, so He had all the animals to pass before Adam and he named them. But there was not found a help meet for Adam (one who is worthy to help). Therefore God caused Adam to sleep and He took a rib from his side and with it made woman.

God did not take a bone from man's head with which to make woman, that he might rule over her; nor from his feet that he might trample on her; but from his side, that they might walk together, through life as companions.

Marriage is a divine institution. It was instituted by God Himself in Eden while Adam and Eve were yet in a state of innocence and purity. It has been perpetuated under the laws of God. Jesus showed that it should always be as God authorized it from the beginning. All the New Testament writers are in accord with God's authorization of marriage.

"And the rib, which Jehovah God had taken from the man, made He a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." So we can see that God is the author of acceptable marriage.

Honorableness and importance of marriage. Eph. 5:22-23. Marriage is honorable and important because God authorized it. God made both man and woman. Hence, they are heaven made. By God's ordinance he made them one; therefore, heaven married.

The institution of marriage is as old as the human family. By the sacredness of matrimony the reproduction of the human family is kept on a high plane. This is one of the distinguishing points between man and the lower animals. By marriage there is brought about a oneness of flesh. As Adam was one before Eve was created, so man and wife be-

come one through marriage relations. Two halves of one whole. By marriage, love, and confidence the family ties are made stronger, and home and state are made more secure.

"A prudent wife is from Jehovah." Prov. 19:14. "Whoso findeth a wife findeth a good thing." Prov. 18:22. "Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge." Heb. 13:4.

Marriage has been a matter of great concern to both God and man through all the ages. The relationship between man and wife is so important that Jesus made it like unto himself and the church.

For what should one marry? Should not marry for good looks — but it is well to remember that you are supposed to look at your companion as your companion, the last time just before they are put beneath the sod.

Should not marry for a "meal ticket" — but remember you have to have food to live.

Should not marry for money — but remember that it will take honest money to live honorably together and do the most good.

Should not marry just to gratify the flesh — but remember "it is better to marry than to burn." 1 Cor. 7:9.

Should not marry to spite your friend — you might see the day when you will regret such imprudence.

Should not marry just because you can — you might come to the place that you will wish you had not.

You should marry because you are **ready**. Because you have found the right one; the one you love, and the one who loves you. True love should be the basis of all marriages. Marry because you have found one that you have confidence in and one who trusts you. Marry because you think God will be pleased with your choice, and because you think you can help each other live righteously on this earth, and prepare for heaven.

Marry to build a home, rear a family, obey God, do good to all men and bless society. Remember, if you please God, you are to live together till one or the other dies. It might be well to look a long time and take many things into consideration before allowing oneself to love in the sense of choosing a companion. One should always desire to please God.

God's guidance should be sought in the matter of marriage.

The number of companions and duration of marriage. God's law was, is, and ever shall be: **One companion.** It is true that he tolerated more in Old Testament times. David had many wives. Solomon had seven hundred wives and three hundred concubines. One thousand women? They led him away from God. Monogamy is a blessing to the human race and polygamy is a curse.

Companions should live together till death separates them. Hence, in making the choice, remember it is one and only one. And that one is to be yours for the duration of life. It is a choosing for life unless you live the longer; you cannot take it back and choose another, as you might if you should make a bad bargain in other things. So consider well before marrying anyone.

Whom should you marry." Is it enough to marry the best you can, or would it be better to remain unmarried till you find the right one? An old maid said, when being teased for living single, "There are many things worse than having Miss placed on your tombstone when you die."

It is not safe to marry a drunkard. Often he will drink more instead of keeping his promise to stop. If he has power to overcome the habit let him prove it before marriage.

No woman should marry a man who is her inferior. The woman is the weaker vessel. I Pet. 3:7. There are differences of opinion as to what is meant by the weaker vessel. Some say it has reference to physical strength only. But there are other scriptures that indicate that woman is weaker in other ways. "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, **nor have dominion over a man**, but be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression, but she shall be saved through child-bearing, if they continue in faith and love and sanctification with sobriety." I Tim. 2:11-15.

From this scripture we learn that the woman was beguiled and not the man, and that she is not to have dominion over a man.

Again Paul says "Wives be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being him-

self the Saviour of the body. But as the church is subject to Christ, so let the wives be to their husbands in everything. Husbands love your wives, even as Christ also loved the church, and gave himself up for it." Eph. 5:22-25.

This scripture shows clearly that the wife is to be in subjection to her husband as he is subject to the Lord. It would be much easier to be subject to a superior being than an inferior being. There are many women that are superior to many men. But should they marry those men or should they wait for one that they can look up to and respect because of their superiority? The wife is to help her husband and be subject to him. This is true because she was, and is, more easily led astray than man. Gen. 3:1-21; I Cor. 11:2-16; Eph. 5:22-33.

Of course there are many things in which women excel men, such as caring for children and keeping the home nice and tidy for the ones she loves. There are so many things that are not right without the feminine touch. Woman's work is just as important as man's work. Neither is complete without the other.

No woman should feel humiliated as she fills her mission as a godly mother. She should feel like a queen as she goes about helping her husband. But when she has to be, or otherwise is, "the cock of the roost," she should feel very much out of place. No home can be a happy home where the woman is the dominating figure. You say you have either to lead your husband or drive him mighty hard? How do you know? Have you given him a chance? You have, and he just won't go? Well, that's the idea, girls; think about that before you marry. Boys, it would be well for you to do a little thinking too. You don't want to be "hen pecked." You want someone who can love, sympathize, and help you through all the struggles of life. You want someone that you can love, respect, cherish and help. Of course both will have to give and take, ever subjecting self unto the Lord.

What about religious affiliation? The Lord condemns all denominationalism. Jesus said, "Every plant which my heavenly Father planted not, shall be rooted up." Mt. 15:13. All who know anything about the Bible know that God did not plant the Catholic Church with all its error. Neither did he plant the Baptist nor any of the other more than two hun-

dred denominations. Therefore, they, as plants, shall be rooted up.

Hence we are not interested as to whether Catholics should marry Protestants or whether each denomination should marry members of their own sect. They are all getting pretty close together now anyway. Each one thinks the other is all right and they can go to one place for **vain worship** as well as they can another. I think the devil is gaining a great victory there for he is causing sects to put up a united front against **true worship**.

The people we are interested in, under this part of the subject, **Who Should You Marry?** are those who are Christians only and only Christians. Those who have heard the gospel of Christ; believed the gospel of Christ; repented of their sins; confessed Christ before men; and have been baptized for the remission of their sins. Having done this the Lord has added them to his church. Jesus said, "He that believeth and is baptized shall be saved." Mk. 16:16. Luke said, "They then that received his word were baptized." . . . "And the Lord added to the church daily such as should be saved." Acts 2:41, 47. Such as were being baptized, or saved in those days were added to the Lord's church by the Lord. And they did not join any denomination. All since then that have been baptized are saved and they have been added to the Lord's church by the Lord. And they should not join themselves to a sect of vain worshipers; **"But in vain do they worship me, teaching as their doctrines the precepts of men."** Mt. 15:9. Hence all saved people should meet together to worship God in spirit and in truth. Jo. 4:16-26; Acts 2:41-47; 20:7; I Cor. 16:1, 2; Eph. 5:19.

Who should these people marry? Paul said of Christian women who are married: "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; **only in the Lord.**" I Cor. 7:39. So we see that Christian women who have been married may not marry a man that is not a Christian. But she may marry a Christian after her husband dies. I know of no reason that can be advanced for prohibiting a widow marrying out of the Lord, that would not apply with equal force to any Christian. Do you?

Does this same principle apply to Christian men who

have lost their wives? Would not this also apply to Christian virgins, and to young Christian men who have not been married? If it does, then no Christian may marry a person who has not obeyed the Lord.

This principle seems to be borne out in other New Testament scriptures. Read 2 Cor. 6:14-18, "Be not unequally yoked with unbelievers." This may have reference to the business world. But I can think of no yoke that binds two people closer together than marriage, can you?

We are not under the law of Moses, but it is written for our learning. Under it God strictly forbade his people intermarrying with other nations. "Neither shall thou make marriage with them, thy daughter thou shall not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:3, 4.

Solomon's wives turned him away from God. He began to worship their gods just as this scripture warned that they would. And God punished Solomon for marrying these foreign women. Read I Kings 11.

No one will doubt but what it is better for a Christian to marry a Christian. However, many Christians are weak here as in many other points. Some are strong and will live up to their convictions.

I was favorably impressed with a group of young people in Pampa, Texas, when I asked them for some of the things that a person must be before they would marry them. The outstanding thing was, they must be a member of the church, meaning they must be a Christian and a Christian only. That is wise and right.

The Christian life is the only life. It is hard enough to live a Christian life under the most favorable circumstances. Why yoke yourself to someone who will make it harder for you to be faithful to Christ? Is it because you love that one better? Many have been led away from Christ by sectarian companions, or companions that claim nothing religiously. A very sad picture. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mt. 16:26.

It is true that some have been led to obey the gospel of

Christ by their companion. And if you have married, or will marry one that is not a faithful member of the body of Christ, you must not let them lead you astray; but do all you can to win them to Christ. If you fail, make the best of the situation. Suffer as you must, but be true to the Lord. And remember you cannot win them for Christ by staying away from worship, and doing things that are displeasing to the Lord, even if it does please them. You cannot win them for Christ by going with them one Sunday to a sectarian church, then have them go with you the next Sunday where people worship according to New Testament teaching. It is the duty and privilege of every Christian to meet on each first day of the week to commemorate the death and suffering of our Lord. Acts 20:7. Heb. 10:25.

Does God recognize legal marriage of people that are not members of the body of Christ? Some say that God does not recognize the marriage of the people of the world, but only of His children. They also say that when they obey the gospel he recognizes the union that is effective at that time and has no regard for any other marriages or divorces that they have had before they were baptized. They say that people may marry as many times as they wish, and get as many divorces as they desire, without any regard to God's law for they are out in the world. But when they have enough of such a life, and when they have demoralized all the people they care to, then they may present themselves for baptism, and God will forgive them without their endeavoring to correct the crimes they have committed prior to this time.

This is, as I see it, one of the most untruthful ideas a person can have. It is one of the most dangerous theories that could be suggested to the youth of our land. It removes any restraint that might be had from God's law. It is contrary to the teaching of God on marriage and divorce.

God does recognize man's moral conduct before he becomes a Christian. He requires an adjustment of the wrongs which he has committed, (as much as is within his power) before he can become a Christian. The sins which man commits before becoming a Christian will be remembered with regret after he is a child of God. That is very clearly demonstrated in the life of Paul. Every sin committed either before or after becoming a Christian will cause suffering to the one who commits the sin, either in this life or in the life to

come. Gal. 6:6-10. The unmarried should be taught to conduct themselves right in the moral sense of right so they will not have to suffer so much after becoming a Christian.

But aside from that God does recognize the marriage of all people who are not Christians when they are married according to the teaching of his law on marriage. It is no more necessary for folk to be Christians in order for them to be married scripturally, than it is for them to be Christians in order to be scripturally honest, sober, truthful or have any other moral attributes which are scripturally required for a person to be moral.

God has recognized marriage to one person to be right from the beginning. He has condemned divorce from the beginning. John the Baptist, a man of God, condemned Herod, who was not a man of God, for having his brother's wife. Mt. 14:1-12. Jesus recognized the marriage of the Samaritan woman who was not a Jew, God's chosen. Paul recognized the unions which were formed by marriage while the people were yet heathen. I Cor. 7:12, 13.

Remember dear reader that God does recognize your marriage, when entered into according to his law, whether you are sinner or Christian.

Enter into married life to live together after God's ordinances, until death shall separate you. God sees and understands your conduct and will judge you accordingly. All have to give an account to God so let marriage be according to his law. It is one of the great moral laws which man is accountable for whether saint or sinner.

In marriage, husband and wife combine to form one human being; the one the complement of the other. They should help each other to do the Lord's will.

In marriage, as in everything else, "Seek **first** the kingdom of God, and his righteousness; and all these things shall be added unto you." Mt. 6:33.

Some Gleanings

Advantage of.—If you are for pleasure, marry; if you prize rosy health, marry. A good wife is heaven's last best gift to a man; his angel of mercy; minister of graces innumerable; his gem of many virtues; his casket of jewels; her voice, his sweetest music; her smiles, his brightest day; her kiss, the guardian of innocence; her arms, the pale of his

safety, the balm of his health, the balsam of his life; her industry, his surest wealth; her economy, his safest steward; her lips, his faithful counsellors; her bosom, the softest pillow of his cares; and her prayers, the ablest advocates of Heaven's blessing on his head.

Benefit of.—Marriage is the best state for man in general; and every man is a worse man in proportion as he is unfit for the married state.

A happy.—Robert Newton, the Wesleyan pulpit orator, and his bride, began their married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. When an old man, Mr. Newton remarked, "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; and I know not, that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

Mercenary.—Mothers who force their daughters into interested marriage are worse than the Ammonites, who sacrificed their children for Moloch, — the latter undergoing a speedy death; the former suffering years of torture, but too frequently leading to the same result.

THE TWENTY "NEVERS" OF MARRIAGE

- 1—The very nearest approach to domestic happiness on earth is in the cultivation on both sides of absolute unselfishness.
- 2—Never both be angry at once. Always control your temper. Keep it to yourself if possible.
- 3—Never talk at one another, either alone or in company. Don't take advantage of company to say what you are afraid to say when alone together.
- 4—Never speak loud to one another, unless the house is on fire.
- 5—Let each one strive to yield most often to the wishes of the other. Never let the other be the kinder.
- 6—Let self-denial be the daily aim and practice of each other. Never be selfish.
- 7—Never find fault unless it is perfectly certain that a fault

has been committed, and always speak lovingly, in your correction.

- 8—Never taunt with a past mistake. Forgive and forget and hope for no recurrence.
- 9—Neglect the whole world, if you need to, but don't ever neglect each other.
- 10—Never allow a request to go unnoticed. Answer all in some way.
- 11—Never make a remark at the expense of each other—it is ugly.
- 12—Never part in anger, but with loving words to remember while absent.
- 13—Never meet without a hearty welcome and an expression of love.
- 14—Never hold grudges against each other, nor let the sun go down upon your wrath.
- 15—Never let any wrong you have done each other go by until you have frankly confessed it and, in sincere repentance, asked for forgiveness.
- 16—Never forget the happy hours spent together. Talk about them often.
- 17—Never sigh over what might have been, but be content with what you have and try to make things better every day.
- 18—Never forget that marriage is ordained of God, and that His blessing, and your cooperation can make it what it should be.
- 19—Never be contented to walk anywhere only in the straight and narrow way.
- 20—Never stop working, praying and hoping for a home in heaven.

—A selection with some changes.

CHAPTER 3

HOME

The home is man's kingdom. The father is the king; the mother is the queen; and the children are their subjects. Truly there is no place like home. It is the place where father, mother and children can live, learn, love, and be happy together. It is a place where they can invite their friends and loved ones and enjoy God's blessings together. Let us build more homes and better homes; homes where our Saviour can dwell.

In the homes of America are born the children of America; and from them go out into American life, American men and women. They go out with the stamp of these homes upon them; and only as these homes are what they should be, will they be what they should be.

—J. G. Holland

A happy home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities.

—F. W. Robertson

Definition of.—Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule.

—F. W. Robertson

Attraction of.—A child, speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!"

Cheerfulness of.—A man's house should be on the hill-top of cheerfulness and serenity, so high, that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest night and the shortest day. Home should be the centre of joy, equatorial and tropical.

—Beecher

Influence of.—It was a source of much trouble to some fishes to see a number of lobsters swimming backwards instead of forwards. They therefore called a meeting; and it was determined to open a class for their instruction, which was done, and a number of young lobsters came; for the fishes gravely argued, that, if they commenced with the young ones, as they grew up they would learn to swim aright. At first, they did very well; but afterwards, when they returned home, and saw their fathers and mothers swimming in the old way, they soon forgot their lessons. So, many a child well taught at school is drifted backwards by a bad home influence.—Selected.

Proverbs.—Home is home, be it ever so homely. An Englishman's house is his castle.—English. To every bird its nest is fair.—French. East and west, at home the best.—German. The reek of my own house is better than the fire of another's.—Spanish. Home, my own home, tiny though thou be, to me thou seemest an abbey. My home, my mother's breast. Every dog is a lion at home.—Italian. To Adam, paradise was home. To the good among his descendants, home is paradise. —Hare

Yearning for.—"I long to see home," says the sailor when the ship rocks to and fro from the violence of the storm. "I am going home," thinks the shopman when he bars his heavy doors, and closes his windows at night, tired with the labors of the day. "I must hurry home," says the mother whose heart is on her baby in the cradle. "Oh, how I long to get home!" says the schoolboy disconsolate over the hopeless task. "Don't stop me; I am going home," says the bright-eyed girl skipping along the footpath. And "almost home," says the dying Christian. "I shall soon be home, and then no more sorrow nor sighing forever. Almost home."

—Bowes

"Keep the home near heaven.—Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason."

—James Hamilton

"When home is ruled according to God's word, angels

might be asked to stay a night with us, and they would not find themselves out of their element."

—C. H. Spurgeon

FATHER

Fathers are the happiest men on earth. They have something to live for and work for. They have a great responsibility, but all of them should discharge it faithfully. "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." I Tim. 5:8. "And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Eph. 6:4.

A devoted.—An Indian, having slain one of another tribe, fled to the French for safety. The offended Choctaw, whom no gifts would appease, demanded his blood. The Indian Mingo, being produced, declared himself a true man, and ready to die, but regretful on account of his aged father, his wife, and infant children. His father then rose up, and offered to suffer in his son's place, and was accepted. His friends gathered about him, and said their farewell with many tears. The aged father then laid his head upon the executioner's block, which was quickly cut off.

A noble example of paternal devotion!

Give Father a Bouquet

I've searched the magazines and papers for lo these many
days,
But I haven't found a poem that gives father any praise.
I've looked them over carefully, I've read and studied all,
But the sturdy representative of Adam's early fall
Seems to have escaped the notice of the poets' lucid powers,
And the one who bit the apple first has gathered all the
flowers.

Why no bloom from all the vistas of the poet's floral land
Was never given father, I could never understand.
While mother sat beside the fire and darned the children's
socks,
Wasn't father out a-hustlin' to gather in the "rocks"?
And when Benny had the fever, and Bessy was so sick,
Who tumbled out for doctor, and brought him double quick?

I would not rob dear mother of one single bit of praise,
For faithfully she did her duty in childhood's anxious days,
And all through youth she was a mother ever kind and true,
How he worked and sweat and grumbled, whistled, sung and
 smiled,
Toiled until his back was bent for mother, home and child.
I am not feeling grouchy because mother's praise is sung,
For I remember her sweet kiss on my lips when I was young.
But I also recollect a great big, burly, manly form,
Whose heart was where it ought to be, whose smile was
 broad and warm,
And I think it would be just, e'en in this latter day,
When we're picking flowers for mother, to give father a
 bouquet.—Selected.

MOTHER

What is home without a mother? Homes are gloomy,
untidy and cool without the tender touch of a mother's hand.
No one has greater power and influence than mother. Read
Prov. 31.

"The Hand that Rocks the Cradle"

They say that man is mighty,
 He governs land and sea;
He wields a mighty scepter
 O'er lesser powers that be;
But a power mighty stronger,
 Man from his throne has hurled,
For the hand that rocks the cradle
 Is the hand that rules the world.

In deep, mysterious conclave,
 'Mid philosophic minds,
Unraveling knotty problems,
 His native forte man finds
Yet all his "ics" and "isms"
 To heaven's four winds are hurled,
For the hand that rocks the cradle
 Is the hand that rules the world.

Behold the brave commander,
 Stanch 'mid the carnage stands.

Behold the guerdon dying,
With the colors in his hand.
Brave men they be, yet craven
When this banner is unfurled,
The hand that rocks the cradle
Is the hand that rules the world.

Great statesmen govern Nations,
Kings mold a people's fate.
But the unseen hand of velvet
These giants regulate.
The Iron arm of fortune,
With woman's charm is purled,
For the hand that rocks the cradle
Is the hand that rules the world.—Selected.

And child.—Sir Walter Scott's mother was a superior woman, well educated, and a great lover of poetry and painting. Byron's mother was proud, ill-tempered, and violent. The mother of Napoleon Bonaparte was noted for her beauty and energy. Lord Bacon's mother was a woman of superior mind and deep piety. The mother of Nero was a murderess. The mother of Washington was pious, pure, and true. The mother of Patrick Henry was marked by her superior conversational powers. The mother of John Wesley was remarkable for her intelligence, piety, and executive ability, so that she has been called "the mother of Methodism." It will be observed, that, in each of these examples, the sons inherited the prominent traits of the mother.—Selected.

Reminiscences of.—If I seat myself upon my cushion, it is at her side; if I sing, it is to her ear; if I walk the walls or the meadows, my little hand is in my mother's, and my little feet keep company with hers; if I stand and listen to the piano, it is because my mother's fingers touch the keys; if I survey the wonders of creation, it is my mother who points out the object of my admiring attention; if a hundred cannot pronounce a national salute, I find myself clinging to her knees; when my heart bounds with its best joy, it is because, at the performance of some task or the recitation of some verses, I receive a present from her hand. There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps.
—By Thompson

"The Songs that Mother Sang"

I love to think of other days,
Of years that come no more;
When I enjoyed my childhood plays,
Beside my mother's door.

And through the chambers of my soul
Sweet echoes seem to ring.
Once more that dear old hymn will roll
That mother used to sing—

"Jesus, lover of my soul,
Let me to thy bosom fly.
While the billows near me roll,
While the tempest still is high."

When winter made the earth seem fair
And evenings then were long,
I used to sit beside her chair
And hear some sacred song.

When from her voice so rich and clear
The sweetest music rang,
Methinks the angels hovered near
To hear when mother sang—

"Nearer, my God to Thee, nearer to Thee,
E'en though it be a cross that raiseth me."

My mother loved her family well,
But loved her Savior more,
And she has gone with him to dwell
On that celestial shore.

Oh, how her dear face used to shine,
Reminding me of spring,
As when in notes almost divine
My mother used to sing—

"All hail the power of Jesus' name,
Let angels prostrate fall.

Bring forth the royal diadem
And crown him Lord of all."

Tho' friends may gather 'round me here,
Friends who are true and kind,
Yet such a friend as mother dear,
On earth I'll never find.

And here the best of friends must part,
Tho closely we may cling.
I learned in childhood this in part
When mother used to sing—

"My Christian friends, in bonds of love,
Whose hearts in sweetest union join,
Your company's sweet, your union dear,
Your words delightful to my ear;

Yet when I hear that we must part
Your friendship's like a drawing band,
You draw like cords around my heart:
Yet we must take the parting hand."

I've had my troubles on life's road,
I've had my doubts and fears,
Through sorrow I have borne my load,
While hope has dried my tears.

For tears up there will never flow,
And there will leave no sting;
I learned of this long years ago,
When mother used to sing—

"There'll be no sorrow there,
There'll be no sorrow there.
In heaven above, where all is love,
There'll be no sorrow there."

—Selected

CHILDREN

What would the home be without children? It would be incomplete in every way. It is true that children need the training of good parents, but it is also true that parents need the training that children can give them. "Children obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3.

Early training of.—Near the top of one of the loftiest summits of the Rocky Mountains, more than ten thousand feet above the level of the ocean, are two fountains, so near, and so nearly on a level, that it would be no great stretch of the power and art of man to divert the streamlet which issues from either fountain into that which issues from the other. If you follow the course of one of these infant rivers, you find it, from some slight inclination of the plain, taking an easterly direction, and after traversing, for some distance, the broad plateau in which it rises, descending from the valley to valley, receiving every few miles a fresh impulse from some tributary stream, until at length, uniting with a thousand others, it finds an ocean home in the Gulf of Mexico, through the mouth of the great "Father of Waters." If now, retracing your steps to the point of departure, you follow in like manner the course of the other stream, you find yourself descending gradually in a westerly direction, until, by a process exactly the counterpart of the former, you are led through the mouth of the Columbia, into the bosom of the great Pacific. To go from the terminus of one stream to the terminus of the other, you must overcome an ascent of more than ten thousand feet, and travel not less than five thousand miles. Yet in their outset these two streams were neighbors. Neither of them seemed to have any positive or determined bias one way or the other. A very ordinary amount of effort would seem to be sufficient to make the easterly stream run west, or the westerly stream run east.—Selected.

Discipline of.—As young plants, being straightened while they be tender, and trimmed with pruning and other parts of husbandry, will grow very goodly to behold in their greatness, which being neglected, are many times very crooked,

and unfit for divers uses; so, likewise, do young men and women, for the most part, prove as they are nurtured in their youth.

—Cawdray

Advantage of.—What would an engine be to a ship if it were lying loose in the hull? It must be fastened to it with bolts and screws before it can propel the vessel. Now, a childless man is like a loose engine. A man must be bolted and screwed to the community before he can work well for its advancement; and there are no such screws and bolts as children.

—Beecher

Influence of a.—A little boy asked his ungodly father, "Dear pa, why don't you do as Uncle Isaac does?" His attention was immediately arrested; and he inquired, "How does your Uncle Isaac do, my son?" The reply was, "He prays in his family." This simple remark went with power to the father's heart, and he began to call on the Lord to have mercy on him. He continued his suit at the throne of heavenly grace; and his desire for salvation was so great, that he was willing to use any means, or do any duty. He erected the family altar, and dedicated his children to the Lord. He is now a living and happy Christian.

As the Twig Is Bent

A little girl with shining eyes—
Her little face aglow
Said: "Daddy, it is almost time
For Sunday School. Let's go.
They teach us there of Jesus' love,
Of how He died for all
Upon the cruel cross to save
Those who on Him will call."

"Oh, no," said daddy, "Not today.
I've worked hard all this week
And I must have one day of rest,
I'm going to the creek.
For there I can relax and rest
And fishing's fine they say.
So run along; don't bother me,
We'll go to church some day."

Months and years have passed away,
But daddy hears that plea no more;
"Let's go to Sunday School."
Those childhood days are o'er.
And now that daddy's growing old,
When life is almost through,
He finds the time to go to church,
But what does daughter do?

She says: "Oh, daddy, not today—
I stayed up most all night,
And I've just got to have some sleep
Besides, I look a fright."
Then daddy lifts a trembling hand
To brush away his tears
As again he hears the pleading voice
Distinctly through the years.
He sees a small girl's shining face
Upturned, with eyes aglow
As she say, "It's time for Sunday School,
Please, daddy, won't you go?"

—Selected

PLASTIC CLAY

A young child's soft and yielding heart.
"I took a piece of plastic clay
And idly fingered it one day
And as my fingers pressed it still,
It bent and yielded to my will.
I came again when days were past,
The bit of clay ywas hard at last.
The form I gave it still it bore,
But I could change that form no more.
I took a piece of living clay
And gently formed it day by day,
And molded it with power and art—
A young child's soft and yielding heart.
I came again when years were gone,
He wa sa man I looked upon.
The early imprint still he bore,
But I could change him then no more."

—Selected

CHAPTER 4

DIVORCE

I have tried to picture courtship and marriage, in such a way that there will be no need for the reader desiring a divorce. There will be no occasion for divorce if husbands and wives will be true to each other in family relations, and in the more trivial matters be willing to patiently work out their differences and forgive each other. There will be no need of divorce if husbands will love their own wives and wives will be obedient to their own husbands in the Lord.

Divorce is one of the outstanding and growing sins of America. That cannot be doubted by anyone who knows God's law, and watches the trend of man.

Latest Statistics on divorce in the United States:—In 1867 for every 1000 marriages there were 28 divorces. By 1900 the ratio had risen to 79 divorces per 1000 marriages. In 1920 it was 134; 1930, 174; 1940, 165; 1943, 228; 1945, 301; 1946, 266; 1947, 242; 1948, 225; and 1949, 243.

At the end of World War II there was one divorce for every five marriages, with the ratio rising. Since 1946, however, the ration has fallen gradually. Nevertheless, the number of divorces per 1000 marriages remains higher than at any previous period in our history, excepting the World War II years.

In 1945 in Dallas County, Texas, there were 8,012 marriages and 7,980 divorces. This was typical of the war-boom areas of that time. (These figures are taken from the American People's Encyclopedia, Edition of 1952).

Divorce granted because of hardness of heart. (Deut. 24:1-4; Mt. 19:3-8; Mk. 10:2-9)—In view of the foregoing figures, it seems that the hearts of the people of the Christian age have become hardened like those of the Jewish age. But there is one difference that must be remembered, we do not have Moses nor any other man, **by the authority of God**, to grant divorces on the conditions of the hardness of man's heart.

The Jews were unwilling to abide by God's law, which gave them one companion, and one companion only, and bound them to that companion as long as both of them lived.

Some think that their rebellion against such a law would have led them to maltreat their wives if they could not get rid of them. Hence the law was amended because of hard hearts.

Jews should not have put away their wives under this provision. When they did, it proved their hearts were hard, for that was the only reason Moses granted a writing of divorcement. Hence everyone who took advantage of this provision proved he needed to take advantage of it lest the hardness of his heart led him to something worse. The divorcing of companions was indicative of their low state of morals.

Is the sin of divorce in our country indicative of our low state of morals? Have our lawmakers made it possible to get a divorce for reasons not given by the law of Christ, because they think a greater evil may come if the divorce is not granted? If so they do it without any authority from God! Therefore all who have any part in it will have to answer to God.

Two schools—Among the Jews, when Jesus came, there were two schools. They differed widely on the subject of divorce.

The Hillelite school taught that a companion might be put away for frivolous causes, such as: "If a man sees a woman handsomer than his own wife he may put her away"; "If the wife cooks her husband's food ill, by over salting or over-roasting it, she is to be put away." With coolness and indifference, Josephus said, "About this time I put away my wife, who had borne me three children, not being pleased with her manners."

This sounds ridiculous to most of us, but there are divorces granted today on causes just as frivolous.

The Shammaite school taught that a divorce was allowed only when a companion was guilty of adultery. These two groups directed the minds of the Jews on the subject of divorce. If you were for one you were against the other. Perhaps they thought Jesus would line up with one of them, then the other would be against him. Jesus was too wise for that. He went back to the origin of marriage and defeated their malice, confounded their devices and gave the only reason for divorce and remarriage during the Christian age. What God did at the beginning was counted most worthy of

his glory, most profitable for man and most suitable to nature. So Jesus brought it back for us to abide by while we live.

One Bible reason for divorce and marrying again. Mt. 19:9—The reason for getting a divorce, most always, is to marry another. Therefore, the teaching of Jesus is very unpleasant to divorce seekers. He shows by his discourse recorded in Mt. 19:3-9 that marriage is indissoluble except for fornication. He shows that to be true; by divine institution, v. 4; by express commandment, v. 5; by two bodies of flesh becoming one flesh, v. 6; by the example of the first marriage, v. 8; and because of the evil that comes from putting away a companion, v. 9.

In God's sight the ties that bind husband and wife are stronger than those which bind children and parents. Both men and women should realize that before they marry. If they are not ready to give up father and mother and cleave to their companion they should not marry, but stay with their parents till they are fully weaned. Parents should also realize that when they give their consent for their children to marry they have no more claim on them. Many unhappy marriages and divorces have been brought about because the children have not been weaned. What wife wants to see her husband make more over his mother than he does her? What husband wants to see his home and children neglected because his wife has more interest in her father's home than she has in his? Beware parents! Beware husbands and wives. God's way and God's way only will work.

The bond between husband and wife is different to any other human compact or covenant. It is so close that Jesus likens it to himself and the church. For companions to neglect each other and serve some one else, is like a Christian neglecting Christ and serving the devil.

"What therefore God hath joined together, let not man put asunder." God's laws by virtue of his creating them male and female takes precedence over all human laws. Many unions are dissolved by man's law that are still binding in God's sight. Man's laws can neither annul nor change God's laws. Many are living with persons that man's law says belongs to them, but God's law says they belong to some one else. Sad, but true!

The one Bible reason for divorce and the right to marry another is fornication! Fornication means unlawful sexual intercourse. There is no lawful sexual intercourse but between husband and wife. This sexual intercourse, everything else being equal, makes husband and wife one flesh. When either husband or wife has sexual intercourse with any one else they break the oneness of flesh. They are no longer one flesh. They are no longer married in that sense of the word. They have forfeited their claim on their companion by giving themselves to another.

Therefore, the innocent ones, because they hate the uncleanness in that person, may put them away and seek one that is clean and marry again. But bear in mind that the reason for putting them away must be fornication. If not you cannot marry again. God looks on man's heart and judges according to what he has in his heart.

It is possible that they know their companion is not true to them, they know that they are having sexual intercourse with another; but they will continue to live with them and allow them to have sexual intercourse with them. When they do they are sinning. They are giving themselves to an unclean person so they become unclean also. But many times they will put up with such conduct and do nothing about it till they find someone else that they want to marry, then they will seek a divorce and give fornication as a reason. When people act that way they have no Bible reason for divorce, and marriage to another.

But if the innocent ones hate uncleanness they may, and I think they should, put those unclean persons away. And they may get a divorce and marry another, provided they can find another whom they can trust. The guilty ones should be put away when found guilty. They must be put away because the innocent ones hate uncleanness and because they want to please the Lord. The divorce must be for the definite reason of fornication. The reason for divorce and marrying again is fornication and no other reason nor motive will please the Lord.

What if divorce is granted for other reasons than fornication?—First, the one who puts away an innocent companion and marries another commits adultery. Jesus said,

"Whosoever shall put away his wife, except for fornication and shall marry another committeth adultery." Mt. 19:9. "Whosoever shall put away his wife, and marry another committeth adultery against her; and if she herself shall put away her husband, and marry another, she committeth adultery." Mk. 10:11, 12.

Second, the innocent one that has been put away, has been made an adulteress, or an adulterer, if this person marries again. Jesus said, "That everyone that putteth away his wife, saving for fornication, maketh her an adulteress." Mt. 5:32; Mk. 10:11, 12.

Third, the one who marries the innocent one that has been put away commits adultery. Jesus said, "And whosoever shall marry her when she is put away committeth adultery." Mt. 19:9.

The one put away is guilty of fornication or innocent.—No one can deny the above statement. So let us see some more clear facts. If the one put away is innocent, and if that innocent one marries another, and if the one that put away the innocent one marries another, there are four involved in adultery.

First, the one who puts away the innocent. Jesus said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." Mt. 19:9; Mk. 10:11, 12; Lk. 16:18.

Second, if the innocent one that has been put away, if they marry again, Jesus said, "That every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress." Mt. 5:32.

Third, the one who marries the innocent one that has been put away. Jesus said, "And whosoever shall marry her when she is put away committeth adultery." Mt. 5:32; again, "And he that marrieth one that is put away from a husband committeth adultery." Lk. 16:18.

Hence, we see that Jesus specifically says that three are involved in adultery if they marry as stated above. The one that puts away the innocent one, the innocent person that is put away and the one who marries the innocent person who has been put away. But I said that four are involved in adultery if both the innocent one put away, and the one that put the innocent one away married another person. Now

which one did Jesus not mention? The person that married the one that put away the innocent one. Is there anyone that doubts that that person is living in adultery? I do not because that person he is married to put away his companion for a cause other than fornication. Hence he, in the sight of the Lord, still belongs to the innocent one that was put away, and not to the one that he is now living with. So four may be involved in adultery, when a companion is put away except for fornication.

If the ones put away are guilty of fornication, then they who marry those will be living with persons who were untrue to their former companion. How do you know they will not treat you the same way? Even if they should not, is it right to live with a person who has committed fornication?

It is a dangerous thing to marry anyone who has a living companion. Why keep company with such? Why marry such a person? Be careful, you may endanger your soul and the souls of others.

Who may marry after divorce?—Not those who have put away an innocent companion; if so they commit adultery. Not the innocent who have been put away, if so they also commit adultery. Not those who are guilty of fornication, if so their companions will be living with one who is guilty of fornication.

That leaves only the innocent ones that put away their companions because of fornication. Some doubt the wisdom of them marrying again. I think they may, provided they can find others whom they can trust.

May companions separate for incompatibility? Yes, they may but they must remain unmarried or be reconciled to their own companion. Paul said, "but unto the married I give charge, yet not I, but the Lord, that the wife depart not from her husband, (but should she depart, let her remain unmarried, or be reconciled to her husband); and that the husband leave not his wife." I Cor. 7:10, 11.

Two lawful ways to get rid of a companion and marry another. First, if the companion is guilty of fornication. Jesus said, "That every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." Mt. 5:32. Again he said, "Whosoever

shall put away his wife, **except for fornication**, and shall marry another committeth adultery, and he that marrieth her when she is put away committeth adultery." Mt. 19:9.

Second, if the companion dies. Then Christians are to marry only in the Lord. Paul said, "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; **only in the Lord.**" I Cor. 7:39. Read Rom. 7:2, 3.

Why does anyone want to marry a person who has a divorce? If no one would marry a person who has a divorce, there would not be so many obtaining divorces. When one marries a person who has a divorce it encourages someone else to get a divorce. Girls have been known to say, "If I had one divorce it would be no trouble to get married again, but as it is, no one seems to want me." Is that true? If it is there is something morally wrong with mankind. It is a reflection on our civilization.

It is dangerous to marry a person who has a divorce. In most cases you will be living in adultery. Many times children are left with a shadow over them which makes all of life gloomy. Homes are broken; society is weakened; the country is degraded; the church is disgraced; the Lord is dishonored; the sin is encouraged; the devil is pleased; the Lord is grieved; man suffers and souls are lost. Adultery is a hard sin to correct. So do not get involved in it.

What if living in adultery before baptism? Can one living in adultery keep his companion and be baptized? I will answer this question by asking others. First, can one continue in any other sin and be scripturally baptized? Second, must not one repent before he can be baptized? Third, does not repentance carry with it the idea of restoring or making things right? (As much as it is within one's power to do so?) Fourth, would it not be possible for a person to restore another person's companion whom he had? Fifth, if a person loves the Lord above everything else, is he not willing to give up all for the Lord? Sixth, is it possible for one to come to the Lord unless he is willing to give up all sin? Seventh, can one be baptized acceptably without giving up all sin? Eighth, can a person be baptized while living in adultery?

My convictions are: Repent and be baptized. Acts 2:38. Therefore I would have to give up every known sin before baptism. I would have to give up a woman, if with her I was living in adultery, before I could be baptized. If this were taught more there would not be so many divorces, nor marrying of persons who have divorces.

What if you were baptized while living in adultery thinking you could be forgiven and keep your companion? No one would get into such a predicament, if the truth were taught on the subject. But if I should, when I learned better, I would have to give up that sin and be baptized. Which one do you love better, the Lord or the one that is causing you to be in such sin? If we are to be blessed for giving up anything, it must be given up because we want to please the Lord. We cannot please the Lord and continue in things which He forbids.

Be careful not to commit adultery. But if you do you must quit it at once and atone for it, just as you must any other sin, before the Lord can forgive you.

May the Lord bless you, dear reader, and help you to never become involved in adultery. But if you are now, or should ever be ensnared by this sin, may the Lord bless you with strength and courage sufficient to put this sin away from you with all other sins. Your soul is the most precious thing you have. Jesus died for you. Will you live for Him?

Arab method of. — When married people seek a separation among the Arabs, the *cadi* orders them to live for some time with a discreet and austere man of the tribe, that the latter may examine their life, and see on which side blame lies. This elderly man makes a report at the expiration of the appointed time; and this report is the foundation on which the *cadi* builds his judgment of divorce. Experience has demonstrated, that there is no better method of restoring peace in families. The husband and wife, put thus upon their good behavior, resume the manners of courting days. Each strives to be more amiable than the other, to convince the "elder of Israel" that it is not this one's fault if the honeymoon changed its quarter.—Selected.

AS GOD SEETH

I Sam. 16:7

We can't fool the Lord by the style of our dress
Or the cut of our coat, or a car more or less.

Our homes and our furniture count naught with him.
It is not the outside, but the heart that's within.

Our manners may be perfection in style
Our friends be elite, and we think worth while.

We may by our deeds receive a good name
The Lord knows our heart, whatever our fame.

It is not the great work we are able to do
But the earnest desire to his word to be true.

We may give all our goods and our bodies as well
If Love doth not prompt us, 'twill not save us from hell.

—Hazel A. Dillehay

"Keep thy heart with all diligence for out of it are the
issues of life" (Prov. 4:23).

