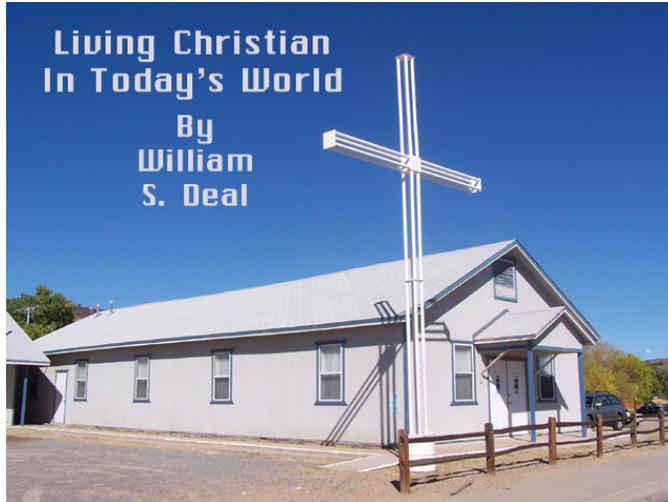


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**LIVING CHRISTIAN IN TODAY'S WORLD
By William Sanford Deal**



Putting Christian Ethics Into Action

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INTRODUCTION

The application of the Christian ethic to the everyday problems of life is a theme as vital as it is timeless.

"Shew me thy faith without thy works, and I will shew thee my faith by my works," so wrote the Apostle James. And he concluded that matchless passage on faith and works with the statement, "For as the body without the spirit is dead, so faith without works is dead also."

The demonstration of our faith in God by righteousness in life and service is New Testament Christianity. All else falls below standard. Dr. William S. Deal in his book, "Living Christian In Today's World," presents this timely truth in a series of pastoral talks to Christians.

These Bible-based messages cover a wide range of subject matter. They are heartily commended to all who love the paths of righteousness.

Paul W. Thomas

* * * * *

PREFACE

Christians everywhere are constantly confronted with the age-old problems arising out of their relationships to the world. The Christian cannot avoid these issues. He must face up to them and find the solutions for them. Jesus, in his great Parting Prayer (John 17), said to the Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Christians, then, cannot dodge their responsibility to the world. Rather, they must meet face to face the complex problems which living in today's world brings, and conquer them in Christ's strength. Christian solutions to these problems of the rightness or the wrongness of choices and relationships are essential to successful Christian living.

It has been the author's purpose to present the Christian viewpoint as he has seen it from the Word of God relative to the major phases of daily living discussed here. The Christian's position and relationships toward the world are scripturally pointed up in this work.

In "putting Christian ethics into action" Christians are really showing the world the "how" of Christian living at its best. The Christian-world relationship has been in all ages the contact which has spelled success or failure for the Church. It is as Christians apply the principles to daily life that the Church reaches out and wins others to Christ. The greatest need of the Church today is to have the Lord Jesus Christ translated into everyday living by His followers' lives.

It is the author's hope that this work will prove helpful to Christians everywhere in successful Christian living, especially young people who are endeavoring to become established Christians. It is hoped, too, that study groups may find it helpful and stimulating in relation to Christian ethics problems.

May the Lord be pleased to bless this work.

William S. Deal

* * * * *

01 -- THE CHRISTIAN'S POSITION IN THE WORLD

As Christians we must necessarily live in the world, work among others, take our proper share of its responsibilities, and stand up for the right where it is clearly seen and against the wrong in every case where it is our plain duty. We must be affected by its influence upon us and affect it by our presence in it and our influence among men. And we are constantly under its gaze and criticism for our failure to walk the Christian way carefully and often condemned for our strict adherence to it by others who would deter us from the "straight and narrow way." It therefore appears only reasonable and proper that we should set forth in plain language what should be our correct relationships to the world.

This has been done many times in other volumes, in varied form. We purpose in this treatise to set forth in concise form what appears to be the Biblical basis for the Christian's relationships to the world. We shall not attempt to go into all the ramifications of political and sociological problems as they affect the Christian today's world, but rather offer the more simple Bible-centered answers to the questions of the Christian's relationships to the world. For if the Christian is properly related to his God and the world about him, within this framework he will find the solutions to the larger world problems which face him. In other words, he who has mastered the spirit of the Golden Rule in smaller matters will have little difficulty applying that principle to worldwide problems; whether they affect him individually or community-wise.

The Christian is an unique person in the world. His very life cuts right across much that is fully acceptable to unregenerate man. His life and way of conduct are not at one with the world. His attitudes upon almost every major question confronting mankind relative to moral, social, and spiritual values and conduct will differ from that of unregenerate men. His position is unique in that he is a citizen of two worlds. While he is in this "present, evil world" by mundane necessity he is nevertheless spiritually a citizen of the heavenly country. And he often shows more concern for that country than for the one in which he has his physical existence. For him there is not "One World" as Wendell Wilkie once tried to point out in his book, but two. And these two are poles apart.

While the Christian is aware of St. Paul's admonition that to refuse to be in the company of sinful men one must "needs go out of the world" (I Cor. 5:10-11), he is also conscious that he can form no friendships nor alliances which would hinder his spiritual life. James clearly says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

This does not mean that Christians may not be friends with sinners and thereby attempt to win them to Christ. But it does mean that to form an alliance with

them which will cause one to grieve the Spirit of God to please them is to become the enemy of God. One cannot follow the dictates of worldly friends and please God. To try to do so is like trying to go two separate ways at once. Our friendship with the world must be, then, like that of the Saviour, always endeavoring to serve them and help them to Christ, but never yielding an iota to their pleas for wilful tolerance or cooperation in any plan of theirs which would not be acceptable to Christ.

It was that agnostic, H. G. Wells, the great British historian, who in his "Outline of World History" clearly indicated the Christian position when he referred to Christ's reply to those who showed him the tribute money with Caesar's image upon it. He remarked that when Christ said, "Render therefore unto Caesar the things that are Caesar's; and to God the things that are God's," he well knew that when men had rendered the things to God that were God's, "there would be little left for Caesar."

How true this is in vital Christian living! When one has rendered his dues to God in time, talent, and money there is little left for the mere selfish enjoyment of worldly pleasures. God has given us "richly all things to enjoy" through Christ; but this is within the framework of a fully consecrated, Spirit-filled life, where the highest motives of life are to please God -- even our temporal enjoyments.

There are altogether too few Christians who are wholly devoted to God and his cause and who will "leave all to follow Jesus," even in the many small daily tasks which one may do to help his cause. How many there are who profess the name of Christ and count themselves Christians whose lives of self-indulgence, neglect of Christian duty, worldliness of conduct, and outlook upon life betray them. They cannot rightly represent the lowly Nazarene who spoke of a way of self-denial and cross-bearing as the way to God and the Christian pathway.

To become a vital, dynamic personality whose life will count as a daily witness, not merely of some doctrine, creed, or church group, but as a Christlike Christian, one must separate himself from all that is worldly and sinful and shoulder his cross to follow the Saviour, irrespective of the cost. He cannot be Christ's disciple today and the world's representative tomorrow. He must be either out and out for Christ, or out of the kingdom without Christ. "No man can serve two masters," said the Saviour.

The Christian, then, must take his stand and declare his position. There must be no dallying about it. His course is laid out by the Saviour and is plain. He has surrendered his right to the love of the world and its ways by his renunciation of it in accepting Christ's way when he was saved from his sins. He has accepted the Christian way and cannot therefore look back to the world.

Christ warned on this point in graphic language, "No man, having put his hand to the plow and looking back, is fit for the kingdom of God (Luke 9:62). And

again in that terse reminder, "Remember Lot's wife." St. Paul was equally clear when he said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4).

The Christian is a dedicated person, dedicated to the task of living for his Lord and properly representing him to the world. He is an ambassador for Christ and as such can no more afford to defile himself with the world than a national ambassador can afford to act in a foreign land as though he were a citizen of that country. Whatever, therefore, in his life will not properly represent his Lord the Christian should rid himself. He should remember at all times his Lord's prayer, in which the Saviour told the Father that his followers were "not of the world, even as I am not of the world." He is not to become a hermit, or a recluse, trying to hide himself from the world. Rather, endued with the Spirit of his Master, he is to go forth, doing good to all men. He must constantly be "in the world, but not of it;" as St. Paul, be "made all things to all men, that I might by all means save some." This is the Christian's true position. Let us not shirk it but give ourselves wholly to it.

* * * * *

02 -- THE CHRISTIAN, A NEW CREATURE

Christianity is of supernatural origin and is a religion of miraculous power. No better example of this may be seen than the Apostle Paul himself, who, by one stroke of Christ's mighty sin-convicting, soul-converting power was changed from a violent persecutor into a peaceful ambassador of the very cause he was trying to destroy. He gives a striking witness to this newness of life in the words, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The words "new creature" a little more literally rendered from the Greek would read, "new creation."

God does not merely patch up an old job in regeneration, but makes one a "new creation" in Christ. Regenerate suggests this; for it means to beget or generate again. It is very literally a new birth," or a "being born from above," (marginal ref. John 3:3, 5). Whether one has been a great sinner like Paul, St. Augustine, John Bunyan, or Jerry McAuley, or a very pious sinner like Nicodemus, Madam Guyon, or John Wesley, the change which grace makes in regeneration is profound. It marks in the life such a definite realization of change that one cannot be without witness to its most glorious occurrence. It may come quietly as it did to Wesley at Aldersgate, or with turbulence as it did to St. Paul on the Damascus road. The manner is not important, but the reality of such a change is the vital factor.

Old things are passed away. Just as the blind beggar cast away his old cloak of the profession as something which his faith told him he never would need again (Mark 10:50), so the sinner in coming to Christ rids himself of everything which will hinder him in running the Christian race. He may not see everything grace will

cause him to shed, at once, but as he consistently walks in the light those things which are not for his spiritual good will shed from his life just as the feathers shed from a molting chicken in spring.

Old ways, conversations, habits, mannerisms, and forms of language will pass behind him. Unconverted friends will be surrendered if need be for Christ's sake. The pleasures, songs, unwholesome literature, indulgences, and such like in which he once reveled will fade out of his life like the darkness at rising sun. That which he once disdained he will now love and that which he once loved he will come to despise. Those who once reveled in sin with him will be among the first to witness the change. On the other hand, those who found their sinful life on a higher level will likewise experience a profound change in their inner satisfactions and outlook upon life. Though the outward change may not be as great for a Fanny Crosby or a Charles Wesley, the inward change will be as wondrous as for a vile sinner.

The gospel is not a message of prohibitions alone. The power of the Christ-centered life does not arise from what the believer does not or cannot do but rather from what he has become in Christ. This is beautifully illustrated in the topic for that great historic sermon of Thomas Chalmers, "The Expulsive Power of a New Affection." A young man may meet several young ladies and like them all very well. But finally he goes out with one who comes to mean more to him than any other. Soon this all-pervading new affection has pushed every other girl out of consideration and will continue to hold his affection, like the polar star holds the compass, throughout a long life of married happiness. So when Christ becomes the center of attraction for the born-again soul this new affection pushes out of the life all those forms of worldly pursuits and pleasures which are contrary to principle of the new life in Christ. The Christian does not have to restrain himself from sinful pleasures with great effort. The expulsive power of the love of God in the heart casts out all desires for them and fills him with peace and satisfaction in Christ. He may be tempted by Satan, but the world has lost its luring appeal for him.

One may become a Christian in a moment of time by faith in Christ when conditions have been fully met. But to develop into a mature, well-rounded Christian character will require much longer. Some grow in grace very fast; some slowly, and no one can be the judge. One cannot receive as much light and stand it as fast as another. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14:4). Paul was here discussing what one may do and another, being weaker or stronger, may not do.

There are some matters in which only the person himself can be the judge as to what he shall do. One may develop much faster than another past the points of spiritual childhood, but none should condemn the other. In due time if he is obedient to God he will "grow up in" Christ and become a man. One of the most serious of mistakes for the young Christian is, upon having stumbled over something in the way and felt that God has been grieved, to give up and quit.

St. Paul urged strongly, "Cast not away therefore your confidence, which hath great recompence of reward" (Heb. 10:35). What if one does stumble and even sin, what is to be gained by casting away his confidence and saying, "There's no use. I might as well start all over again"? Jesus told the church folk in the Sardis church who were not pleasing him to "remember therefore how thou hast received and heard, and hold fast, and repent" (Rev. 3:3). "Hold fast, and repent," not throw up the hands, quit, and start all over. If one has any grace at all left, let him hold to it and seek more. Of Christ it was said, "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12:20). It is folly to cast away what confidence one has in order to "get a better start."

Those who have sinned publicly need to repent, confess, and apologize for their sinfulness publicly; or if they have repented in private, they should apologize publicly for their evil ways. But those who may have grieved the Spirit in minor matters or missed the way in some detail of life not open to the public should correct such matters alone with God and let it rest there. There has been immense damage done to the work of God when godly people who may have found themselves at fault in some private matter have made such a public display of it as to destroy the confidence of younger Christians and shock sinners until they wondered whether one could be saved or not. There are some things which we do well to settle with God and say nothing to man about. It is none of man's business, where others are not concerned. Public sinning needs a confession which will restore confidence, but there are some things which never need be spoken of to man, for they in no way concern the public or the confidence of others.

The beginning of the new or changed life is but the foundation of a strong Christian personality and enduring character. Character is made, not born. It will require the fires of many a hard fought battle with Satan and the world, times of deep distress of spirit, temptations, and sore trials endured to develop the strong Christian character which the young Christian so often admires in the older saint. Remember, Christians are born in a moment of time, but saints are made of a lifetime of obedience to Christ, through fiery trials and supreme testings of their faith. Purity comes with the baptism with the Spirit but maturity is a long process of growth, development, casting off those things which are found to be of no value and adding those virtues and good practices which will enrich the soul and make the life more fragrant with Christlikeness.

*** * * * ***

03 -- THE CHRISTIAN AND THE WORLD

The Christian's position in relation to the world is made abundantly dear in the New Testament. There are no middle grounds here. Jesus and the New Testament writers were clear and positive on this matter. The world strikes at the

heart of the Christian way of life and cannot be ignored as a major concern of the Christian message.

Jesus declared very forcibly in his great high priestly prayer that the disciples even before Pentecost were "not of the world, even as I am not of the world" (John 17:16). He further petitioned the Father, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15).

The outstanding word in these passages is the word "world." Unless we have a clear concept of the meaning of this word as here used, our understanding of these and other passages bearing upon the world and worldliness in this connection will not be clear. That Jesus means to request the Father to keep the disciples from something which would be detrimental to their spiritual welfare, no one can doubt. What is contained in the meaning of the word "world" here is the key to this and many other passages of similar nature.

Perhaps we would do well to see John's reference to worldliness elsewhere before we attempt a definition. "Love not the world, neither the things that are in the world," John warns. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

The word "world" appears twenty-two times in the First Epistle of John, six of which occur in the above passage. For a clearer understanding of the meaning of this word translated "world" in these passages, let us turn to an examination of the original Greek word from which it comes. According to Harper's Analytical Greek Lexicon the word "cosmos" here used means "order, regular disposition; ornament, decoration, embellishment . . . in (the) New Testament, the present order of things, the secular world." John 18: 36 is a good example. In I Peter 3:3 the word "adorning" is from this same word. Likewise, in Mark 8:36 where Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" the word "world" is from the same original word.

In First Corinthians 2:12 Paul refers to the "spirit of the world," (cosmos), of which Vincent in his Word Studies of the New Testament, remarks: "This phrase means the principle of evil which animates the unregenerate world." The word is peculiar to John who uses it almost entirely in connection with the moral sense of the term world. It is developed from its earlier reference to the physical order of things to the higher moral plane of meaning as in these passages. Paul likewise uses this word almost exclusively when reference to the moral order of things is intended.

Dean Henry Alford thought the reference in I John 2:15 to the "world" was an all-inclusive term, meaning "man and man's world," in the fallen state in which man now finds himself. (The New Testament for English Readers.) The tenor of the whole passage of I John 2:15-17 shows reference to the desires and emotions of mankind alienated from God. The whole scale of sinful, human desires is covered in the references to the "lust of the flesh, and the lust of the eyes, and the pride of life."

This trio is representative of man's selfish, sinful condition as a whole. The "lust of the flesh" covers all those gross forms of sinful indulgences and practices on the lower physical plane of man's nature. Alford is of the opinion that the word "lust" here can be understood for the action as well. The "lust of the eyes" is that higher and more refined type of sin by which the sensual pleasures of life may come through mere mental contemplation, without any outward acts. Vincent points out that "there is thus a significant hint in this passage that even high artistic gratification may have no fellowship with God." The "pride of life" is rendered "vain-glory of life" by Alford and Vincent also. The word translated "vain glory," occurs only here and in James 4:16 and means empty, braggart talk or display; swagger. The kindred word comes from a root word meaning to wander or roam," hence, largely, a vagabond or a quack. The whole range of false ambition, overrated self-esteem and pride in general is thus covered by this phrase, "the pride of life."

It is hardly too much to assert that in this passage the whole range of worldliness from the lowest forms of sinful indulgences to the love of worldly, unbecoming clothing, all the questionable pleasures on the materialistic and mental plane, and every form of sinful self-love known to man is covered.

The word "world" as used by John here and elsewhere in similar usage throughout the New Testament signifies order, arrangement, ornament, decoration and embellishment as has been shown. The order or economy of the times into which one may attempt to fit himself can be spiritually deadening. The attraction of the ornamentation, decoration, embellishment, and beautification by mankind of the things of sensual life and its surroundings can be powerfully alluring. Apply all this to the overdoing of man to make his surroundings most satisfying to the mind and body and there emerges a subtle attraction which even the elect will do well to apprehend before it overtakes them and saps their spiritual life. Everywhere man has gone all out to embellish himself, his homes, his cars, his business and every phase of his physical surroundings. His mind is ever alert to capture and drink in every form of beauty. His artistic appreciation reaches from the lowliest flower to the stars above him. His spirit soars to the highest ambitions of which the human mind in its ever-expanding and developing powers is capable. His race for knowledge, busy acquisition of wealth and reaching outward for fame drive him onward at a pace almost unbelievable. All around him he is building a way of life which tends to glorify the natural and detract from the spiritual.

The Christian must live and work amidst all this. He is in some sense a part of it, yet he dare not allow even the most innocent forms of it to capture his spirit for a moment.

*** * ***

Love Not The World

Much that is in the world today may be used for the advancement of God's cause and the comfort of his people. The latest medical skill, most elaborate houses, fastest means of transportation, and most modern living conveniences are all in themselves wonderful instruments of progress and are harmless as such. But they are nonetheless part of an order or economy which is being built without any consideration for the spiritual welfare of man.

What we as Christians must see is that we are not only to avoid the grossest forms of sin, the higher mental pleasures in the sensual sense, and the boastful, haughty spirit of our age, but we also must not allow our affections to be set upon even these legitimate things for a moment. If we allow our comfortable homes, nice surroundings, lovely cars, attractive clothing, delicate food, and any such other things to keep us from being all out for Christ, then we are falling in love with the world. In this state we are in fearful danger of being deceived into thinking that because these things are legitimate and good we can cling to them. The moment we start to rest upon any of these things -- that moment we cease to rest fully and completely in God! If these things are more attractive to us than the self-denial of ourselves for Christ and his cause we are already, to an alarming degree, in love with the world.

Jesus, when enumerating the things his disciples were not to worry about, such as food and raiment, warned that they were not to be overanxious about these things, "For after all these things do the Gentiles seek" (Matt. 6:32). It may be open to serious question how many of the unnecessary things of our time a Christian can pile up around him and keep the smile of God while the work of Christ suffers for workers and support. It may pay big dividends spiritually to take stock of what we have and see whether the Lord will be pleased for us to add to it before we make that relatively unnecessary purchase just to suit some fanciful whim or feed the pride of some carnal member of the family. Jesus warned, "For a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Ah, friend, life is far more important than the trimmings which some have so vainly gathered about them. Let us not stifle life with unworthy trifles.

Worldliness is essentially a spirit. The outward acts or display of worldliness is but the manifestation of a spirit deeply rooted within the heart. To curb these by regulations and prohibitions may stop the outward manifestations of it and make the persons concerned better examples of Christian living outwardly but it can never cure the heart of its cravings. You may cut certain types of trees down and

remove them but as long as the stump is left, there will be new sprouts coming up every spring. The real remedy is to pull the stump out by the roots. St. Paul strikes at the heart of the problem when he says, "If any man be in Christ, he is a new creature" (creation, II Cor. 5:17). And in Romans 6:6 he announces the final cure: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." To the Galatians he testified, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

The comments of Dr. Adam Clarke are so appropriate here that we wish to submit them for the reader's thoughtful consideration. On I John 2:15-17 he remarks, in part: "Love not the world... The Holy Spirit saw it necessary to caution against the love of the world, the inordinate desire of earthly things. Covetousness is the predominant vice of old age. . . . The things which are in the world, its profits, pleasures, and honours, have the strongest allurements for youth. . . . "The love of the Father is not in him. The love of God and the love of earthly things are incompatible. If you give place to the love of the world, the love of God cannot dwell in you; and if you have not his love, you can have no peace, no holiness, no heaven. . . . All that it can boast of, all that it can promise, is only sensual, transient gratification, and even this promise it cannot fulfill."

His comment on the lust of the eyes is a rather challenging statement to Christians of these times. He says it means: "Inordinate desires after finery of every kind: gaudy dress, splendid houses, superb furniture, expensive equipage, trappings, and decorations of all sorts." The pride of life he defines as: "Hunting after honours, titles, and pedigrees; boasting of ancestry, family connections, great offices, honourable acquaintances, and the like.

"Nothing of these inordinate attachments either comes from or leads to God. They are of this world. . . . They deprave the mind, divert it from Divine pursuits, and render it utterly incapable of spiritual enjoyments."

Here is a clear declaration of the Christian and his relationship to worldliness. To live after the worldly fashion and its spirit is to die to all that is spiritual and heavenly, while to live the Spirit-filled life is to be separate from all that is worldly in spirit and practice as understood in the light of the New Testament definition of worldliness. This means to be "dead indeed unto sin, and alive unto God," as the saintly John Fletcher declared himself to be after he was fully sanctified.

This does not mean that a Spirit-filled Christian must adorn himself in a garb that is twenty-five years out of date, live in a tumble-down shanty, neglect his personal appearance or otherwise deport himself in such a way as to become the center of attraction for his oddities or eccentricities. Quite to the contrary, he should so live and conduct himself as not to draw attention to himself either for his extreme austerity on the one hand or his flippant gaudiness on the other. The Spirit-

filled life is one of personal poise, gracefulness, and gentleness. It brings with it the fruits of love, joy, peace, longsuffering, gentleness, faith, meekness and temperance (Gal. 5:22-23). It does not need the gaiety of worldliness to make it an attractive life nor the extreme austerities of a monastery to make it sober and serious. The mature Christian has the most balanced and beautiful life this side of paradise. The world can add nothing to it that would in any wise enhance it. Christians must not make the mistake of going to either of the extremes mentioned above to impress people that theirs is the best way of life. The Holy Spirit will work through the Christian to win others when He is unhampered.

* * *

A Life Of Separation

As to the Christian's relationship to others, St. Paul was specific when he declared, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what comm, union hath light with darkness? (II Cor. 6:14). Someone has well said, "This is a divine call for those belonging to Christ to hold aloof from all intimate associations with the ungodly."

The New Testament Christian must live a life of separation from worldly alliances, unholy mixtures and unequal yokes. God's people always have been a separate people. God's call to Abraham was to separate himself from his idol-worshipping relatives (Gen. 12:1). God warned the Israelites that they were not to mix with the Egyptians nor the Canaanites, nor "walk in their ordinances" (Lev. 18:3). The disregard of this prohibition was what brought down God's wrath upon them at last.

At the opening of the New Testament John the Baptist stood squarely against the organized Judaism of his times. Peter called on the crowds at Pentecost to "Save yourselves from this untoward generation" (Acts 2: 40).

Christians cannot keep the smile of God, and allow themselves to be drawn into alliances with worldly people which tend to counteract their witness and their influence.

The yoke of matrimony is one of the most binding of life. For a Christian to enter into this contract with an unbeliever or one who is not a Christian is the height of folly. The Christian in so doing goes into the closest alliance with one who is an alien from God and in many instances an enemy of the cross of Christ. There is some sense in which the Christian turns his back upon his Lord for the love of another. He cannot expect the continued blessing of God upon him in so doing. He hazards the welfare of his soul and exposes the children born to such a marriage to the possibilities of eternal ruin. He takes his spiritual life in his own hands and runs the fearful risk of backsliding and losing his own soul in the end.

The argument that the Christian will win the non-Christian just does not prove out to be successful. Experience and observation to the contrary most often prove that the Christian finally surrenders to the non-Christian'. If this is not the case the Christian is greatly hampered and loses much of his usefulness. He must try to swim life's river with a mill stone about his neck.

Business partnerships with unsaved persons usually prove out to be a grief for the Christian. Many times the unbeliever will want to do things of which the Christian cannot approve. Sometimes the Christian finds himself in the awkward position of compromising a principle or opposing a partner and having an unpleasant association for sometime afterward. Christians must be friendly with the unsaved at all times, but they cannot become so attached to them as "chums" that they allow the unsaved person to draw them away from Christ. It is very difficult to become closely knitted to an unsaved one in social life and not be drawn into something which will grieve the Spirit sooner or later. One must watch with extreme care that his friendships are not allowed to quench his spiritual fervor. It is also noteworthy that even a less spiritual-minded Christian whose tendencies are toward worldliness will often sap the spiritual life of a close friend if he does not stand firm against this spiritual downdraft.

Regarding our political or citizenship responsibilities, some have argued that since the Christian is a citizen of the heavenly kingdom and his interest is largely spiritual, he should therefore refuse to vote or hold any political office. This attitude appears to be out of keeping with Paul's statements to the Roman Christians in Romans chapter 13. Christ had Peter to pay the tribute money (tax money) and thereby recognized the political powers that were then in authority.

The Christian's plain duty is to stand against all evil in every place. When opportunity presents itself at the polls to vote for or against measures of moral and social value the Christian should never be absent. Even though his heavenly citizenship is his most important possession in life, he owes it to his fellow men to help make his country and local community as good a place as is possible in which to live out the Christian life and its principles. It is true that "one candidate is as corrupt as the other" sometimes, but generally there are issues at stake which are well worthy of serious consideration by the Christian. To refuse to vote is to invite the forces of evil to take over completely, and with our acquiescence to the same. One cannot do this and keep a clear conscience before God and man.

While the Christian is not of this world in the sense that he partakes of its evil, so long as he is in the world Christ declared that he is to be "the salt of the earth," and "the light of the world." He cannot jeopardize his usefulness by refusing to shoulder his load of community, state, and national responsibility.

* * * * *

From the dawn of the most ancient civilization money, or a barter or medium of exchange of some kind, has been in use. Food, clothing, and useful implements were among the earliest forms of exchange. The Greeks were first to mint gold and silver coins, according to Herodotus, their historian, about the eighth century, B.C. They introduced the art into the Mediterranean countries and into Persia and India.

One of the earliest mentions of money in the Bible is Genesis 17:12, a reference to slavery. Abraham's tithes paid to Melchizedek (Gen 14: 20) appears to have consisted of goods rather than money. References to money abound in the Bible. Some of the strongest warnings against sinning have to do with the uses and abuses of money by God's people. It is well known that uncoined money was used by ancient nations. The Babylonians were perhaps the first to weigh the precious metals for precise amounts. Egyptian monuments show gold and silver rings to have been in use for money. The 20 pieces of silver for which Joseph was sold may have been rings (Gen. 37:28). Money has played a tremendous role in the progress of mankind in history, both in improvement of his condition and in the horrors of war, bloodshed, and misery which have cursed his pathway. And money and religion are so interwoven in man's history as to be inseparable.

Money has become a very forceful thing in daily life. Its potential for good or evil is almost incalculable. Almost everyone from children to the aged are affected by the power of its influence. As Christians we must be prepared to reckon with our proper relationship to it at all times and to keep it in its place with reference to our lives.

Money touches us at three cardinal points: earning, using, and saving it. Our relationship to it in all three phases as Christians is very vital. We may be ever so honest in earning, but careless in spending and be at fault; or we may be careful in both, but hold for ourselves beyond what is proper and be found wanting as good stewards. Our relationships here can be maintained properly only if we are guided by the Word of God and the principles of godly living.

Money can become a blessing or a curse in proportion to how we govern ourselves respecting it. It is not the amount of money but the relationship which we sustain to it that makes the vital difference. For example, one may blind himself by placing two pennies over his eyes and be as sightless as if each were worth a million dollars apiece. The man without money may so covet it and work unrighteously to obtain it as to lose his soul over it, while the man who has millions may so use it as to enhance all his reward in glory thereby. Or the poor may have but a mite to give but do it in such a spirit as to bring eternal honor, and the wealthy may give for worldly honor and lose all reward. But both poor and rich are measured in God's sight by their attitude toward it in the end.

We shall consider three major things about money as related to the Christian: The blessing of money; the danger of money; and the responsibility of money.

The Blessing Of Money. Money can become one of the greatest instruments for good which man possesses materially. With it one may work for his good and the blessings of countless others about him. Perhaps most of us think of what money will buy, or what good may be done by giving it, but one of the greatest blessings it may bring to the individual is in the earning of it. Johnson well said, "Men are seldom more innocently employed than when they are honestly making money." Henry Taylor observed, "The philosophy which affects to teach us a contempt of money does not run very deep."

Honest labor of whatsoever nature by which money is earned is most rewarding to the person who does it with an eye single to the glory of God. All proper labor is honorable and he who does not love work of some kind is either physically sick, mentally a dullard, or in bad repair spiritually. Adam was told of the garden of Eden before the fall that he was to "dress it and to keep it," (Gen. 2:15). Had man never sinned it is hard to conceive of him having no work to do. How great is that blessing of life which keeps one in fitness for useful and productive activity!

One must give an honest day's labor to keep a clear conscience. He who watches the boss and the clock to see how much time he can while away is most certainly a poor example of a Christian. In Ephesians 6:6 and Colossians 3:22, St. Paul admonishes servants not to be mere "eyeservants," and "menpleasers" in their work but to do it "heartily, as to the Lord."

The Christian's motive for earning money must ever be that, with it he may glorify God. To be honest in our relationships with all men, pay our debts, and use our money for the right ends is to glorify God. And one may work at any legitimate work with an eye single to God's glory as much as the minister may proclaim the gospel for God's glory. No means of earning money which would bring a sense of condemnation to the individual should be engaged in by the Christian.

Our spending should likewise be governed by the motive to please God. If any purchase one is about to make is of doubtful nature, then he should refrain from buying until he is convinced that it is all right. We are not our own but the Lord's, and our money we hold in trust for God. We are his stewards and may not dispense with the funds placed into our trust, even by hard labor, without his approval. This may seem a bit rugged to some who have not given serious thought to the matter but let such stop and think it over. We should have nothing in our possession which would not meet the approval of God.

Another blessing of money is its use in the Lord's work. "It is more blessed to give than to receive," St. Paul credited Christ with having said, (Acts 20:35). A story is related about a man who took a miser friend of his to hear John Wesley preach. The sermon happened to be on money. As Mr. Wesley outlined his sermon, "First, make all you can, Secondly, save all you can," the man glowed with enthusiasm and commented very favorably. But when he reached his concluding point, "Give all you

can," the man showed plain disgust. The sermon had been spoiled for him at its most valuable point. How many professed Christians also wither at this point today. It is reported that less than one fourth of one percent of the gross American income is given to all religious purposes. Thus one can see what a miserly amount of our income goes toward God's cause.

A full discussion of tithing here is prohibitive but suffice it to list the following facts:

From times immemorial man has paid tithes for religious purposes. The learned Hugo Grotius, Dutch jurist and theologian of the 17th century, said, "From the most ancient ages, one tenth was the portion due to God." Montactius observed, "Instances are mentioned in history of nations that did not offer sacrifice, but of none that did not pay tithes."

Abraham paid tithes 700 years before the law was given on Mt. Sinai and Jacob made his pledge to tithe about 500 years before the law. Outstanding nations were in practice of paying tithes 400 years before Israel left Egypt. Tithing is no modern fad, thought up by mercenary-minded church men. It is deeply embedded in religious practice. The fact that God gave sanction to it in the Bible does not mean that revelation fell into line with ancient practices anti-dating it, any more than the fact that murder was forbidden long before it was included in the Ten Commandments. This principle was doubtless a revelation of God to man before the law was ever given, as evidenced by Abraham's paying tithes as part of his worshipful expression of appreciation for divine protection upon the military expedition just preceding it. Nor did tithing as a religious obligation pass away with the Levitical system. It is strongly indicated in Hebrews, chapter 7, that just as Abraham paid tithes to Melchizedek, who foreshadowed Christ, and in that sense paid tithes to Christ, so we today should pay tithes as unto the Lord (Heb. 7:8). Jesus himself commended the Jews for paying tithes in the words "these ought ye to have done" (Matt. 23:23), even when he condemned their lack of spiritual life in connection with this obligation. He certainly would not have commended a system which he intended to destroy.

St. Paul also appears to recommend the tithing system in his words to the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2). "As God hath prospered him," is rendered by Alford, "whatsoever he may be prospered in." With his Jewish training he would naturally think in terms of tithing as the means of supporting God's work. However, it must be kept in mind that here a collection (gatherings) for the poor saints at Jerusalem is under discussion and not the regular support of the ministry and the church.

To the objection that not much is said definitely by way of instruction to the New Testament churches about tithing we reply that since these churches were largely made up of Jewish converts who knew and practiced this form of support

for God's cause it would hardly be necessary to give detailed instruction. St. Paul was explicit in his admonition, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). Although he did not seem to receive much for support from the young churches he admonished them to support their workers (I Cor. 9:1-15; I Tim. 5:17-18). Jesus told his disciples also that "the labourer is worthy of his hire" (Luke 10:73).

Among God's last words to Israel in the Old Testament is this command, "Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. 3:10). This is followed by the gracious promise that if they did so he would "pour you out a blessing, that there shall not be room enough to receive it." Since God commanded it, Jesus sanctioned it, and it was an apostolic order in the early churches, how can we today expect God's blessing if we neglect this obligation? "Will a man rob God?" Malachi asks Israel, then thunders back the blunt reply, "Yet ye have robbed me." When they inquired, "Wherein?" he shouted back, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8-9). Could it be possible that this stern language applies to many among us today? When a man who has had God's light manifested to him and knows it is his plain duty to pay his tithes refuses to do so, is he not a robber in God's sight? He may pay others and live quite respectably before men but in God's estimate he falls far below complete honesty.

When God said, "all the tithes," he meant all, not half or part. Circumstances never excuse us from doing the will of God. It is our duty to set aside God's part first, then care for our needs out of what is left. If anyone is to come up with short pay let it be us, not God and his cause. Those who will thus honor God will discover how to get along happily in life without some things others count so dear, and that God will provide under the most trying circumstances the necessities of life.

Borrowing tithe money is another serious mistake some make. For good reasons God set a high rate of interest on his money. To borrow tithes one should pay 20 percent interest! "If a man will at all redeem (hold back) ought of his tithes, he shall add thereto the fifth part thereof" (Lev. 27:31). True, this was a Levitical code and as such may not be binding today but the principle should still hold good.

Think for a moment what streams of blessing could flow over the world in good d-one if all professing Christians paid their tithes conscientiously! And think, too, what a responsibility will be laid upon the church for the failure to get the task done as she should.

There is a great joy which comes to the conscientious tither in placing his money into God's work. He has the joy of knowing that he has honored God with the substance given him, and the promise of divine protection is his also, (Mal. 3:11-12).

But there is more than merely paying a tithe or tenth of one's income to the business of Christian giving. "Offerings" were included in the rebuke of Malachi to Israel as having been left off. We are to give love offerings above the tithe. Some people double tithe as a constant practice. Others give considerable more than their tithes. One should be conscientious in seeing that his tithes are paid, not just estimate that he gives as much or more. Many of God's children cannot give much above their tithe but even though the offering be but a small item in man's sight, when it is given as a love offering to God it counts high in his estimate, as did the poor widow's offering which Jesus commended so highly (Luke 21:1-4). It is the attitude in giving which sanctifies the gift. Everyone who has experienced the thrill of true giving is prepared to witness that it is "more blessed to give than to receive."

There is hardly a blessing in all the range of temporal benefits like that of giving to God's cause. In this way we fulfill the Saviour's injunction, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). That is, use your money in the winning of souls, that when you leave this earthly home they will become your heavenly neighbors forever. What a blessed thought! Doubtless those who have given to win others will be afforded the greatest of glad surprises when they meet in glory those whom their consecrated money has helped to win to Christ. Missionaries and ministers must be sent and supported; Bibles, tracts, and books must be printed and scattered; churches must be built and maintained that men may be saved. And all this demands consecrated giving. God will bless us here and richly reward us hereafter if we only use our money to his glory.

The Danger Of Money. St. Paul warned Timothy, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). Plenty of money has been the downfall of many a person who started out well with the Lord. Money in itself is harmless to do good or evil but so few seem to be able to keep it wholly consecrated to the Lord. Abraham and Job were both very rich men and yet the greatest of saints. Joseph, after his supreme testings, had the wealth of Egypt at his command and yet was very humble. Through the ages there have been men of means who served God successfully. The man who furnished our Saviour's body a tomb for three days was a "rich man." God has nowhere condemned the fact of having riches but he has spoken sternly about the misuse of them.

Money is dangerous, then, only because those who possess it, so often do not use it properly. They allow it to get into the wrong position. Horace remarked that "money is a handmaiden if thou knowest how to use it; a mistress, if thou knowest not." And D. Bouhours well observed, "Money is a good servant, but a poor master."

St. Paul pointed out the crux of the matter when he warned, "The love of money is the root of all evil" (I Tim. 6:10). Weymouth renders it, "From love of

money all sorts of evils arise." Paul adds that while some have coveted after money they have "erred from the faith, and pierced themselves through with many sorrows." Alford suggests "pains" for the word sorrows. The ancient church Father, Chrysostom, commenting on the word "lust," rendered for "coveted" above, said: "Lusts are thorns..., so he who falls among lusts shall suffer the same, and shall surround his soul with griefs." -- Dean Alford's New Testament for English Readers.

Hawthorne's comment upon this passage is well taken: "It is not money, as is sometimes said, but the love of money -- the excessive, selfish, covetous love of money, that is the root of all evil." Swift once remarked, "A wise man should have money in his head, not in his heart." One of the finest expressions on this line which I have seen from a man of the world is Benjamin Franklin's observation: "Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man's reply upon it: 'Better is little with the fear of the Lord than great treasure and trouble therewith.'"

What the average Christian must constantly face is that money in small quantities can become just as dangerous as in large amounts. Most Christians are not wealthy and may tend to think money is for them no problem. Herein lies a subtle danger in that they do not recognize the fact of such danger. When Paul told Timothy to "charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches" (I Tim. 6:17) he was likely referring to some who were little better off than many middle class people today. The average working man fares better now than many rich men in ancient times. It is so easy for us to fall into the materialistic concepts of our age, to use our money to please whatever whim or fancy happens to arise, without serious reflections upon whether or not this expenditure is strictly in keeping with rugged Christian living.

We may also endanger the eternal welfare of our children by our freedom of money with them. A child must be taught to know the value of money, its proper uses and its consecrated place in the Christian life. A young person without these proper concepts is in danger with reference to money. It is the parents' absolute responsibility to see that children are taught the Christian principles about money and its usages. Some parents who would never attend a show themselves help to send their children toward perdition by giving them money with which to attend. This is little less criminal than furnishing the gun with which a robber may do the holdup job, although refusing to accompany him.

Money is for the Christian a sacred trust and may not be used by him for anything which would dishonor the name of Christ. Even the household purchases should be made in keeping with Christian principles. It may sound naive to some to suggest that such major purchases as household furnishings, cars, and clothes should be made the object of prayerful considerations and the expenditure be kept in line with self-denying Christian living. But in the light of eternity how very

differently it may appear! Certainly, we would not advocate shoddy purchases and living conditions which would tend to bring discredit to the cause of Christ. But neither should natural pride be fed by trying to live above our incomes and proper places in life. Money can be dangerous when allowed to feed that native tendency to "get ahead" of others. Any aspirations which it fosters which are not strictly in keeping with holy living are dangerous to the soul. R.D. Hitchcock has well pointed out, "Money spent on myself may be a millstone about my neck; money spent on others may give me wings like the angels."

Money has about it a thousand snares. Thousands of housewives have neglected their children to their eternal undoing to gain it in outside work. Many a minister has neglected his church's best interest in order to have more of this world's goods, even though he had a living income if he were willing to sacrifice. Multitudes of young people have sacrificed their convictions to work in places and at types of work which proved detrimental to them. One of our nation's saddest commentaries on the evils of money-making is the fact that there are reported to be "more barmaids in America than college girls." Money has a most powerful appeal to all groups and ages. As Christians we need more than ever to be on guard against its snares.

The Responsibility Of Money. This could be put in no stronger language than James uses in his epistle (5:1-6) where he outlines the fearful consequences of failure to use wealth properly. Of these hoarded riches he says, "The rust of them shall be a witness against you, and shall eat your flesh as it were fire." Alford says, "The rust which you have allowed to accumulate on them by want of use, shall testify against you in judgment." How truly does this fit into the picture of the careless steward who hid his lord's money and did nothing about it, yet was so harshly condemned by his lord, (Matt. 25:24-30). Our Lord here suggests that even the apparently innocent neglect to use our talents (money, time, gifts, etc.), will some day meet with the most harsh divine disapproval. The men who had worked with their talents and gained more were commended. They had to risk something in so doing but had succeeded. This man who was "afraid" to risk using his talent lost all in the end.

Our money is a sacred trust which must ever be dispensed in this light. We have responsibilities to our families and to those who must care for our bodies when this life is over. There is some sense in which everyone wishes to come to his old age with sufficient funds not to be a burden upon those about him. But beyond this the Christian need have no cares about storing up money. If God has so prospered him that he has gained wealth he should take proper legal steps to see that it is left in such hands as will dispose of it for God's glory. Beyond a reasonable legacy to those who are dependent upon him or are incapable of caring for themselves, why should his wealth be left to be used by those who have not earned it and would probably use it in a matter not becoming to his Christian way of life? Far too many men of means, themselves generous toward the cause of Christ in life, have allowed themselves to come to the end without having made proper

preparations to care for the Christian use of their wealth. Consequently, it has been squandered in ways which were a discredit to their memory. Let this not happen to you, Christian friend, if God has so prospered you that you can leave something behind for his cause when you are gone.

Each one of us must be constantly aware that "ye are not your own Ye are bought with a price" (I Cor. 6:19-20), and that our money is at all times part of our spiritual responsibility with which we are to "glorify God."

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05 -- THE CHRISTIAN AND DRESS

The matter of dress is of considerable importance to the Christian. The Bible has much to say relative to it in general. God dressed Adam and Eve soon after the fall in garments appropriate for their time. Styles of dress have changed through the ages, but the principle has ever been the same from the divine viewpoint.

Worldly people go from one extreme to the other in dress. But the Christian should always endeavor to adorn the Christian standard in his apparel. In many ways the worldly person and the Christian dress alike, nor is this to be condemned where the standard of dress is wholesome and becoming. It is not the purpose of the Christian to so dress himself as to appear outlandish or become the object of needless ridicule. Rather he should so dress as to become Christian principles and practices. Where current styles depart from that which is Christian in principle the Christian must take his stand and refuse to be influenced by them.

Dress has a strange way of expressing to others much of what a person really is at heart. Sir J. Barrington once remarked that "dress has a moral effect upon the conduct of mankind." Laviter observed, "As you treat your body, so your house, your domestics, your enemies, your friends. Dress is the table of your contents." And Massinger put it well when he said, "As the index tells the contents of a book . . . even so do the outward habits and garments, in man or woman, give us a taste of the spirit, and point to the internal quality of the soul."

We have been very prone to condemn all that was not Christian in dress from some points of view, but have probably said too little for the positive side. Cleanliness, neatness of apparel, proper taste in choosing, and good appearance certainly have an important place in Christian dress. Slouchiness, carelessness of person, and of the manner of dress is surely no recommendation for saintliness. Just as a gaudy, loud style of dress oftentimes bespeak shallowness of mind and spirit, so do such mannerisms speak of a lack of strong Christian character. Carelessness is not a mark of humility, but of indifference.

Modesty is the keynote of Christian dress. Much more has been said about the dress of women than of men. Even the Bible seems to lay special stress upon

the attire of women as we shall see. This may be due largely to two things: the natural tendency of feminine nature toward vanity which must be guarded against; and the psychological factor that man is appealed to by sight, and must be guarded from unnecessary temptations by improper and immodest displays. Women and girls should at all times keep this latter factor in mind as part of their moral and social responsibility to men and boys.

One of the apparent aims of Scripture writers in stressing modesty in dress for women seems to have been humility and a due regard for the proper place of womanhood. In the most ancient times the apparel of men and women was very much alike. This we know from inscriptions and pictures found lately upon the walls of ancient tombs, temples, city walls, and elsewhere, which the archaeologist's spade has unearthed. Egypt, Babylon, and Persia are particularly rich in such findings. A case in point is the oft-quoted passage in Deuteronomy 22:5 which forbids the woman to wear that which pertains to the man, and vice versa, saying that all who do so are an "abomination unto the Lord thy God." Examination of this passage critically reveals that the words "pertaineth unto a man," are from the Hebrew which means instruments or arms of a strong man or a man of war.

Adam Clarke points out that "it is very probable that armour is here intended; especially as we know that the worship of Venus, to which that of Astarte or Ashtaroth among the Canaanites bore a striking resemblance. The women were accustomed to appearing in armour before her." This does not mean that there was no distinction between the sexes. Contrariwise, the reference shows that women were forbidden to appear like men in their clothing. God has ever demanded that there be a distinction between the sexes, both in dress and other matters. Clarke adds that this is a "very good general precept understood literally, and applies particularly to those countries where the dress alone distinguishes between the male and the female."--Clarke's Commentary

Matthew Henry connects this passage with the New Testament admonition of Paul that women wear long hair as a sign of submission to the man and to God (I Cor. 11:3-16), and thinks the major idea here is that women shall at all times so adorn themselves as to show proper regard for their place as well as modesty and humility.

An examination of those passages in the New Testament where dress is touched upon will reveal something of the same principle. Paul exhorts that "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9-10).

In Dean Henry Alford's New Testament for English Readers is an excellent explanation of "shamefacedness." According to Archbishop Trench the word is a very poor rendering of an old English word meaning "root-fast," or "steadfast," and very literally means "shame-fast," or "that which was established and made fast by

honorable shame." Women should so dress as not to shame themselves nor those about them by their attire. "Sobermindedness" may better be rendered "self-restraint," or a "tendency which shrinks from overpassing the limits of womanly reserve and modesty." An habitual inner self-government by which all the passions and desires which would lead toward any exposures of any immodest nature is here intended. Elliott observed it to be "the well-balanced state of mind, a rising from habitual self-restraint."

The dress should always be such as "becometh women professing godliness." Girls and young women are generally the subjects of constant eye-appeal to men and boys and should so dress themselves at all times as to bring no reproach upon the cause of Christ nor any justifiable criticism upon themselves. One good way to judge when properly dressed as a Christian is to look at yourself as you would another of your own age and ask, "Am I dressed in a way which I would admire on another of my age?"

The passage in I Peter 3:3 is very similar. In this passage, which reads, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Dean Alford has this pertinent comment: "Let the adornment be not the outward adornment of braiding the hair, and putting around the head as diadems, or the arms, as bracelets, or the leg, as anklets, or the finger, as rings, or generally hanging the body round with golden ornaments." "Plaiting" the hair generally meant the weaving of gold ornaments or other similar things into it for purposes of attraction.

The emphasis in both of these passages on dress is negative, pointing out that Christian women are not to turn to these cheap and shoddy means of making themselves attractive.

The wearing of "gold, or pearls, or costly array" are here condemned also as no part of the dress of a Christian when worn for mere ornamental purposes. It must be kept in mind that the whole tenor of these passages bears on "adornments," not on utilitarian uses of clothes or gold.

The whole spirit of these passages points toward modesty and becoming conduct on the part of women. The reason women are exhorted more to modesty than men is because there appears to be danger of their failing at this point and the fact that men through the ages have been led along life's currents largely by what women have been and done. The women of any nation have set the pace for its downfall when they left the ways of modesty and proper decorum and have led toward its true greatness when they have held the men in restraint by their lives of purity and noble conduct. It is therefore safe to say that no church nor denomination can long stand true to its original principles when its women begin to become careless with respect to modesty of dress and care of proper conduct.

The only woman in the Bible referred to as having "painted her face" was Jezebel, the notoriously wicked wife of Ahab, king of Israel. It need not be argued that the wearing of lipstick and such kindred types of "make-up" are not appropriate for true Christians. Native beauty in all its natural aspects never can be improved upon by artificial means. Proper care of the skin and hair and healthful practices will do far more for a woman than all the artificial aids in the world. After all, it is very much as one minister used to put it bluntly, "If a woman has beauty, she did nothing about it; if she has it not, she can do nothing about it!" It appears to us that "makeup" is really properly termed, for it is an attempt on the part of those using it to make up for what they feel lacking. But unfortunately, in most cases, the "lack" is only accentuated by the "make-up."

Modesty consists of much more than merely dressing with the proper amount of clothing, although this is always important. But if a woman were dressed in the most plain attire from her neck to her ankles yet was loud, boisterous, suggestive in mannerisms, coarse in speech and careless in her decorum, she would still represent the height of immodesty. For modesty includes humility, freedom from vanity, egotism, boastfulness, and such like, as well as purity of thought and expression. Moderation and simplicity in life are graces accompanying modesty always wherever it is found, as well as a due regard for one's proper place.

Masculinity in women has always been condemned in the Bible from the earliest writings to the last. While women play a prominent role in Scripture those who were God-fearing were always to be found very feminine. Modern emancipation of womanhood has been a most wonderful thing in many ways but Christian women must be on the alert lest they allow themselves to destroy their most subtle and powerful appeal by becoming so masculine as to disgust real men and drive them farther away from ever desiring to become Christians.

Men and boys, too, have a definite obligation to society in the matter of modesty as Christians. They should appear in public at all times in such attire as will grace the cause of Christ and bring no just criticism of their dress and manner of life. In an age when immodesty is on the increase we men cannot afford to betray the cause of Christ by joining hands even with moderate forms of it.

When we are wholly given up to Christ, with the song writer we can sing,

"There's no thirsting for the things
Of the world -- they've taken wings,
Long ago I gave them up, and instantly,
All my night was turned to day,
All my burdens rolled away,
Now the Comforter abides with me!"

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06 -- THE CHRISTIAN'S ATTITUDES

Toward The World -- Attitudes are of tremendous importance. They not only indicate personal feelings but they also mold thought and produce action. The Christian's attitude toward the world goes far toward governing the success or failure of the church's mission for the salvation of men. An illustration of this may be seen in what took place years ago in England when in a religious meeting William Carey stood up and stated that God had called him to become a missionary. The moderator of the meeting is said to have rebuked him saying, "Sit down, young man. When God is ready to save the heathen he will do so without your assistance." Had this moderator's attitude prevailed, the modern missionary movement would never have been. But thanks to a dauntless Carey, it was overridden by action suitable to the spirit of the New Testament.

The Christian's attitudes toward the major phases of life may be summed up in four of Christ's last expressions on Calvary. These four great utterances may be likened to the four points of the cross. They are thus more easily remembered. Certainly, every Christian ought to be inspired to manifest the same attitudes toward life which the Saviour manifested in his death.

The attitude toward the world in its sinful blindness is shown in Christ's prayer for his executioners on his left hand, "Father, forgive them; for they know not what they do," (Luke 23:34). It was an attitude of pity, sympathy, and compassion. It spoke volumes of understanding. Christ knew man as none had ever known him. St. Paul explains that had the Jews known the whole truth about Christ, "they would not have crucified the Lord of glory" (I Cor. 2:8).

This expression of Christ's reveals the Christian's attitude toward the world of sinful men in general. The Christian, remembering the "pit from whence he was digged," cannot disregard the state of his sinful fellowmen and remain true to the Christ who has redeemed him. It is so easy for one to forget his former condition, especially after years of living the Christian life among clean, upright people. Too often Christians are prone to become denunciatory and critical of the unsaved. Even ministers sometimes scold and rant at them as if they were a herd to be expelled from the house of God rather than precious souls for whom Christ died. We must at all times remember the words of Jesus, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

The truly Christian attitude toward unsaved men was manifested in a most beautiful way by Stephen when being stoned by his persecutors. As he was dying he saw Jesus revealed in his glory and with that Christian compassion which alone is suitable to a saint he cried, "Lord, lay not this sin to their charge" (Acts 7:60). His executioners must have been deeply impressed. At least one of them never got over it, for it was doubtless here that Paul received his most profound impression of what the grace of Christ could do for a sinner redeemed by it.

The attitude of the Christian toward unsaved people must ever be one of compassion, sympathy, forgiveness, kindness, consideration, and understanding. He cannot for a moment condone the sinfulness of the sinner, but he must ever be alert not to transfer his constant objection to his sin to the sinner's person. He must see in every sinner the potentialities of a saint and keep the ever pitious attitude, "Father, forgive them."

The attitude toward the church is expressed in the words of Christ to John on behalf of His mother, "Behold thy mother." Let us think of this group as on his right hand. John took Mary to his home from that hour, the record says.

In Scripture a pure woman is sometimes used as a symbol of God's people or the church. In the Old Testament Israel was portrayed under the title of a "wife." In the New Testament the church is sometimes symbolized as the "bride" of Christ.

The Christian's attitude toward the church as an organized unit of God's people must ever be just what Christ expressed in those last words concerning his mother. It was an utterance of thoughtfulness, tenderness, and utmost care. It spoke of comfort, protection, and defense. When John took Christ's mother to his home he understood that all this was part of his duty to her. He could not have fulfilled Christ's last request of him before death and done less than this. It is unbecoming for the Christian to speak disrespectfully of God's people. There are those who seem to take great delight in holding the church up to ridicule while they dwell at length upon its faults. When we hear a person constantly demeaning his own family we are inclined to think the fault does not all lay with the family. And when a person is always maligning the church it is to be feared that he stands in need of grace himself. One of the most deplorable sights is an older person lambasting the church with a critical, harsh attitude (for the sin of faultfinding and complaining is more largely one of older people). It speaks loudly of two or three things. He has lost his love for those with whom he chose to end his life in fellowship. He evidences a low state of grace personally, and his manner is the worst possible advertisement of the cause he should love best.

It is true that the church often needs the ministry of correction, exhortation, and even rebuke. But this is to be administered in the spirit of meekness and love, not in haughty boastfulness nor in a censorious, denunciatory attitude. This tends only to magnify the faults and offers no healing balm. With every rebuke of Christ to the churches listed in Revelation there is a word of commendation and a precious promise to the faithful (Rev. 2:1; 3:20). This passage is filled with advice to ministers on how to preach to the church when spiritual chastisement is needed. When tempted to criticize the church, remember it is God's people about to be attacked, and think soberly how you would proceed if the Lord Jesus Christ himself were in the congregation. Sin among believers calls for rebuke and reproof, sometimes with utter sternness, but always "with all longsuffering" (II Tim. 4:2).

Toward Sin -- The attitude toward sin is expressed in Christ's words, "It is finished" (John 19:30). This represents his earthward look. Just as Christ hereby announced that redemption was completed in his act of sacrificial suffering for sin, so the Christian by his profession of faith in Christ as Saviour announces to the church and the world that he is finished with sin. His very testimony is that of salvation from sin. As Christ was crucified for sin, so the Christian is to be crucified to sin.

Crucifixion spells death, separation, ceasing to be. We generally think of crucifixion as accompanying sanctification, and in a sense of complete death to carnal self this is true. But is it not true, also, that regeneration puts a stop to willful sinning? The Apostle Paul asks, "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). He reminds the Romans that to be baptized into Christ is to be baptized into his death, after which one is to walk in "newness of life" (vs. 3, 4). If the Christian is finished with sin his attitude toward it must ever be one of complete separation from it and all for which it stands: Surrounded by sinfulness of every kind he is always aware of its deadly potential and must keep up a constant vigilance against its subtle approaches. St. Paul warned the Thessalonians that they were to "abstain from all appearance of evil" (I Thess. 5: 22). "Keep yourselves aloof from every form of evil," is Weymouth's rendering. Dean Henry Alford translates it, "Abstain from every form of evil." The Greek word rendered form he renders "species" in his notes. Reject every species of evil. Adam Clarke comments, "Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that ye actually touch, taste, or handle it. Let not the form of it appear among you, much less the substance."

Christians should not endeavor to see how nearly like the world they can become and yet retain the smile of God. There seems to be a tendency among some of God's people to wish to impress worldly people that "the Christian way is not as bad as you think. See, I am a Christian and I live very much like everybody else." They would not indulge in the gross forms of sin. They refrain from smoking, card playing, dancing, attending the movies, and such like. But in the matter of following the fashions to the last degree, it is often hard to distinguish between some of them and the world at large. It should be our business as Christians not to live after the worldly order but after the Christlike way of life.

We as Christians have taken the cross of Christ as our emblem. This speaks of suffering, even ridicule at times. It spells separation from worldliness in all its sinful forms. It calls us to a life of purity and self denial. Are we to treat lightly such holy things as devotion, sacrifice, and self denial? Can we offer ourselves as examples of holy living while we so conduct ourselves as to leave serious questions in the minds of our closest friends as to the genuine sincerity of our relationship to God and his cause? Dare we profess this solemn relationship of children of God while we live so near the worldly border as to make this profession appear cheap to the unsaved? Would it not be wise to "examine yourselves, whether ye be in the faith"? (II Cor. 13:5). The very fact that we experience inward

desire to pattern after the world in its unholy manner of life is evidence that we are not yet "dead indeed unto sin." Surely, every younger person may experience temptations to such a way of life, but there is no deep heartfelt desire to follow such suggestions in the truly sanctified heart.

The "love of the beautiful" is perfectly human and natural. Lovely flowers, gardens, and beautiful homes and surroundings appeal to our aesthetic nature and are harmless in themselves. But our attitude toward them must ever be governed by the love of God in our hearts. Paul admonished, "Set your affection on things above, not on things on the earth" (Col. 3:2). All our possessions and natural pleasures must be held with light hands, ready to release their grasp at any moment when called upon by our Lord to do so for his cause. Sin may develop from our over-anxious attitude about temporal matters or our unwillingness to sacrifice legitimate things or pleasures as well as from indulgence in outward forms of evil. Our attitude toward sin in every form must ever be that "it is finished" so far as our lives are concerned. We will stand out and out against it, both in our homes and in every other place. We will not condone it nor knowingly defend those who refuse to give it up.

Toward God -- The attitude toward God will be found in the Saviour's last words on the cross, "Father, into thy hands I commend my spirit" (Luke 23:46). We may think of this as representing the upward look, or the heavenward beam of the cross. The Christian's attitude toward God is one of complete resignation, absolute trust and perfect confidence.

It may be well to remember in this connection that there will be times in this Christian way of life when all will not be pleasant. Much that happens to us may not be understood when it is occurring. It is one of the perplexities of Calvary that the Son of God who knew all things should have cried out in his hour of supreme sacrifice, "My God, my God, why hast thou forsaken me?" (Matt. 27: 46). Clarke observes that a thorough examination of the original, both in Hebrew and Syriac as used by Matthew and Mark, reveals that the words may be rendered, "My God, my God, to what sort of persons has thou left me?" indicating the perverse wickedness of his hardhearted executioners. It is quoted from Psalm 22:1 and is clearly an utterance of intense suffering. It has been observed, also, that the probable intent was that the deity of our Lord had restrained all consolatory powers so that his humanity was fully subjected to the severest of human sufferings in his meritorious suffering for sin; and that this quotation was merely used as expressive of that utter anguish of such suffering. However it may have been, it is plain that Christ committed his suffering to God.

Whether this passage is fully understood or not in all its redemptive ramifications, it still provides a consolation for the Christian as well as a pattern of attitude. If Christ the Son of God could so petition his Father in his time of greatest agony, certainly we in our limitations and weakness will not be condemned if we cry out in our distress, seeking an answer to a problem which currently seems to offer

no solution. And yet amidst the most trying circumstances, we are at no time to "charge God foolishly" by asserting that things are unfair to us, and the like. Job, without a written Bible and before the days of Christ or the Holy Spirit's comforting presence, was able to say by faith in God, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," (Job 1:21). The writer observed that "in all this Job sinned not, nor charged God foolishly" (vs. 22) and this, when Job had just learned of the loss of everything he had and all his children besides.

The Christian attitude toward God should always be one of cheerful resignation to his will and complete trust that all will come out right in the end, although in the hour of darkness he cannot see how it will be done. (See I Peter 2:19-25.) The best advertisement a Christian can put out to win others to Christ is not an attempt to make the Christian way seem only a short distance from the worldly way of life, but rather to live so victoriously and successfully that his life will be a drawing force in bringing others to desire this great salvation. His attitudes toward life and its problems are of tremendous importance. They reveal what is at the heart of his religious experience. When he faces life's difficult situations in the triumph of real Christian victory he is witnessing to the power of the gospel in a more effective way than all his vocal testimonies could ever do. And when he is sour, bitter, and censorious in his attitude he hangs crepe on the door of his profession and leaves his unsaved friends cold-hearted. As Christians, we cannot allow our lives to come down to this level. The New Testament picture of a Christian is one of triumph and victory, and we must make this our goal for everyday Christian living.

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07 -- THE CHRISTIAN AND RECREATION

Recreation of some kind is essential to the physical and mental well-being of everyone. Some older people fail to recognize this, thinking recreation is for youth alone, and as a consequence suffer many ills which proper recreation would go far toward helping to relieve. Recently Dr. Paul Dudley White, the heart specialist who attended President Eisenhower during his illness, pointed out that a "five mile walk will do more good to an unhappy but healthy adult than all the medicine and psychology in the world." Proper exercise puts a person in far better shape for the stresses of life and beyond doubt lengthens life itself.

Ministers, clerical and office people, and other white-collar workers often fail to get the proper recreation needed. From this lack many times stem the nervous tensions and emotional difficulties which beset many of them. The minister who spends too much time in his study and about the home and gets too little exercise is likely to suffer from depressive moods which may in turn even effect his ministry to his people. He may be inclined to see the dark side of everything, become melancholy, and sometimes even denunciatory in his preaching. Many school teachers and office people would be much more cheerful and easier to get along

with if they had more of the proper kind of recreation. Don't mistake the writer; recreation will never do what sanctification does in the human personality. But proper recreation will in many instances help the human infirmities, brighten the outlook on life, and make the Christian a more cheerful person.

The Apostle Paul advised Timothy, that "bodily exercise profiteth little (I Tim. 4:8) or "for a little time" (Afford). "Exercise for the body is not useless" (Weymouth). While the apostle is contrasting the matter of exercise unto godliness as against the small profit to be gained in physical recreation he does not condemn the latter.

The whole field of amusements may well be brought under the head of recreation. To attempt to ignore this as no part of the Christian life is to refuse to face the facts. God certainly intended that men should have proper physical and mental exercise as evidenced by the fact that Adam was to dress the Garden of Eden and keep it clean, even in his unfallen state. Clarke remarks of unfallen man on this verse: "God gave him work to do . . . for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life."

The mind never works more quickly and productively than when relaxed by rest or proper recreation. For example, oxygen is an absolute essential to the brain. Most of us are shallow breathers, hence the brain is robbed of much of its needed oxygen and thinking is therefore dulled. If one can do nothing more than take ten deep breaths of fresh air occasionally it is surprising what this will do to tone one up mentally and emotionally.

Christians face the problem of what kind of recreation and amusement they may engage in. There are extremes in this as well as every other field of activity. Some educational leaders complain that modern sports have become a hindrance rather than a help to our youth, in that only a small percentage are active in participation while millions just look on and receive no benefit.

As Christians we refrain from attendance at many places of amusements and restrict our children from such places. This is all proper and good. But we owe it to our children to provide for them some kind of proper recreation. Many frustrated young people owe part of their condition to the fact that they have had no proper outlet for emotional and physical energies. These pent-up energies have either been dissipated by wrong means, bringing emotional disturbances in their wake, or allowed to degenerate into a rebellious attitude in the individual. Sometimes the young people take the attitude that the Christian way is too strict and rebel completely against it, going all-out for the world and its attractions. Not always could this condition have been prevented by more thoughtful parents and ministers, but in many cases it could well have been.

There are emotionally immature persons among us who have never grown out of their teens because they were too cramped while in that period. They manifest it by many means. For example, when a woman of fifty still insists on dressing like a teenager she is only expressing a desire which was never fully lived out in youth. Men of forty and fifty who put all kinds of showy gadgets on their cars are only expressing teenager repressions. And when church board members and other officials take a whining self-defensive attitude and act the part of a youngster when under pressure, it is the same principle of emotional immaturity. Granted, in some instances it is "pure, unadulterated carnality"; but in many cases things done are not from an impure heart but from immature emotions and lack of a properly balanced outlook on life and of an understanding of mature reactions to circumstances.

The youth camps with their emphasis upon Bible training, evangelism, and a properly guarded recreational program may serve a most useful purpose for young Christians. Many young married couples find these camps very enjoyable and often the older leaders and instructors get equally as much out of them. The matter of proper recreation must ever be guarded and we must never allow the shift to go from spiritual to recreational emphasis. To do so would be to destroy their usefulness and defeat their very purpose.

We as Christians must not hide our heads in the sand and refuse to recognize our modern-day problems with youth. Ours is an age of much more leisure than many older people had in youth and we must reach and save our youth. It is true that spiritual-minded young people still get all they need to keep them going spiritually out of a good prayer meeting and a Sunday service on fire for the Lord. But this does not take care of the needs of the "outward man" and some wholesome forms of recreation will not only do much to help them physically, but will also add considerably to their usefulness in the Kingdom of God. Let me say to youth in closing this section, to drink moderately at the fountain of recreation. Anything pushed always to its extremes destroys its greatest values.

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08 -- THE CHRISTIAN AND LABOR

When God said to Adam in Eden, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19), the labor movement with all its incident problems through the centuries got under way. The ability to work is not a curse as some suppose, for man was ordered to work before the fall (Gen. 2:15). Contrariwise, it is one of God's finest natural gifts to man.

It is not the purpose here to offer a solution to the intricate labor-management problems but rather to attempt a brief answer to the question, "What is the proper relationship of the Christian to labor?"

Modern labor problems are only those of the centuries in a different form. Slavery has given way to freedom of labor as to choice of trades and places of work, but economically we are still forced to find employment. There are kind and thoughtful employers and labor tyrants now just as in ancient times and the situation is unlikely to change.

Unionism has admittedly done much for laboring people for which all are grateful. But it also has its evils, and they appear to be growing larger and more complicated in recent years. The labor racket stench of recent years has given little comfort to working people. While the average union member is a peace-loving, hard-working person who gives an honest day's work and wants only proper pay for it, the labor lords and racketeers are pressing down the crown of thorns ever harder upon his humble brow.

The "strike" and the "closed shop" are at the heart of unionism. With the strike unionism blackjacks capital into submission to its demands and the closed shop is used to whip labor into the union line. It is claimed that without these two weapons unionism would perish. Collective bargaining is geared to the whip of the strike and organizational tactics to the closed shop idea.

What should be the Christian position relative to unions? Should he refrain from membership or go along with it?

There seems but one sensible answer. Like his position in many other things, the Christian sometimes has to make the best he can of this situation. Those who have conscientious convictions against union membership should find other employment and refrain from it. Those who feel they can belong without displeasing God should not be condemned by the refraining brother, for some can hardly find employment outside the union. This would be in keeping with Paul's admonition that those who eat meat should not be condemned by those who refrain. (See Romans 14:1-8.) Some who belong will not attend the meetings. Others feel that as Christians they have an obligation to attend the meetings and vote for right principles. And who can say them nay; for if the righteous do not stand up against evil, who will?

What should be the Christian position respecting the strike and the closed shop? Can he as a member stand up against union weapons of power? Yet, should not the Golden Rule apply here? Would you as an employer welcome a strike when you felt everything reasonable had been done to avert it? Or as a conscientious brother in Christ, would you want to be forced into union membership to hold your job if you did not believe in unionism? To which should your allegiance be strongest, the union or Christ? Then let the Christian be governed by this rule respecting this matter. Difficult? Certainly. So is living with an unsaved companion, but when circumstances force a situation upon one there is always a Christian way out.

The nation-wide pressure building up for "right to work" laws in many states attests the fact that unionism has over-stepped its bounds. The open shop plan for unions is as fair as the church's policy never to coerce membership. If unionism is of sufficient benefit to win members on this basis it is worthy of a place in society; if not, it will soon perish anyhow. Corrupt unionism has no more place in society than corrupt politics or apostate Christianity.

On the other hand Christians must remember the admonition of John the Baptist to the soldiers, "Be content with your wages" (Luke 3:14), and Paul's statement to Timothy, "Having food and raiment let us be therewith content" (I Tim. 6:8). One can make his own application here. Ministers who are always complaining about their salaries and indirectly asking for more should perhaps read this again thoughtfully.

The Christian owes to management an honest day's labor for pay received, and management owes labor proper wages, protection from occupational hazards, compensations for injuries, and other reasonable considerations. Perhaps the golden ideal would be joint ownership and management by labor and capital with the proper division of the profits. But at present, the Christian's obligation is to live the Golden Rule and keep himself unspotted from all that would soil his character or damage his Christian influence.

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09 -- THE CHRISTIAN AND HIS HOME

Of the three great institutions which God has authorized -- the home, the church, and the state -- the home is perhaps the most important. As Dr. Joseph Cook once observed, "Only the home can found a state." Hare once remarked, "To Adam, paradise was home -- to the good among his descendants, home is paradise."

There is no place on earth which has such powerful and lasting influence upon us as our homes, particularly in childhood and youth. William Cowper put it in true perspective when he said:

"This fond attachment to the well-known place
Where first we started into life's long race,
Maintains its hold with such unflinching sway,
We feel it den in age, and at our latest day."

There are four areas in which the home must function to fulfill its God-appointed mission. To fail in any of these is to expose its members -- especially the children -- to inevitable disappointment and possible ruin.

The home is a sanctuary. Here our children should first be introduced to God and nourished in the Christian faith. They should be taught how to solve their spiritual problems and develop well-rounded Christian character. It is the first and most important duty of parents to see that their children are early taught the Christian principles and indoctrinated in the ways of righteous living. Tillman Hobson placed this responsibility squarely upon the home when he said, "Christianity begins at home. We build our characters there, and what we become in after years is largely determined by our training and home environment."

It is reported that D. L. Moody's son built a beautiful home. When he had finished and moved into it he invited his great preacher father to come and look it over.

After he had shown his father through the house he asked, "What do you think of it?"

Moody replied, "Son, it is a beautiful home; but there is not one thing in it to remind anyone that you love God!"

Could a similar charge be levelled against any of us? Are there Christian pictures, books, and other evidences of Christian living in our homes? Would a stranger upon entering our homes be made to think that we love God, or would he leave totally unimpressed so far as spiritual things are concerned? Or worse, would he conclude from the books, magazines, and pictures which he saw that we were an average worldly-minded family? Maybe this seems trivial at first but thoughtful reflection will prove otherwise.

The atmosphere of a home is very important, also. Psychologists tell us that children imbibe more from the atmosphere of their homes in the early days than from any other source. For example, if parents have troubles and discuss these before children, the children will imbibe the tensions of the parents. As a result, they will become tense, nervous, and often in later life will feel a sense of insecurity and fear. Much of the crime of present juveniles is traced to homes of frustration. It is claimed by some authorities that even where parents do not discuss their troubles openly before the children, they are nevertheless affected by the very atmosphere between the parents toward each other and imbibe something of the spirit of the conditions existing. The tranquility and happiness of the parents are of inestimable value to the welfare of the children.

The home should be lightened by cheerfulness and sweetened by consideration of all for one another. Brother-sister, parent-child tensions are bound to develop occasionally in a home of growing children; but these should be short-lived. The return to normal happiness should not be long delayed by any member.

Prayer together should be the rule of every home. Where one parent is unsaved, it becomes the responsibility of the other to conduct such devotions. If an

ungodly husband opposes it, then the wife and mother is bound to save her children either by family prayer in his absence or private prayers with each child. The Bible should be read and children encouraged to read it daily. We must not fail here. Children should never be allowed to look back upon parents who were too weak to take their stand for God and conduct family devotions. The home is a shelter for the children from every form of evil, when lightened by devotion to God.

The home is a university. From infancy to maturity the home is the most important training center. "Home is the seminary of all other institutions," said E. H. Chapin.

Parents are responsible to see that good, wholesome, character-building books and magazines are provided for the children. Where the income limits the number of these, choose only the best. Interested parents can find many helps at lending libraries and from church and Sunday school libraries. What children read is tremendously important. Their ideals will be molded and their goals set largely by what they see in the home and what they read. Parents should set the example of good reading.

Christian parents must not overlook their obligation to the secular education of their children. Modern education is shot through with materialistic concepts of life. The hour in Sunday school once a week cannot possibly combat the thirty hours or more a week of secular training much of which is non-Christian. Parents should examine the text books and be prepared to give the Christian answer to every unScriptural or unwholesome proposition put before their children. If the home training does not counteract much in secular education, the child will most certainly be led away from the simplicity and beauty of Christian faith.

The ideals which the home sets before the child are important. If these are high and noble he will likely follow them. If the lives and actions of parents are unbecoming they will be copied with great ease. Ideals come to the fore in our conversations, expressed in opinions of others and in our general conduct in the home. Spurgeon once remarked, "When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their elements." The conduct of our homes will mold the future of our children.

Character is made in the home. It is true that each person must develop his own character, but the foundations laid and the environment furnished at home provide the best kind of materials from which to construct it. What the young person sees manifested there he will invariably imitate. Much is stored away in the subconscious mind of a child which comes out in his actions as an adult. If the impressions made, the attitudes developed, the sights seen, the knowledge gained, and the conduct practiced are not wholesome for the first ten years of his life, nothing short of a moral miracle can change the future life.

Even after a person has been fully saved from sin many prejudices, mental warps, and unwholesome reactions come up from this deeply hidden store of childhood. We need to recognize that character is more than correct conduct. It is also attitude, outlook, and internal response to moral and social stimuli. The whole atmosphere of the Christian home is conducive to the development of true, wholesome character when that home is truly Christ-centered. But only let the parents proclaim one thing with their lips and another with their private lives and that home will produce first-rate problem children in many instances.

Sincerity and conscientiousness must grace the Christian home to develop in its children the highest character. Christian convictions should also be developed in the home. What children observe in the parents they will soon come to admire and follow or to challenge and rebel against. If the parents have lived conscientiously and consistently before them they will respect their convictions and many times adopt them. Each person develops his own convictions and they may not necessarily be those of any other person. But broad, scriptural convictions regarding such matters as modesty, purity, and honesty are more likely to take root in the hearts of children when they see such virtues spelled out daily in the home. Reverence for God and prayerful devotion can also be instilled best through examples evidenced in the home. Children must, indeed, by personal salvation, first enter into fellowship with God to attain these high personal values, but the foundation for them can well be laid in the home.

As an illustration of the power of home life, note how well the small child of educated parents speaks the English language. A child from an uneducated home may struggle through high school and yet not have nearly so perfect diction as the grade school child with the home advantages of educated parents. This same principle holds in every department of life. Our children are generally living examples of what we have lived and taught them. Even if they have refused to take the Christian way, they will still proclaim its truth to any who may question them.

As it has become one of the most powerful factors in the modern home for molding thought and action on the part of children, perhaps a word should be said about television. This is a "hot potato" issue in many circles, some defending it while others unChristianize any who have it.

It certainly cannot be defended by simply averring that 'television is here to stay, and there is nothing we can do about it.' It can be replied, "So are the movies, liquor bars, and tobacco shops.' On the other hand, to condemn as unchristian every person having a television is certainly improper. But when such authorities as J. Edgar Hoover and the FBI workers have branded it as among the leading contributors to juvenile delinquency, Christians need to sit up and face some facts about it.

Major Allister Smith has well said, "The cinema, the theater, ballet, horse-racing, boxing, dancing, scantily clad women, night club scenes, etc., are shown in

endless seductive variety. Surely, there are enough temptations in this perilous age without bringing the world, the flesh, and the devil into our homes through this fascinating medium." He warned, "Without seeking to judge or condemn those who use television, I am led to suggest that Christians, especially those with young children, would be wise to keep it out of the home. The evil done by radio will be multiplied a hundredfold by television, since what we see makes a much deeper impression than what we hear."

Those favoring the use of television contend that children need to be trained how to use it properly just as any other modern device which may be used for evil as well as good. Some claim their children remain at home more readily now where they are under their control. Television, they say, is educational and if used only for good programs is harmless in the home.

This matter must be settled by each Christian parent for themselves. An honest attempt should be made to evaluate the good as against the evil and to consider also whether it can be done "with an eye single to the glory of God." Christians might do well to ponder thoughtfully the Psalmist's vow, "I will set no wicked thing before mine eyes" (Psa. 101:3) when considering the matter.

The Christian home should be a workshop. Children must be taught industry in the home or they may go through life as drones. Parents who do most of the household work and the chores about the premises rob their children of the best training. Those who say, "I had rather do it myself than be bothered with trying to wait on them to do it," are doing their children an injustice. One of the important phases of parental responsibility is that of teaching children how to do work successfully.

Sometimes parents make the mistake of trying to encourage, if not almost force, their children to follow some type of work or to achieve in some field for which they are not qualified. Perhaps the mother always wished to become an accomplished musician but failed. She is now determined that her daughter shall fulfill this unfulfilled dream of hers. But the girl has neither the love nor the talent for it and thus is made to feel that she has failed in life because she has not succeeded here. Likewise the father often tries to initiate his son into his own field of business or into something he feels he should follow. Ofttimes this, too, fails. Wise parents will endeavor to see the qualifications of children and guide them accordingly into the field for which they are best fitted and like most.

Each child should be taught some form of work, of art or of craft, or should be helped early in life to find something in which he can achieve personal satisfaction. The love of work should be deeply instilled into the child if he is to be happy and successful in later years.

In this day of leisure for children, especially in most city homes where there are few outside chores to employ them, parents must be resourceful in developing

proper work or finding something for them to do which makes for future usefulness. It is still as true as when Ben Franklin said that "An idle mind is the devil's workshop." And criminal records prove all too true that old proverb, "Satan finds some mischief still for idle hands to do." Children who early are taught to work and to love it, to make a few pennies at something and find a wholesome outlet for pent-up energies, will seldom if ever turn up in a juvenile court in youth or become a shiftless person in adult life. "As the twig is bent, so the tree will grow" proves true here as well as in any part of life.

If outside work cannot be found for children and even a small allowance is given them they should be taught to earn it by some household or other duties performed. They should likewise be taught from the beginning how to pay the tithe of what they receive, to give cheerfully to the Lord's work, and how to save a part of their income. These principles, if indoctrinated into the child carefully and consistently in early life, will pay gracious dividends in later life. It is difficult to see how Christian parents can do less than develop in their children these principles of industry, thrift, cheerful giving, and the ability to save something, if they expect to see them become successful Christians and good husbands, wives, and parents.

The Christian home is a place of social fellowship. One of the tragedies of our age is the pace at which most of us live. We spend far too little time in our homes. Washington Irving said, "It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow."

Katherine Fullerton Gerould has well said that it is "hard indeed, in a world which has come to feel that it is more important to have an automobile to get away from home with, than to have a home which you might like to stay in."

Our modern way of life was forcefully illustrated by the story of the real estate man who tried to interest a bride-to-be in a home. She explained, "Well, we did our courting in an automobile. We will be married in a church and will live in an apartment. Our children will be born at the hospital and cared for by a baby-sitter while we both work. When we die we will be buried from the funeral parlor; so, you see, we will not be needing a home!"

It is becoming one of our greatest problems, that we live too little in our homes. There cannot be developed strong and enduring Christian character with proper perspective and convictions without a solid home life.

As parents, we owe to our children a home life with a good social flavor enticing them to love and cherish their homes. Christian young people refrain from much in the way of entertainment that worldly young people have. It is our obligation, then, to see that they have a wholesome social atmosphere in our homes where they may bring their friends and enjoy an evening. We should aid in

the provision of interesting things to do, furnish entertainment, or allow them to provide such, and help them in whatever ways we can to fill out a fully rounded social life. We are all social creatures and to cramp this aspect of our children's lives is to invite sure trouble for them and for ourselves.

Buxton well advised, "Stint yourself, as you think good, in other things; but don't scruple freedom in brightening the home." And Bruce Barton has sagely suggested, "Many a man who pays rent all his life owns his own home; and many a family has successfully saved for a home only to find itself at last with only a house." Children soon learn the difference and come to abhor the spiritual and social barrenness which leaves an otherwise well-ordered home only a house.

Order is necessary in the home, but it should never be so strict that young people and their friends feel ill at ease there. Fun, games, play, and such freedom as make home the most inviting place in the world for young people are the best insurance against their leaving it too soon or ever dreading to return. We can afford to have things disordered occasionally and be disturbed by the noisy good times of youth much better than to suffer the loss of their love for our roof-tree. After all, what is a home for but to live joyfully in? Things are most orderly and always quiet at a funeral home, but who cares to live there!

The carelessness of parents in providing ample social life for their children or being too strict about their freedom with their friends in the home have contributed largely to their failure to hold them at home or win them fully to a deeply devoted spiritual life. Christian parents cannot afford to fail here.

It seems appropriate to close this discussion with the summation of James Hamilton, English clergyman, on what constitutes a happy home: He said, "Six things are requisite to create a 'happy home.' Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all as a protecting canopy and glory, nothing will suffice except the blessing of God."

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10 -- THE CHRISTIAN AND HIS REWARD

A supreme test of any religion is how its adherents face the problem of death. In heathen lands death brings with it many indescribable terrors. While some devotees of false religions have given their lives for its cause, the majority shrink from death as from a cold, horrible thing. Far back into the mists of antiquity men are found cringing in fear of death and believing it to be caused by some evil spirit or condition antagonistic to man. In every land are monuments to the dead, many in praise of their deeds, but all in silent lamentation of this dread factor of human

existence. Everywhere, with rare exceptions, death is pictured as a fearful enemy to be avoided at all costs. Only Christianity can triumphantly shout:

"There's a light in the valley of death now for me,
Since Jesus came into my heart;
And the gates of the city beyond I can see,
Since Jesus came into my heart."

The people of the true God have from the earliest times taken a very different viewpoint from all other people respecting death. As seen in the Old Testament, even by Balaam who was not a true saint of God, it was not to be dreaded. "Let me die the death of the righteous," he cried, "let my last end be like his!" (Num. 23:10). Job, thought by some scholars to have been among the earliest patriarchs, said, "Though he slay me, yet will I trust in him," and cried out in full confidence of his future bliss, "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (19:26-27). The Psalmist had much to say about death; only a few things of which he spoke can we cite here: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (23:4). "Mark the perfect man, and behold the upright: for the end of that man is peace" (37:37). "Precious in the sight of the Lord is the death of his saints" (116:15). The writer of Proverbs declared, "The righteous hath hope in his death" (14:32). Belief in immortality shines out brilliantly in the book of Daniel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (12:2-3).

In the New Testament Jesus triumphantly proclaimed, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live John 11:25). In that greatest of all resurrection chapters St. Paul cried exultantly, "But now is Christ risen from the dead, and become the firstfruits of them that slept. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:20, 55). Again, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). Facing death in a short time, he exclaimed to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

In Revelation St. John records the voice from heaven which counseled him, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours" (14:13).

The resurrection of Jesus Christ and the future bliss of those who loved and served were two of the cardinal preachments of the apostles and other New Testament writers.

To the Christian death is not a dark ending, but a gateway into eternal blessedness. Humanly, we naturally dread to die, but all who love the Lord greatly desire to reach that golden strand beyond the river. An old saint, 95 years old, and enjoying the fullness of God's blessing, recently said, "I want to go to heaven, but I dread to die to get there!" She pretty well expressed a normal feeling of healthy-minded Christians. And yet, there are times when one can cry out with St. Paul, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:23).

Christians face death with a calm assurance that all will be well. Oh, who could dread to fade away from this earthly tabernacle of flesh with all its encumbrances and be lost in the bosom of God! No wonder the Psalmist cried out in delight, "I shall be satisfied, when I awake, with thy likeness" (17:15). Those who love God supremely do not fear to face him, but rather look forward with longing delight to that time when Christ will present them "faultless before the presence of his glory with exceeding joy" (Jude 24).

It is reported that John Wesley said of the early Methodists, "Our people die well." When Mr. Wesley himself came to the end of the way he passed on praising God. Among his last distinguishable words were, "Best of all, God is with us."

The dying testimonies of other saints which are inspiring follow:

Jerome of Prague, burned at the stake in 1416, "This soul in flames, I offer, Lord, to Thee."

Cranmer, likewise burned at the stake, "Lord Jesus, receive my spirit."

John Owen, "I am going to him whom my soul has loved.

Samuel Rutherford, "Glory, glory to my Creator and Redeemer forever. Glory shineth on Immanuel's land."

Gordon Hall, Christian soldier, who died in the door of a heathen temple, far from home, "Glory to thee, O God!"

William Wilberforce, English statesman, to his wife, "Come and sit beside me and let us talk of heaven. I never knew what true happiness was till I found Christ."

Toplady, the hymn writer, "Oh, the sunshine that fills my soul! I shall soon be gone for surely no one can live in this world after such glories as God has manifested to my soul."

Hannah More, "To go to heaven -- think what it is. To go to Christ who died for me."

John Knox, Scotch reformer, "All is well, all is well."

John Bunyon, "Weep not for me, weep for yourselves, -- I am going to my Father's house."

D. L. Moody, the great evangelist of another generation, "Earth is receding; heaven is descending. God is calling me, and I must go."

Hester Ann Rogers, "Farewell to all my dear friends: weep not for me, but love my God. . . The chariots of Israel and the horsemen thereof are all waiting to carry me home."

Francis Ridley Havergal, "It is all peace. I am only waiting for Jesus to take me in."

Many other voices from across the years could swell the ever-growing crowd of witnesses to the fact that "with Christ close at hand it is not death to die." But this sample will suffice to picture the end of the Christian's way. He can triumphantly sing:

**"There's a land that is fairer than day,
And by faith we can see it afar.
For the Father waits over the way,
To prepare us a dwelling-place there."**

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THE END