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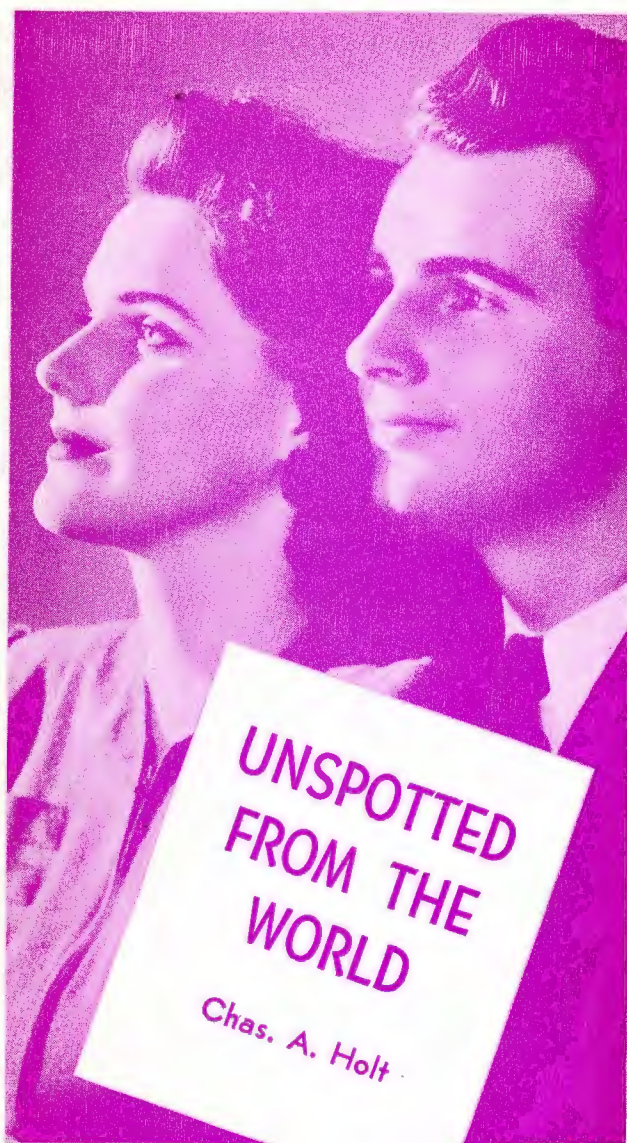


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UNSPOTTED
FROM THE
WORLD

Chas. A. Holt

UNSPOTTED FROM THE WORLD



Charles A. Holt, Jr., Editor



Published by Alabama Institute for the
Advancement of Christian Education, Inc.



Printed in U. S. A.



Price 25 Cents



THE C. E. I. STORE

Athens, Alabama

CONTENTS

I. Worldliness	3
II. Salacious Literature	7
III. Moving Pictures Move	10
IV. Why Is It Wrong for Christians to Dance?	14
V. Modest Apparel	18
VI. Card Playing	21
VII. The Gambler's Guilt	25
VIII. Tobacco and the Christian	29
IX. Our National Shame	33
X. My Little White Apron	36
XI. Love, Courtship and Marriage	38
XII. Christian Recreation	41

Chapter I

WORLDLINESS

Charles A. Holt, Jr.

This booklet is devoted to the study of a number of things that come under the general classification of "Worldliness." It contains a study of some related matters also. It is believed that this is a badly needed study. These articles are plain, pointed, factual, and true to the Book. They are certain to do good. Read them carefully and prayerfully in the light of God's word and plain facts. "Worldliness" is a noun. It means things or actions that are worldly, of or pertaining to the world, as opposed to God. Worldly things are those things that appeal to the lust of flesh, the lust of the eye, or the pride of life, and lead one away from God. Worldliness is opposed to spirituality, Christlikeness. There are many more things that are worldly than most people think. Such things cannot be indulged in without the Christian being led away from Christ.

There is a growing tendency in the church today to minimize the curse of worldliness. The trend is to tolerate all manner of ungodliness among the membership in order to keep the favor of the world. Too many members are trying to be in the church and of the world at the same time. This is an unholy alliance and if the church is to keep the favor of God there must be a correction made.

The world itself looks with disfavor upon a worldly church. The church loses its place of self-respect in the eyes of the world when it tolerates worldliness within her ranks. Those who are to be won by the church and need the gospel message which the church has for them, are turned away in disgust as they behold those who profess to be Christians "running to the same excess of riot" with the world. Their attitude toward the church then is: "They are no better than we are." They regard the church as being filled with hypocrites. Such a church can have no power for good.

God looks with disfavor upon a worldly church. It is not His will that sin should have any place in the lives of her members. He desires the church which is His habitation to be holy and spotless as a fit place for Him to abide. God has spoken too plainly upon the matter for there to be any doubt as to His attitude toward the modern encroachment of sin in the form of entertainment and recreation.

It is in this field of entertainment, recreation, and amusement

that worldliness has fastened its deadly tentacles upon the church. Forms of recreation that are contrary to the spirit of Christ and must rest entirely under his condemnation, are looked upon with favor by many who are church members, for they love the world and the things of the world regardless of the influence such may have upon them. Forms of entertainment and recreation are tolerated among the members of the church in most places, which should be censured without reservation. We hope to make the readers awake to the dangers of such and arouse within each one the determination to give such up forever and then help to rescue others therefrom. We need to "cry aloud and spare not" as never before. Preachers need to do more preaching along these lines.

The ancient landmarks of Christian living have been removed. They have been set back to take in nearly everything. Too many preachers are afraid to cry out against ungodliness from within. They are afraid they will lose their "job," their popularity, etc., or else they are so guilty of such practices they cannot speak against it. The church needs as never before elders, the shepherds and overseers of the flock, who are proper examples along this line. The elders need to have the conviction and courage necessary to stand behind proper teaching against worldliness. If the proper teaching doesn't correct the situation they need to have a "housecleaning." A "housecleaning" is badly needed in some places. Elders, awaken to your responsibility. Almost daily souls are going back into the world to be lost forever because you failed to see after them. Their blood will be upon your hands. Demand that the preacher preach against ungodliness and sin, not just in general and vague terms, but in plain, specific language. Only this kind of preaching will do good. Let us clean up the church and keep it clean—beginning with yourself.

In I John 2:15-17 we read: "Love not the world, neither the things that are in the world. 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 forever." Thus God voices His displeasure with the things that are of the world and every child of His should flee "the fleshly lusts which war against the soul."

Through James the Lord has spoken His will in regard to these matters when He said: "Ye adulterers and adulteresses, 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." (James 4:4). How then can anyone think that they shall be pleasing to God

if they continue to indulge in the various forms of sin that are before them in the field of recreation and amusement? Just think of being listed in heaven as God's enemy.

I am sure that someone is ready to say, "What can people do for fun?" That seems to be a general question in the church today. There is a desire in the hearts of many so-called Christians for fun and entertainment that they think just must be filled. This is only a mark of their being unconverted for if they were genuinely and truly converted to the Lord, His work would become a joy to them and the entertainments of the world would be displeasing to them and hold no attraction for them. I do not mean to be understood as saying that Christians are not to have any fun or recreation. Far from it. All of us need some but not to the degree that many think. There are many things of a wholesome nature that Christians can do for recreation without indulging in things that are wrong or even doubtful.

Too many in the church today are bowing before the idol gods of "Fun" and "Entertainment." It is time for Christians to realize that the church is not a place for entertainment. It is not to perfect and carry out the entertainment of any group either within or without the church. The church is in the world to spread the gospel and not serve as an entertainment committee. As Christians make up the church the duty of the whole becomes the duty of each—and this is a full time job, not just a Sunday morning affair. When we come to the place that we love God and serve Him devotedly it will be a recreation for us to study and meditate upon His word. It will be a joy and entertainment to visit the sick and needy. It will be a happiness to us to go to Bible classes and to teach our neighbors of Christ.

When this is done we will see Christianity spread as in the first century. Then we will make some headway in the conversion of the world. Then we will invite our neighbors and friends into our homes to study the Bible, not to play cards. Then we will use our money for the preaching of the gospel and not spend it upon fleshly lusts. Then we will use our influence and automobiles to take people to the places where the gospel is preached and not to the houses of carnal pleasure where they can feed upon the immoral and licentious productions of the harlots, whoremongers and libertines of the world who produce the modern pictures that are flashed upon the silver screens in such places throughout the land. O Lord, may this time come soon.

Of Moses it is said, "He chose to suffer ill treatment with the people of God rather than to enjoy the pleasure of sin for a season." He could see the fickleness of sin. Sin is so deceptive. Moses knew that it was only for a time that sin could be enjoyed and that then he

must pay the wages of sin and that was then, as it is now and will always be, death. Therefore, looking to the future and the reward after life he turned his back upon the allurements of sin and served God.

Let us all realize that Moses chose the course of true wisdom. In fact, this is the only course of wisdom for all others are courses of folly. It is time for us, young and old, to awaken and clean up our lives and live as God would have us live, fleeing from every form of ungodliness and worldliness that we may stand before Him in that day pure and holy.

Chapter II

SALACIOUS LITERATURE

Paul Brock

One of the greatest contributors to juvenile and adult delinquency, and immorality in general, is salacious literature. By literature we mean in this article, "Printed matter including advertising." Salacious means "Lustful—having a propensity to venery." We want to be understood, but believe it better to allow the reader to consult any standard dictionary for further definition of such terms as "propensity to venery."

Every one should read a great deal, but there is much in print (type and picture) which Christians cannot afford to read. There are three senses through which we may be influenced for good or evil. They are: hearing, touch, and sight. These senses may be avenues of influence for good, but they are also avenues of influence for evil. Salacious literature is an influence for evil through sight. The individual has control over these avenues of influence, to garner that which is good or to gather in that which is evil. Those who read salacious (lustful) literature are openly exposing themselves to lust, temptation, sin and death. (James 1:14-15). This brings us to consider,

Who Are Its Readers?

There are many Christian (?) homes that receive regularly this type of literature. They subscribe to movie and sex magazines, filled with lustful reading matter and lewd pictures. There are other such homes receiving and reading true confessions, sordid love stories, filthy detectives, and **fantastic comics**. (I would not include as salacious those comics that are purely comic in nature.) Not only are adults reading this cheap lascivious-producing literature, but the children of these homes become the victims of, and slaves to them, just as have their parents. When the children exhaust the home supply they head for the drug store or news stand. There with coke in hand they sit for hours and gaze into, and feast upon the fantastic, the lewd and base. These children are from every walk of life. From the number of pieces of salacious literature sold each week, plus the free readers, plus the exchanges, plus freely distributed advertising, there are more pieces of literature distributed weekly than there are people in the United States. Think of this: Over 60,000,000 comics, over 40,000,000 other types sold each month. To this 100,000,000 add the free readers of such, the free advertising of it, the movie ads in the newspapers and on every door knob. Surely Christians must

awake to be on guard, for almost every life is touched either directly or indirectly.

The Effects of Salacious Literature

Our chief concern is the effect of such literature upon its devotees. I charge that it brings their thinking into conflict with the thinking taught in the New Testament, produces lasciviousness, and leads to open criminality. I am ready to substantiate the charge of its disastrous effects.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8). Actions are determined by thoughts. Thinking is stimulated by reading. If one thinks on the things commanded by Paul his reading must be conducive to such thinking. One cannot read salacious literature and think on things that are **true, honest, just, pure, lovely and of good report!** To live right we must think right! To think right we must read right!

It is the obligation of parents to see that children read that which is wholesome and to set the example before them. The wise man said, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23). Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). These are the things put into the heart by salacious literature. That which is put into the heart will be that which shall eventually **proceed from the heart**. Impressionable minds cannot absorb such literature without being affected by it. Fredric Wertham, M. D., gave the following testimony at a Post Office Department hearing: Speaking of comic books, he said, "They interfere with normal sexual development, make violence alluring, take away the dignity of women. In most every comic magazine the girl is bound, gagged, about to be tortured, sold as a slave, chained, whipped, choked or thrown to wild animals. These situations are developed on one page after another, showing young girls with prominent secondary sex characteristics dashing around half nude. At the last moment the heroine is rescued—but only after the reader has seen the suggestive and shapely love object abused in some way." (M. Norvel Young, Gospel Advocate, 1949). Dr. Wertham further states in a Reader's Digest article of 1948, "... they stimulate unhealthy sexual attitudes such as sadism and masochism..." Will anyone deny that these **so-called funnies** belong in the class of salacious

literature? The effect upon older people is sad enough, but truly tragic is the effect on immature hearts.

Salacious literature produces lasciviousness. No doubt there are many people who are guilty of lasciviousness who are unaware the sin has entered their heart. Lasciviousness is in the catalog of iniquity set forth in Gal. 5:19-20. No such person can go to heaven. Lasciviousness is that which "tends to the lewd." Just as certain as the unlawful, unrestrained desire is sinful, just that certain is the thing that causes the desire lascivious. It is hardly possible that one could or would restrain the unlawful desire while giving his mind over to literature that produces such desires. Since literature of this type is prepared with an appeal to the worst elements in human nature, it can be nothing less than a great encouragement to that which is base and lewd. Many people who would not enter the theatre will read and allow their children to read stories upon which the movies are based. They allow in the home, trashy, illustrated sexual stories and cheap novels. Many Christians (?) who cannot subscribe to a fine religious journal because of "too much wrangling" or because some denominational error is exposed, will read stories of murder, torture, gang war, smuggling, sex crimes and every other conceivable crime—yet they cannot stand "wrangling." Such fall under the indictment of the scriptures. They follow their "pernicious ways" or lascivious doings" (2 Peter 2:2).

The Sellers of Salacious Literature

The peddler of vicious salacious literature may be classed with the bootlegger and saloon keeper. The news stand and drug store which sells salacious magazines including many of the so called funnies, pose as great a danger to our young people as the beer joint—possibly more. The news stand and the drug store place the soul-destructive mediums in respectable and inviting surroundings. Many brethren who operate such business **seemingly are unaware** of the great damage they do. They are either **unaware** or **simply do not care**. They want their share of the sales of the 60,000,000 fantastic comics, over 40,000,000 other cheap adventure magazines, true confessions (sex stories), detectives and movie magazines. They think not or they do not care about the criminals, murders, sex criminals, etc., they are helping to create or the blighted souls they are preparing for eternal destruction. Yes, brother, **this is what salacious literature does**. Our prayer is that brethren who sell it will think seriously and honestly—they will then quit it. We pray too that if any of our readers are guilty of reading the materials such as we here mention that you will consider the sin. Give it up. Get it out of your home before it is too late. "Of all sad words of tongue or pen, the saddest are these, "It might have been."

Chapter III

"MOVING PICTURES MOVE"

Harold V. Trimble

For every effect there is a cause. Seeing the beauties of nature, we look for its cause, and agree with the Psalmist: "The heavens declare the glory of God, and the firmament showeth his handiwork." (Ps. 19:1). Extravagant mansions, and spacious buildings didn't just happen! Back of the building was the design, and back of that the designer, the construction and the carpenter. Back of the movements of the people of today, the actions of both young and old, whether moral, or immoral, there is a cause. The following statistics are copied from the Federal Bureau of Investigation. 1. "Fifteen million sex magazines read monthly by one third of our nation. 2. "The nation has more girls serving liquor than attending college. 3. "Three times as many criminals as college students. 4. "One million girls infected with social disease. 5. "One hundred thousand girls enter white slavery each year. 6. "One million illegitimate children born annually. 1. "One out of every four marriages ends in divorce. 8. "Sixty suicides every day, and one murder every forty minutes. 9. "One major crime every twenty-two seconds. 10. "One hundred thousand unapprehended murderers are walking the streets. 11. "Seventeen-year-olds represent the largest criminal group."

How many of the above mentioned are **moved by the movies to illicit activities?** According to "Our Movie-Made Children," by Henry James Forman, "Seventy-seven million people, of whom **twenty-eight million are between the ages of five and twenty**, attend the movies each week." This should be an eye-opener! Look at the corresponding ages of the theater goers with the largest criminal group! Is that just a happen so? Do the movies in general move people to read **sex magazines**, or **The Word of God**? Do they move them to: Serve liquor, or attend college? Become criminals, or students? Girls infected with venereal disease, or induced with virtue? White slavery, or holy character? Illegitimate children (There are no such, for all of them come legitimately, viz.: a union of man and woman! The parents are the **illegitimates!**) or lasting marriages? Divorce, or happy, and united homes? Suicide and murder, or love and respectable life? Major crime, or minor, and easily corrected misdemeanors? Street-walking murderers, or worship-loving Christians?

The cinema, moving pictures as a whole, presents scenes, actors, and events, all linked together by a thread that gives them continuity and unity. The actor cannot be separated from the acting! Out of

one hundred pictures, seventy-five will deal with **sex, crime, or love**. Love as here used does not mean the pure and holy feeling that a man has for a virtuous maid, nor is it the kind that bears no ill intent to her charms! It is the inordinate, animal passion, that portends no good to its object! Eighty-three percent of the movies deal with the immoral. Our young and old are stimulated by them. These figures are based on the years 1925 and 1930. Now if only **one child** should go to the movies **one time each week**, and that is not thought by many today to be excessive, he would see **thirty-nine feature pictures on sex, crime and love** during the year. Can one take such fire into his bosom without being burned? "Oh but my baby is a good little girl, or boy, and they will have no ill effect on her, or him!" "By their fruits ye shall know them." Their fruits are evil, and only evil, continually!

The classification of moving picture shows is also an eyebrow-raiser! They may be classified in the following order: **Crime, Sex, Love, Mystery, War, History, Children, Travel and Geography, Animals, Comedy and Social Problems**. Now under these classifications the great majority of box-office attractions will be those of immoral character! "We grow like the gods we worship," and the garden of the gods is Hollywood! The ideal of many a youngster's life is summed up in his ideal among the actors, or actresses! He will imitate them. In their daring, he will dare. Who has not read of the many children who have been crippled for life because they tried to imitate Douglas Fairbanks? The little boy's legs burned to a crisp and finally amputated, was the result of a **movie**! They were **moved** to reenact the scene, and when this little boy was tied at the stake, and the fagots gathered, they were ignited in all innocence! There is a driving, **moving force**, behind such movements!

Not all moving pictures are bad. Pictures whose purpose it is to impart information, to implant holy zeal and desire, to hold up as the zenith of happiness, and attainments, and whose aesthetic qualities, and characters, are unquestioned, cannot, of themselves, be bad. Many schools have projectors to teach geography and the sciences. Nature is brought into the school-room and the home by them. Cherished scenes of loved ones and the long ago leap to life when they are used. A blanket condemnation of all moving pictures is often blatantly made by hobby-riding preachers. Frank Buck's "Bring 'Em Back Alive" will teach concerning the animal realm in one hour what the lecturers cannot do the rest of their days! "Abe Lincoln," a historical picture, and "Wilson," though not free from error, will show a person what he has already been taught in high school. Pictures of Palestine, of the different races, of prevalent customs among divers peoples; shall they be thrown away because some person lambasts them? And does the lambasting make them evil? Delinquent girls have confessed that movies of this nature have created within them

a desire to do better. **We need more movies of this nature to take the place of those tending to ill effects, but we need them in places which are not stigmatized with immorality.**

The author does not go to public picture shows. If one went to a movie that was ever so pure and interesting or which produced only desirable thoughts and stimulated to goodly deeds, it would mean no more to the "outsider" than an endorsement of all picture shows! And the thought of preachers who lend them their influence does not tend to optimism concerning the morals of the congregations they serve. One group of elders asked a prospective preacher if he used tobacco in any way. He answered "No. Neither do I attend the moving pictures"! For conscience sake they durst ask him no more questions!

Would you like to hear some descriptive terms of the silver screen and its display? "Shoddy," "Tawdry goals of life," "Vulgar," "Innuendo." Many more could be added. Now consider well the lives of those who hold you entranced by clever portrayals! Loose morals is not the way to describe them, for they have no morals! The sanctity of the home is practically unknown. Free, and lewd, love is a common practice. Charlie Chaplin has been sued by Elaine Berry, and others, who claimed that he was the father of their children. Fatty Arbuckle stood trial for murder of one of the girls with whom he was reported to have been intimate. Marriage is good advertising in Hollywood, and those who submit to this rite generally had two or three ceremonies behind them, or will face many in the future. It is a common joke: One little boy to another, "How do you like your new mamma"? "Well, she's not as good as the last three I had, but I guess I got you beat. Isn't that more mommies than you've had"? "Nope! I've had four mothers by my last daddy, and five daddies by my present mother."

Birthrights are sold for pottage in filmland. Suicides are not uncommon. Robert Mitchum, Lila Leeds and others have been arrested as dope addicts, and common prostitutes. Two famous, rather infamous, episodes of recent date include Ingrid Bergman, who bore a child out of wedlock to her Italian producer, but who, at the time, was married to a Dr. and had a little girl who was looking to her for guidance! The other case was Ali Kahn and Rita Hayworth. Her child was born seven months after they were married. Her husband was reported to say: "Seventh-month children are common in our family," but the doctor said it was a nine-months-old, perfectly developed child! The author has said of Greta Garbo: "Throughout her entire career, Garbo has at least touched on the shady side of life. I cannot recall a single film in which she portrayed what might be regarded as a good woman." Of Norma Shearer, Mr. Dale said: "During some years on the screen Norma Shearer's success was only mediocre until she came along as the reckless girl in "Divorcee." In

every film since then, "Strangers May Kiss," "A Free Soul," "Private Lives" and "Strange Interlude," she has been ravishing, and **revealing**, almost a torch-bearer for the double standard." Yes Miss Shearer had fans! Many of the actors are motivated by greed and notoriety. They encourage crime, incite to lust, and give hearty approval to sin. And the whole thing they seem to **glorify**! Virtue may have been a premium once, but it has slumped along with other good stocks. Not to yield to the subtle invitation would mean that we would have to be super-human. **Beware** of them. There are skulls and cross bones in many of them if we will only open our eyes and see!

J. Edgar Hoover in "This Week" published by the Commercial Appeal, under this title, "How Good a Parent Are You?" reveals the need of strong and determinate parents to keep themselves, and their progeny, away from the Devil-infested soul-traps. He is in position to **know**. His voice is not the voice of **an old fogie preacher**! "Today's movies, many of them dealing with crime, exert a tremendous influence upon **pliable young minds**. Law-enforcement files are replete with the stories of juvenile offenders who confess to having derived the ideas for their crimes from the movies. After having seen a particularly atrocious crime picture which had been skillfully exploited as the enactment of a public enemy's life, four teen age boys emulated the example. Their car ran out of gas; they needed money, so one of the group snatched a purse. In another instance, two boys of nine and ten, were observed by a police to be attempting to throw lighted matches into a gas tank of a car. Where did they get the idea? From the movies. In still another case the arrest of four boys, ages 15, 16, solved a wave of burglaries. In each case entry was effected by use of skeleton keys, or keys left under door mats. Each boy had a good school record, and came from a home of good repute. Each said he got his ideas from the movies."

From the sordid scenes portrayed, gentle reader, turn a thousand years backward to the "Old Rugged Cross." Do you see the agonizing of one pure and innocent? See the nails as they are driven into quivering flesh! Look at the crown of thorns, and the blood, as they pierce the brow, and as it flashes crimson on the pale features of a body vibrant with warmth and life! Do you not hear those agonizing utterances, seven in number, and one in particular: "Father forgive them, for they know not what they do"? Now it may be that you have gone to shows promiscuously, and indiscriminately, not knowing "what you did." For purity of thought, for holiness in life, for the sake of your soul, and in behalf of all those whom you may influence, give the movies up and serve God. You will never regret this small sacrifice, having a head that is clear, hands that are swift in aid to others, and a heart that is pure. "Blessed are the pure in heart, for they shall see God."

Chapter IV

WHY IS IT WRONG FOR CHRISTIANS TO DANCE?

Earl Dale

The reader will please notice the heading of this effort. It is **"why"** it is wrong to dance—not **"is"** it wrong. The right or wrong of the modern dance is established in the minds and hearts of all God-fearing Christians and is not, therefore, a question of debate. But since many deny that there is harm in the modern dance—notwithstanding the fact that it is very difficult to understand why they cannot see the harm, it is only fair to give some reasons **why** the modern dance is wrong.

It is wrong for a Christian to dance because:

1. **The dance is forbidden in Matt. 5:28.** "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

If looking on a woman to lust after her is adultery, what is looking on and embracing her? It may be that not everyone who dances is excited sexually, but don't you think that would be the **exception** and **not the rule**? What if the partner of the continent dancer has evil desires? Would not the continent one be a contributor to the sin of the other?

Tell me, men; when your friend comes to see you, and your good wife meets him at the door to welcome him into your own domain, is it all right for him to take her in his arms, hold her in close embrace, and sway to the music that happens to be coming over the radio? What if, when you arrive home your "friend" and your wife are dancing in close embrace cheek to cheek? Would this cause you to be suspicious? You wouldn't like it, would you? Then why is the same embrace all right when all of you go to the dance? Could it be because it is then "even-Stephen" in that you are hugging some other man's wife?

If it isn't to "lust after her," why will one work hard all day, come in very tired, and then go to a dance and dance with other women until after midnight? Did you ever hear of a man dancing with his own wife until after midnight after having worked hard all day?

2. **Because of prostitution of good things with evil.** In dancing, three things are necessary; namely, **music, rhythm,** and the **bodily embrace.** Good music is all right. Rhythm is all right; it is necessary to singing and playing. The bodily embrace which is character-

istic of the dance is wrong. Now, what is there about music and rhythm—two good things—joined together with the embrace of the modern dance—an evil thing—that makes the embrace good? Does the music and rhythm sanctify the embrace? What if the music and rhythm stop and a man continues to hold your wife in close embrace? Who can believe that music and rhythm will **legalize** an embrace that would otherwise be **illegal**? Who can believe it? How can men claim to believe it without blushing from, among other things, feigned ignorance and innocence? Some men would be incited to kill provided they should find their wife in another man's arms; but they say it is o.k. (?) if music, rhythm, and the dance label is attached thereto. Again I ask. Who can believe it?

3. **Because of the evil fruit it bears.** The Bible teaches us that a thing is known by the kind of fruit that it bears (Matt. 7:20); that "evil companionships corrupt good morals" (I Cor. 15:33 A.S.V.); and that we need not go to a thorn bush and expect figs. (Luke 6:44; Matt. 7:16-20).

There are far too many "thorns" connected with the "dance tree." The best way to keep from getting "stuck" is to stay away.

Drinking, gambling, petting, and adultery are some of the "thorns" of the dance tree." Dancing is always found in the road houses which sponsor these sins. To show you what I mean, weigh carefully the following:

There are three questions asked the beer operators of Anderson County, Tennessee, when applying for license to sell beer. The questions are as follows: (1) Will it be consumed on the premises? (2) Do you have facilities for dancing? (3) Do you have cabins?

The reader can make up his own mind as to where the dance belongs. No, I do not mean to say that every person who dances engages in these sins. But I ask you: How many are there who engage in these sins but what dance also? The terribleness of carnal warfare is not necessarily measured by the number of soldiers who returned from the field of battle safe and sound; but rather by the number of our boys who were blown to bits and never returned. Likewise the modern dance is measured by the countless fallen who attribute their fall to the dance floor. The dance hall is the recruiting station to the white slave market. It is the nursery of the divorce evil. It is the beginning place of many horrible sex crimes, murders, broken hearts and homes.

The appeal of the dance is sex appeal. If you do not believe I am telling you the truth, try sponsoring a dance for **men only** or **women only**. Send out a thousand invitations, and tell me how many arrive. If the men will dance to themselves and the women will do likewise,

it will not be long until the dance will be a thing of the past. There is, then, but one reason left for the modern dance, and that is **sex appeal**.

Witness the testimony of the following:

J. Edgar Hoover: "Most juvenile crime has its inception in the dance hall, either public or private. Now, what do you say about the "private dance"?"

Medical Review of Reviews: "There can scarcely be any doubt that dancing came about as an adjunct of sexual stimulation."

Prof. W. C. Wilkerson of Chicago University analyzed the modern dance as "a system of means, contrived with more than human ingenuity, to excite the instinct of sex action."

Ladies Home Journal: "Many couples performing these dances should have a marriage license before stepping out on the ballroom floor."

Attempts to supervise is but an open admission that the dance bears evil fruit and that it may crop out at any time. Do the supervisors go about tapping the offenders on the shoulder and warning them? If they see no outward signs of offense how can they "ride herd" on the heart? How do they know what is taking place in the heart? They can't supervise that. Paul said, "Who knoweth the things of a man, save the spirit of man which is in him"? (I Cor. 2:11).

4. **Because dancing is lasciviousness.** Lasciviousness means "Lewd, lustful; that which is intended to produce lewd emotions; suiting or proceeding from unlawful sexual desire." According to this definition, anything that tends to produce or to excite unlawful sexual desire is lasciviousness. Is lasciviousness sinful? It most certainly is! It is "adultery already" in the heart. (Matt. 5:28). They "that do such things shall not inherit the kingdom of God." (Gal. 5:19-21).

5. **Because dancing is revelry.** Liddel and Scott's Greek-English Lexicon tells us that the Greek word translated revelry in Gal. 5:19-21 means, "a jovial festivity with music and dancing, a revel, carousal, merry-making." Revelry is condemned as a "work of the flesh" and "they that do such things shall not inherit the kingdom of God." (Gal. 5:19-21).

6. **Because specific commands are disobeyed.** In modern dancing the divine injunctions "Love not the world" (I Jno. 2:15-17), "Abstain from all appearance of evil" (I Thess. 5:22), "Abstain from fleshy lusts which war against the soul" (I Pet. 2:11-12), "Be not conformed to this world, but be ye transformed" (Rom. 12:2), and "set affections on things above" (Col. 3:2) are violated.

It is enough to cause all God-fearing men and women to tremble to think of the morals of the future when the schools where our children are molded to a great extent teach them to dance. Not only that—many denominational churches have adopted the dance. They sponsor dances for the young people. The Methodist church in this city (Greenville, Texas) sponsors dances for their young people. The Episcopal Rector in this city sponsored a dance for two graduates last spring. The moral fiber is getting weak!

Dancing is simply a method of legalizing certain sins which otherwise would not be tolerated in a respectable society. A respectable society, in the true sense of the word, will not tolerate these sins under their camouflage—the dance. "They that do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

Chapter V

MODEST APPAREL

Jady Copeland

The above is a broad subject, and we do not attempt to cover the subject completely. We do believe it is a subject that is being overlooked in the church in many places. Too few sermons, possibly, are preached on the proper dress of men and women who claim to be Christians. There are many church members — members of the Lord's church — who think little if anything is wrong with mixed bathing, "sun bathing" with little clothing on, etc. They think no more of sending their children to the public swimming places than they do of sending them to school. Others do it, so it has become so common that they have decided that if so many people do it, then the Lord must think it is all right. I know a family who, before moving to a coastal town, would have condemned mixed bathing and stood for the truth on the subject. Now that they have moved into a city where it is such a common practice, they have decided that there is nothing wrong with it. It is just fine. Why? Because, they say, "no one thinks anything of it." Is a thing right because large numbers participate in such? These same people would defend the truth on the subject of baptism and say, "Just because some have been sprinkled for lo these many years does not make it right." Would not this same thing be true of immodesty of dress?

Paul says to Timothy, "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (I Tim. 2:9-10). Now I realize that primarily the apostle here was not writing of the modern idea of mixed bathing, "sun bathing", wearing shorts in public, etc., but there is a thought for us to consider. He is showing what becometh a woman professing godliness. Included in this is modest apparel. Let us make a few observations. How Christ-like does it look for women and men to be seen in public in bathing suits, sun-suits and the like? What would we think of our mothers being seen in shorts on the streets of our town? What influence would the elders' wives have if they frequented the public swimming pools? Would we men approve of our wives walking the streets in a garb such as the modern bathing suits? No, indeed. Why? Because it does not look like a woman professing godliness. It would not portray any shamefacedness and sobriety. Yet it is no worse for

our mothers and grandmothers than our sons and daughters. If the elders of a congregation were looking for an evangelist, would they secure the services of a man whose wife wore her shorts to town to buy groceries and do the family shopping? If not, why? Yet is it any worse for the preacher's wife than for others?

But someone asks, "Just what is wrong with wearing shorts in public, mixed bathing, sun bathing and the like"? In the first place the "sun bathers" are not usually doing such for their health as they claim. In fact medical men tell us that enough sunlight for health can be had through the hands and face in ordinary cases. The idea that one must lie in the sun with the body entirely exposed for health purpose is just as wrong as wrong can be. Why is it that "sun bathers" almost always make it a point to lie where they can be seen by the prying eyes of the opposite sex? Last summer some men passed a house in front of which was a young girl mowing the lawn—in shorts. A remark like this was made: "Her mother couldn't get her to do that in her dress." How true, how true!! Mothers and fathers, let us teach our young people how decent people dress.

In the second place, the dress (or lack of it), of women today cause men to be guilty of fornication and lasciviousness. This is condemned in no uncertain terms in Gal. 5:19 by the apostle Paul, who says, "Now the works of the flesh are manifest which are these: fornication, uncleanness, lasciviousness." If the way I dress causes others to lust and commit fornication and be guilty of the sin of lasciviousness, am I not also guilty? Again Jesus said in the sermon on the mount, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Jesus gets to the root of the evil. The overt act is not necessary, but if we look on a woman with evil desires and lustful appetite, then the Lord says we have already committed adultery in our heart. Then when a woman deliberately places herself in the public before men she is causing them, perhaps, to be guilty of adultery. Jesus in his teachings always gets to the very heart, the root of sin, and in so doing condemns, on that ground, the very things about which we are writing.

But another says, "I see nothing wrong with mixed bathing." Just because some cannot see why a thing is wrong, does not make it right. Some women in the East see nothing wrong with throwing their babies to the crocodiles, but that does not make it right. Can young people, and old, mix and mingle in the public swimming places, parade their bodies in such an indecent way without some of the opposite sex having evil thoughts and being guilty of mental adultery? But some one says, "I can." Even if you could, what guaran-

tees would you have that you would not be causing someone else to be guilty?

Often when I write and talk along this line, some will object like this: "But young people must have something to do for recreation." How well do I realize this. I am not in this article writing on recreation, but if any reader is thinking of such, and if you would like to know what young people can do for wholesome recreation, I will be glad to answer. But just because it is natural for us to need recreation, does that mean we must do something which is doubtful, lustful and immodest? Surely there are many things we can do to get our minds and bodies "recreated" without doing something sinful.

In my home town not many months ago I decided to attend a program of the public schools which I firmly believed would be suitable for a Christian to attend. Most of the program was all right, but before it was ended, several young girls (among whom was a member of the church) came dancing across the stage with so few clothes on that it was embarrassing. This program was given before children and grown-ups alike. No doubt to the innocent minds of the youngsters, these young girls were very attractive and pretty, but that is the way the devil works. He presents his wares in the garb of beauty and comes clothed in the cloak of righteousness. Yes, the above incident happened in a public school program. In this same school and two other neighboring county schools money has been appropriated for large swimming pools which will attract the youth of the town, **and of the church.** Our tax money is being used for such purposes. Bonds were voted, and our tax money will pay for them. Possibly there is little we can do about that except to raise our voice against it and exercise our privilege of voting. But it does show the trend of things.

So here, once again, I raise my voice against the dress that is indecent, lustful, and immodest. Mixed bathing, "sun bathing," the wearing of shorts in public does not become a Christian. It is opposed to decency, purity and godliness. It causes others to be guilty of adultery, evil thoughts, and lasciviousness, all of which are works of the flesh. It leads to the downfall of youth, and causes them to put in an ungodly environment. The practice of such things will often cause one to lose sight of the finer, more wholesome, higher things of life. They are on the side of the ledger with wickedness, worldliness and evil rather than with the good and wholesome. They lead to destruction rather than to life. They cause evil thoughts, cause the heart to be impure thus wrecking one's chances of leading a life of godliness and service to the Christ and his church. Think on these things.

Chapter VI

CARD PLAYING

Vaughn D. Shofner

The members of the church have never been faced with so great a need to seriously consider spot card playing. The reason: the pulpits are as silent as the dust of the dead about this pastime, because "expediency" demands it; sectarian religion long ago surrendered to the popularity of it; the entire world about the church wholeheartedly endorses it; and since countless church members desire to be as near like the world as "the law will allow," it is therefore necessary to stop and think on such things, call attention to the dangers, and emphasize again and again that Christians are in the world but not of the world.

Ideas relative to the origin of spot cards are recorded in great numbers, but despite these differences we can obtain enough definite knowledge about the origin and past of them to determine where they belong. Some of the many students of the history of card playing, from the 17th century till now, tell us "spot cards were invented by a court jester to please an insane king." Some say these cards were invented in China for a concubine of a certain Emperor. Encyclopedia Britannica says, "For at least 600 years in Europe, and for many centuries more in oriental countries, playing cards have been a principal implement of gaming (gambling, V. D. S), and may be identified with religious rites and symbols . . . the form of playing cards has been much used for games requiring other than the usual designs and for diverse purposes. Although one of the earliest manuscripts (1377) was the work of a monk who approved card playing as a harmless pastime, and through the 16th century several clerics issued playing cards bearing scriptural passages, after card playing became widespread it was looked upon with disfavor by the church. The Puritans termed playing cards 'The devil's picture book,' and to them and among Protestants it was sinful even to have playing cards in the house."

Spot Cards Are Questionable

The history of spot cards, which has engaged the attention of students since the 17th century, does not offer a single thing that a Christian should be very proud of or should contend for, but this history does not reveal many things that should cause Christianity to revolt at the idea of being associated with them. It just doesn't seem reasonable that a Christian should contend for something that has a past completely covered with shame. That spot cards are question-

able, we do not think a conscientious Christian could deny. Then to avoid questionable things is to shun spot cards. "Abstain from all appearance of evil" (I Tim. 5:22).

We honestly believe the sinful background of spot cards places them in the world which is at war with the church. Therefore to even be friendly with them is to be at enmity with God and his way in that one thing. "Know ye not 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).

We now face the argument, that since they are not used for gambling, but only for amusement, the use of them is acceptable. We see the plausibility of the argument, and we shall try to be fair about it. We intend to point to wrongs and dangers, but we do not intend to be dictatorial. So, we ask, is there no amusement apart from questionable things? If no other provision can be made for entertainment, and since we believe Christians are entitled to some recreation, then we reckon we'll be forced to accept some questionable things which are used for entertainment only. But why not go to the "bawdy" houses and "honky-tonks" to be entertained by the music? Music is in no way a sinful thing, and they do have good music at the ball rooms and other questionable places; and after all we just want to be entertained by the music, and we have no desire to enter into the real purpose of such inventions. And by doing this we would become better acquainted with those who have need to be influenced by Christianity. Also, we could train our children in the same way that we walk. Or why not drink pop out of whiskey bottles? It would be nearer like the glorified portrayal of the screen's "society" and further from the idea that a Christian has no privileges; and the soft drink would not be hard simply because it came from the whiskey bottle. It would be hard to convince those with the most enlightened conscience that we were just as we should be if we did all these things, wouldn't it? Yes, and a much harder task to teach the world that Christians are kept "unspotted from the world" when all the time our actions outwardly make havoc of the idea. Friend, you, a child of God, decide what you should do.

Cards as Harmless as Dominoes

We hear that spot cards are as harmless as dominoes. Well, maybe, but in view of many things we think not. When were dominoes considered "The devil's picture book" by people of high morals? When was it considered that dominoes' origin and history made it sinful to have them in the house? Have they "for many centuries been a principal implement of gambling"? Have they suffered the disgrace that has been heaped upon spot cards from their first appearance? Have they entered the social "clubs" of church homes where each session is a gambling session? (For why is it gambling

to play for a thousand silver dollars in a "dive," but just pastime to play for a silver cigarette case with the "club" in "Christian homes"? Yes, it seems to us there is a difference.

The Dangers

In view of the considerations of this writing, there are countless dangers facing those who play spot cards. **Spiritual blindness** is the inevitable result of closing our eyes to the unsightly side of questionable things. "I can see no harm in it," is an over-worked excuse for taking part in questionable things. And if we can close our eyes so there can be nothing amiss seen in spot cards, it will be just as easy to close our eyes to other things, and soon we are stone blind to all dangers. Having turned our eyes to worldly things and having failed to train them to see the beauty of righteousness, we soon become blind to all the virtues which belong to Christianity, and as Peter warned, "he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter 1:9).

To cultivate a taste for and tune our ears to the questionable things of the world will render us **spiritually deaf**. The songs of the saved will soon be unheard and the voice of the gospel of Christ will fail to lift above the din of dreams of worldly pleasures. The only direction we can then travel is the course of worldly compromise; and the gospel message waves its prescience above the sin-littered world with its many things "hard to be uttered, seeing you are dull of hearing. For when for the time you ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:11, 12).

Continue in the questionable course long enough and the opiate of the world overcomes us with **spiritual amnesia**. The conscience becomes insensible and a canasta session on Sunday evening, or Wednesday evening when the church assembles, brings not a thought of remorse. The world now has us under its spell, and as worldlings we walk "in the vanity of their mind, having the understanding darkened. Who being past feelings have given themselves over unto" the deeds of the world. (See Eph. 4:17-19).

Follow the road of the spot card playing crowd, and before many miles lie behind us we are **immune to the teachings of the Holy Spirit**. "For they that lust after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:5, 6). There are some things which man can do that will kill his spiritual life, and there are some places where the spiritual man cannot live. The Christian life is a battle for exist-

ence from its very beginning. The carnal world and the spiritual world are waging a war that will last till time is over. The rule of safety should guide the Christian's conduct. Being fashionable does not make a thing right, and the voice of the world is not the voice of God.

Sad it is, but as Demas of apostolic days, many forsake the Lord because of their love for the present world, but prudence pleads that children of God forsake the world. Beware of the lurking shadows! The very foundations of the Christian home and the church are being weakened by the weight of the world we have allowed to enter. The gambling fever that flushes the faces of the world and plays for high stakes in houses of shame is no worse than the gambling fever that brought the card craze to "Christian homes," where mothers deliriously deal to win the prize of the "club." If we shudder not at these questionable things, but fight for their place in Christianity's sphere, we can expect our children to have less respect for the Lord's will and to add greater evils; and soon the wiles of the world will have pushed the Spirit from home and church, and temples emptied of immortal rights will enter an eternal hell.

Chapter VII

THE GAMBLER'S GUILT

Clyde W. Sheppard

What Is Gambling?

According to the recent Kefauver investigation ordered by the U. S. Senate, gambling emerged as the most popular crime practiced by the nation-wide crime syndicate in operation in America. Unlike all other crimes studied by the Committee, gambling appears to glow with fascination which, like a narcotic, becomes a necessity with its captive. Psychologically, it appeals to the baser desires of the passion of uncultured people to "get something for nothing." The "get-rich-quick" idea soon takes root in the mind of the amateur gambler, where it is nurtured by losses and renewed determinations to "gain it back." An individual's mind is perverted who delights in the thought of gaining money without exercising physical strain. The gambling spirit is propagated by selfish motives, for it seeks its end out of a lustful desire to profit at another's expense. Strangely enough, this crime is the companion of every degrading evil.

Many young people enter into what is sometimes termed as the milder forms of gambling, such as matching pennies, matching to see who buys the cold drinks, making small bets on ball games, or playing for the prize at Bridge, without the intention of allowing it to get a hold on them. But, how deceitful is sin! Study the history of the subtle beginning of Satan's work to lead astray any good person. It was not a sudden leap headlong into sin, rather it was a very gradual, cunning process by which the individual was allured. Sin stages war against the soul. (I Pet. 2:11). It is not enough for Christians to "dabble" and flirt with sin; they are exhorted to "abstain from the very appearance of evil." (I Thess. 5:22).

Gambling involves a number of crimes, in addition to what has been named. A gambler's success depends largely on his ability to deceive, upon the frequency of lying to make the trick stick, defraud of another, and murder for self-protection in many instances. It is a matter of common occurrence to read of gamblers stamping out each other. In fact, a gambler's organization known as the "Mafia" exists for that purpose. It instills mortal fear in the minds of many underworld gangsters. Once you make a crooked move, you are wiped out. What Christian in his right thinking would dare attempt to justify anything which led even in the direction of such an organized crime syndicate? Who would think for a minute that gamblers are

taught in the Bible School? When you think of the nature and character of the crime of gambling, a multitude of scriptural instructions arise in your mind in condemnation of the practice in infancy. All deceit, fraud, dishonesty, theft, covetousness, lust for worldly pleasures and monetary gain, stand in open defiance to the entire tenor of the Holy Scriptures. (Mk. 7:20-23; 2 Cor. 11:13; Eph. 5:6; 22:13; Gal. 5:19-21).

The Prevalence of Gambling

Facts uncovered by recent investigations will open the eyes of any parent or young person to the terrible consequences of the gambling racket; "The huge profits from organized gambling give the underworld syndicates power to promote and protect every variety of crime—murder, prostitution, robbery and political corruption. The money is used to debase police forces and public officials, without whose acquiescence professional gamblers cannot operate. Inside the factory gambling means crooked foremen, bribed to overlook or join the racket; crooked union elections, in which the gamblers spend thousands of dollars to insure the triumph of friendly candidates. Organized gambling may also threaten death for the incorruptible few who try to stem its advance.

"In Akron, Ohio, two million dollars a year is bet on the numbers in the three largest rubber factories. At Willow Run the syndicate took a million dollars annually out of the Kaiser-Frazer plant before the police closed in. The Detroit Free Press published the figure of 25 million dollars as the annual take of gamblers. A high official of the United Automobile Workers estimates that about 15 percent of their shop stewards are involved in gambling." (Readers' Digest, August, 1950: Big-Time Gamblers Invade Factories.) Mothers and fathers, do you wonder why that pure girl or boy you once taught in Bible class goes away to get rich in industrial plants, to return home a degraded wreck for life? Is this environment the kind you want your children to work in? (I Cor. 14:33). Let it be observed here, unless something is done to stem the tide of the gambling racket, you will be forced to allow your children to play and associate with other children reared by a kingpin gambler, such as Frank Costello or Al Capone. But do you suppose Costello launched out into gambling success over night? Would it not be logical to suppose that his career as a gambler lord had its beginning with the milder forms, until he became addicted with the fascinating drug?

"In the St. Louis area 'big business' was the descriptive phrase for the illegal betting industry; here we found multi-million-dollar betting companies bribing agents of the vital telegraphic-communications system of our country to become solicitors of wagers." (Reader's Digest, July, 1951, Senator Estes Kefauver's Report: Crime In

the United States). Is it any wonder that gambling has become popularized, that it has penetrated every realm of our society? Modern records of gambling render obsolete the 1948 figures, at which time the number of males arrested for gambling was 16,228, while the number of females was 1,333. "During the first six months of 1950 29.9 percent of all persons arrested for robbery, burglary, larceny, auto theft, embezzlement, fraud, forgery, counterfeiting, receiving stolen property, and arson were less than 21 years of age." (The American 1951, page 181). From these cold facts it is obvious that gambling and its associate sins are making their greatest strides of progress among teen-agers. While their minds are young and immatured with experience, Satan, through his agents, plants these subtle seeds of destruction there.

The young people are of the right temper to fall prey to every cunning device. In a survey of the movie industry, 22 pictures displayed some form of gambling, the study being based on 100 pictures. In 12 pictures the hero participated, and the heroine in four. Five pictures showed gambling in large gambling houses with many different kinds of devices, five showed gambling with cards, three at horse races, three at dice games, one while playing pool and one matching coins. Nine pictures showed the hero or heroine winning big stakes at gambling." (Movies and Morals by Herbert J. Miles, page 33). The moving picture industry is one of the most cunning mediums in American life through which crime is taught and promoted. Here, note that gambling is thrown in a glowing light so as to appeal to people. Gamblers featured as graceful, dignified gentlemen.

An Humble Plea to My Brethren

Brethren, it is high time we were taking a scriptural stand against the sin of gambling in the church. That gambling exists among us, and is winked at, no one can deny. The time was when people blushed at the sight of a deck of cards in the house. But those are no longer with us. Now, it is nothing uncommon to hear of brethren (?) betting on horse races, playing cards, playing Bridge for prizes, buying chances on cars or other things offered the suckers of the public, playing Bingo, playing punchboards, slot machines, pinball machines, matching coins, pitching dollars, and other rackets which involve chance at the prize. All these things are forms of gambling, and ought not to be named among Christians. They are positively unbecoming to saints. As Jesus once asked, "What do ye more than others"? A church that practices such crime is on a level with Frank Costello and Al Capone. Elders who refuse to obey the Holy Spirit's command to withdraw fellowship from such criminals among their "flock," are not elders of God, for they stand in open defiance to Jehovah. Why don't you practice I Thess. 3:6, Rom.

16:17, I Cor. 5, Eph. 5? Is the command to live holy not genuine? The usual thing is to fire the preacher who presses the truth on such crime. The gangsters get tired hearing the preacher "rant", and go on a sit down strike, hence the elders, blasphemously so-called, want off the hot spot. So the only way they can diabolically devise is to murder some man of God. This gives ungodliness the ascendancy. It debases righteousness. The automobile industry of our country are fighting gambling in a commendable fashion. Brethren, are you going to sit idly by playing the role of the Pharisees, who "say and do not" (Mt. 23:3) and let gambling go unchecked in the church, while worldly industry is left to fight it single-handed? If you have the hypocrisy to do so, you have not a case with infidels. You, it must be humbly said, have nothing to offer modernists! Not one thing. Gospel preachers, you can do immeasurable good in stamping out gambling in the church. How? Flatly refuse to preach to a church as their evangelist which fellowships gambling, knowing that you will be employed as a "man pleaser." (Gal. 1:10). The question is, are you for Christ or Costello? You will be known by your fruits. (Matt. 7:20). "You cannot serve two masters."

"A great nation can survive a political collapse; it can survive a financial collapse; but it cannot survive a moral and spiritual collapse."—Charles H. Roberson.

Chapter VIII

TOBACCO AND A CHRISTIAN

E. E. Myers

This has long been a touchy subject with the brethren, because they are wedded to their gods. A person that really wants to know about tobacco; its effect and influence will reverently consider our study. To most people that have not definitely considered it wrong, it will always carry a question of doubt.

The Body A Temple of God

(I Cor. 6:19, 20)

Christians need to remember that they are not their own. (I Cor. 6:19). They have been bought with a price. (I Cor. 6:20). The price paid for them was the blood of Christ. (I Pet. 1:19). Thus we can see that our bodies belong to Christ. Is it right for us to take a body that belongs to Christ and defile it with a dirty, filthy and injurious habit? This body is to be presented unto God a living sacrifice. (Rom. 12:1). Some brethren think God wants it presented as a burnt offering.

God never did permit strange fire to be in the temple. Nor did God permit anything in the temple that was not sanctified by his word. By what reason or sense can a **Christian** think God will approve of the use of tobacco in the body which is the temple of the Holy Ghost?

Jesus Our Example (I Pet. 2:21)

No true follower of Christ will say Christ used or would use tobacco today if he were here in the flesh. It is very unbecoming unto a teacher of the word to be brought under the power of tobacco. Read the Bible and see if you even imagine Christ, his disciples or Christians using tobacco.

A person desiring to enter heaven will not advise others to use tobacco. Why? Is it that, "he that doubteth is damned if he eat . . ."? (Rom. 14:23).

Jesus said, "Let your light so shine." (Mt. 5:14). Paul said, "Be ye followers of God as dear children." (Eph. 5:1). Is it possible to be a follower of God and at the same time be enslaved to a habit of the world? "All things are lawful unto me, but all things are not expedient: all things are lawful for me, **but I will not be brought under the power of any.**" (I Cor. 6:12). Tobacco users are under the power of it and ninety-five percent of them can not quit it. It is their master and has such a control over them that they just have to burn it between Bible study and preaching services. Some even have to

rush out of the building as soon as "Amen" is said and burn incense to their idol god. I have never seen a tobacco user that was temperate in using it. (2 Pet. 1:6).

Examples to the Flock (I Pet. 5:3)

In the church we have (or are supposed to have) men that are elders, feeders of the flock, men that look after the flock of God. These men are to be examples. What kind of examples? Examples in life and all that is conducive to Christian growth. (Heb. 13:7; I Pet. 5:3). Since elders are to be examples to the flock, they that use tobacco, are saying by their lives that they live **"Follow Us."** How can an elder condemn any young person for following him?

Elders Consider

What authority do you use to condemn a person for dancing, mixed bathing, social drinking and attending movies? Do these things come under worldliness and lust of the flesh? In the same place you will find tobacco condemned. Why condemn one habit of worldliness and overlook another? Elders, preachers and members of the body of Christ consider what it means to be the **light** of the world.

Tobacco Is Sinful

Any person that thinks clearly will admit that tobacco is harmful to the body. All athletes refrain from it during training periods. Why? Because they know it is harmful.

I have never had a doctor that does not use tobacco say it is not harmful, only those that use it say it is not harmful. According to Dr. J. Dixon Mann, tobacco contains the following poisons, "Nicotine, Pyridine bases, Ammonia, Menthylamine, Prussic Acid, Carbon Monoxide, Sulphuretted Hydrogen and Carbolic Acid." (The Cigarette As A Physician Sees It," by Daniel H. Kress, M. D., pp. 21, 22). If the amount of any of these poisons consumed in a month was suddenly injected into the body it would kill the average person. Tobacco using mothers ought to think about the seriousness of using it. "Sixty percent of all babies born of mothers who are habitual cigarette smokers die before they are two years old. (Ibid p. 33). (Every tobacco user should read the above book. It will open their eyes to the physical effects of tobacco.)

To be a tobacco user you must be willing:

1. To pay out a total of \$5,000 or more in fifty years.
2. To carry around a spasmodically beating heart.
3. To invite a condition of hardened arteries.
4. To impair the oxygen carrying power of the blood.
5. To exhale a foul and stinking breath.
6. To practice filthy habit of promiscuous spitting.
7. To run the risk of having cancer of the mouth.
8. To display stained teeth and a saffron skin.

9. To cut down motor skill and athletic ability.
10. To lower productive efficiency very distinctly.
11. To shorten life expectancy by seven years.
12. To accept a duller brain and less active mind.
13. To deaden both moral and spiritual sensitivities.
14. To become a slave to a ceaseless craving which not one in five can escape and not one in ten will ever make an attempt. (The Cigarette by Col. Sanctuary pp. 31, 32).

Conclusion

How can those that are the chosen of God, the namesakes of Christ, the new born, the new creatures, the followers of Christ afford to do or partake of a habit that is even doubtful? These scriptures will help you to determine that **you must not use tobacco** in any form. "Ye are the salt of the earth . . . ye are the light of the world" (Mt. 5:13, 14). "And every man that striveth for the mastery is temperate in all things . . ." (I Cor. 9:25). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). "Abstain from all appearance of evil" (I Thess. 5:22). "Be not conformed to this world . . ." (Rom. 12:2).

Consider these questions honestly and reverently:

1. Would you say Christ used it, or would use it if he were here in the flesh?
2. Do you want your wife, son or daughter to use it?
3. Do you really and truly know it is not wrong to use tobacco?
4. What makes you **think** it is not wrong to use tobacco?
5. What good can be derived from it financially, mentally, morally or spiritually?

Now these things being true (and they have not been proven otherwise) with what do you expect to balance your **account** in the day of judgment for the money spent to no **profit**. (Mt. 25). The one talent man described by our Savior buried his talent but some of the brethren insist on burning theirs up. Some of the brethren try to justify themselves in the use of tobacco by saying they are denying themselves of "other" things in order to "enjoy" the use of it. There are two classes of things, as respecting our bodies, for which we spend the money which the Lord has blessed us with. First, the things that are needful for the body. Second, the things not needful (superfluous, **no good**). From which of the above are you drawing the funds to enjoy the "unprofitable" (no good in it) habit? If you are drawing from the **needful** things, then you can readily see the foolishness of such procedure. If you are drawing from the "no

good" account then you have **two** "no good" accounts to settle with the Lord.

Some of the brethren are trying to balance their "no good" account against the "no worse than you" account of their brethren, but such juggling will not settle the "no good" account with the Lord in the day of "accounting."

For the sake of the church and your influence in the world give these things serious consideration.

Chapter IX

OUR NATIONAL SHAME

Guy N. Woods

Several years have passed since the repeal of the Prohibition Amendment, and the nation has had an ample opportunity to consider legalized liquor in its proper light. Are conditions generally better than they were under prohibition? Have our highways been made safer by repeal? Has there been a decided decrease in liquor consumption, as we were promised would occur, or the reverse? Let the facts speak for themselves. Let us take a fair and impartial inventory into conditions as they were **and are**.

The Eighteenth Amendment padlocked 177,790 saloons and dismantled 1,754 breweries and distilleries. These places were converted into reputable business establishments, providing useful and harmless employment for hundreds of thousands of men and women. The Amendment brought to an abrupt stop lying liquor advertisements in newspapers, on billboards and by radio.

During the first ten years of national prohibition, the death rate from alcoholism decreased 42 percent as compared with the previous decade under legalized liquor. During this same period, insanity, due to alcoholism, decreased 66 percent. Drunkenness decreased 70 percent. There was 54 percent less crime during the period. There was a great reduction in automobile wrecks during this period.

What developed immediately following the repeal of the Amendment? Police records from 226 cities show that under repeal, automobile accidents increased the first two years from 60 percent to as much as 1400 percent, or an average increase of more than 400 percent compared with the first two years of National Prohibition. The arrests for drunkenness during this same period in these cities increased from 55 percent to over 1100 percent, or an average increase of more than 350 percent as compared with the first two years of prohibition.

These statistics are alarming. They explain more vividly than words can tell the terrible slaughter that goes relentlessly on, on the highways of our land. A hundred a day and more are dying violent deaths in automobile wrecks, many of whom are the needless victims of a drunken driver. It is pitiable that the people of our nation are so apathetic and indifferent to these facts. It is tragic that one must first suffer at the hands of a stupefied drunk before awakening to

the real menace that confronts us. The awful slaughter goes on, and none know whether he will be the next to be plunged into eternity or feel the sickening crunch of broken bones, and hear the pitiful moans of loved ones, broken and ruined for life.

The most insidious and most deadly of all the causes of automobile accidents and fatalities is liquor. Said Mr. Frank G. Morris, of the Standard and Casualty Company of New York: "I regard the greatest enemy of safety of highway traffic to be the automobile driver who operates while in the glow of alcoholic drink." And Mr. C. W. Fellows, president of the Associated Insurance Companies of San Francisco, has said, "We are convinced that the principal factor in this increase (in automobile accidents in recent years) is the result of wider use of alcoholic beverages especially by those in the younger brackets."

We quote from another: "And so, day after day, a hundred communities are shocked and stunned by horrible motor accidents. What ghastly scenes are daily and nightly witnessed on the highways of the land! In our national blindness we encourage the manufacture and sale and consumption of a poison that kills thousands of mothers and fathers and young people and children every year. How foolish the individual who tampers with beverage alcohol. And how foolish the government that legalizes it for revenue, and then spends annually ten times the amount of the revenue to care for its diabolical results in crime and disease."

In spite of these facts, it is not unusual to hear it ignorantly and stupidly said that conditions are better now than they were under Prohibition. Let us look further into the facts. The Eighteenth Amendment, at the end of ten years, had closed up 97 of the 98 Keeley Cure Institutes for drunks, and all of the 60 Neal Cure Institutes ceased to operate. But, and let this be duly noted, during the four years following repeal, in a large St. Louis hospital, delirium tremens patients increased over 400 percent. This was the pattern characteristic of the country at large. Yet, there are those so deceived by the specious reasoning, and special pleading of the liquor companies, that they senselessly argue that conditions are better now than before.

It is said that there are three women dispensing liquor over the bars of this country for every young lady enrolled in an institution of higher learning. A nation can never rise higher than the morals of its womanhood, and it argues ill for a nation when for every young lady seeking an education, there are three others contributing to all that is bad in man by serving him with the fiery liquor. Liquor

is being sold in over 450,000 places in this country. It is becoming increasingly difficult to find a desirable eating place where liquor is not sold.

We should allow no opportunity to pass to cry out against this insidious evil. Preachers from the pulpit, Bible school teachers before their classes, parents in the midst of their family, should unite their voices in unanimous protest to our national shame.—The Gospel Advocate.

Chapter X

MY LITTLE WHITE APRON

Glenn Rogers

I used to be one of those fellows who keep relics and souvenirs so that when moving time came it was quite a task to pack them all away. I was looking through an old trunk of such articles at the old home, the other day, weighing the value of each item before tossing it into the "keep" or the "condemned to fire" pile. Down in the corner was an item which once meant a great deal to me, because of the ado that was made about it at the time. It was a little white apron with a three-cornered flap under which were printed the words to the effect that it was presented to me at my initiation and the dates of my being initiated, passed, and raised along with the officers of that time.

I noticed that there were spots here and there on the white surface which suggested to me that most promises and theories of men fade with the passing of time, as will all institutions who steal the authority of God's word and use his words, devoid of their text, to promote their own interests. I thought of Jesus' words that "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

"Does it go or stay," I asked myself, as I looked at its long soft cords and thought of the one that one night had been about my neck. It had been many years since any dues were paid in my name, to be exact, since the day I read in a book (Morals and Dogma) by one of my "Brothers" that the order was a religious one, in spite of the fact that this was kept from the lower degrees such as myself. He said that every temple of the order "is a temple of religion. To say otherwise is to show ignorance in the matter." Certainly my name must not be listed in any religious organization other than the one bought and paid for by the blood of Christ.

But what of the apron—a harmless little token of the past? And as I looked at its soft smoothness I could remember seeing its counterpart upon the lifeless remains of a man at whose funeral I led the prayer not long past. What if I should arise in the resurrection morning with a thing like that around whatever body I shall have. And the Lord, the righteous judge, shall say to me, "I see you were one of the order whose more zealous advocates claimed me as a member." "Yes," I might proudly say, "I was your brother in the Lodge." Then He might answer, "My brethren were called Christians, and they are the ones who are 'heirs of God and joint heirs' with me." God forbid that I should be buried in such a token of pa-

ganism mixed with adulterated phrases from the word of the true God!

But what of my oath—what if those terrible things should one day be my lot at having openly renounced my “brethren”? And I heard Jesus again say, “Swear not at all.” Yes, but we have to swear civil oaths, it is only spiritual oaths that we are to avoid—Every temple of the Lodge “is a temple of religion. To say differently is to show ignorance in the matter.” But this apron is a symbol of a pure life. “This do in remembrance of me”—that is a symbol too. “Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus.”

But this is a symbol of my search for light. Yet “Ye (Christians) are the light of the world.” “In the beginning was the Word and the Word was with God and the Word was God . . . That was the true Light which lighteth every man that cometh into the world.”

These and many other thoughts came, but in the end I burned my little white apron. As the flames curled around it, it twisted and writhed as if in its death agony it was still trying to get a new hold on me. The snowy white tassels of the strings became charred and discolored. For a fleeting moment I felt a sense of regret that it was gone, but then remembering all the concern and worry it had caused me in the past, I felt only relief.

Then turning to reality I thought of all the work that needs to be done in converting men and women to Christ and “snatching them from the fire” of hell, and of the Lord’s, “Pray ye the Lord of the harvest that he send forth laborers.” And when I thought of my many brethren in Christ who are disposed to carry on the “play” that they call “work” in bestowing other “white aprons” I was minded to cry, “Oh Lord, My God, is there no help for the widow’s son”?

Chapter XI

LOVE, COURTSHIP AND MARRIAGE

Perry B. Cotham

Brother Holt has asked that I write an article on this very vital subject. So much could be said, and should be said on it; but space forbids a lengthy discussion.

I. Marriage Is of Divine Origin

God established the home and gave the law of marriage to man in the beginning of time. (Gen. 2:24; Matt. 19:1-9). Christ emphasized God's teaching on the subject in His discussion with the Pharisees and put marriage back as the Lord arranged it in the beginning for the Christian dispensation. Christ gave only **one** cause (i. e. fornication) for a divorce and remarriage. If one of the married partners commits fornication, the innocent partner has the right to obtain a divorce and remarry. All other remarriages, therefore, without this being the cause, though on grounds that are from a civil standpoint legal, are adulterous and sinful. The Bible states very clearly that the adulterer (unless forgiven, I Cor. 6:11) "shall not inherit the kingdom of God." (I Cor. 6:9, 10; Gal. 5:19-21). Since God is the author of marriage, His law must govern it (Matt. 19:9; 5:32).

Marriage is a sacred relationship and should not be entered into lightly. Only by this union should children be brought into the world. Marriage is for the purity of the human family. (I Cor. 7:2, 9). "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4). God intended for marriage to be a blessing to both the man and the woman. However, marriage to all is not a blessing; to some it is a curse. An ill-mated couple is a most woeful picture of human wretchedness.

II. Select A Suitable Mate

Before marriage and the establishment of the home, there is the period of **courtship**. As young people form acquaintances and associate together, they will soon find persons with ideas and ideals like theirs. The bud of friendship, with intimate associations, will blossom into **love**, which finally will ripen into the fruit of a happy marriage. "Quick marriage" is one of the causes for divorces, so common in our country today. Often two persons, on the spur of the moment, decide to get married. They have only known each other for a few days, or possibly a few hours; they know very little of the sacredness of marriage and its responsibilities, and of the other person's likes and dislikes, moral character, family background, etc.

People should take time to get married! The time of **courtship** should be a time of learning about the one who will be the life companion.

Too many young people have thought to build a home on lust instead of **love**. Though the physical desires form a part of one's desire to marry (I Cor. 7:2, 9), yet true love is not **lust**!

The object of courtship is the choice of a **suitable** companion. The Christian young lady, contemplating marriage to a certain young man, might ask herself these questions: Does he have the same view of the inviolability and sacredness of marriage? Does he possess a good moral character? Is he a faithful member of the church? (It is always a dangerous thing for a Christian to marry out of the Lord, especially to one of bad habits and irreligious.) Is he from a good family? Would he be willing to share the home life in working and providing for his family? Is he a spendthrift? Would he be a good father for our children? (Similar questions could be asked by the young man.)

Courtship should not be a "grand scheme of deception," as some have called it. But how many couples have practiced deceptions in courting days to come to life's realities after the wedding and to find things in each other's characters that practically startled them. Every day reveals something new and something unpleasant; then comes disappointments, regret—and maybe divorce. They have now found that their characters are very dissimilar!

A young lady does not have to marry the first young man she meets, or the man the first lady. Courtship is a voyage of discovery for a "help meet" (not mate) i. e., a companion who is possessed of a spirit similar to ours in opinions, tastes, habits, modes of thought and feeling; one who feels and acts as we do; one who can enjoy what we enjoy, dislike what we dislike, approve of what we approve, and condemn what we condemn; one who is already united to us by the ties of spiritual harmony. If in all of these those courting honestly agree and find a deep and thrilling pleasure in their agreement, if they feel that their hearts are bound as well as their sentiments, in a holy unity, and for each other they would live and labor and make every possible personal sacrifice with gladness, and that without each other they know not how to live, it is their privilege to marry, and they will be married for a happy and useful union to be blessed themselves and to be a blessing to others. But every improper marriage is but another warning that people should **know** whom they are marrying!

III. Keeping Thyself Pure

In the days of courtship (as well as always in life), people should remain pure in life. "Flee fornication"; flee also youthful

lusts." (I Cor. 6:18; 2 Tim. 2:22). It is a heinous sin, fraught with many dangers to one's health and happiness, for those courting to take privileges that belong **solely** to husband and wife. "Thou shall not commit adultery." (Rom. 13:9). "Purity in all the relations of the sexes, the control of passion, the reverence for marriage, are subjects difficult to speak of in public. But modern society sorely needs some plain speaking on these subjects. The opportunities for secret profligacy in great cities conspire to loosen the bonds of morality." (Alex McClaren). Statistics show over 50,000 unmarried mothers registered every year, and over 10,000 deaths from illegal operations, besides many forced marriages and the spread of social diseases.

Thrice blessed is the couple that can come to the marriage altar as Christians, with a clean life, high ideals, kindred purposes and aims in life, to be joined together in holy wedlock, "unto death do us part." To such a couple, marriage will bring its many blessings and pleasures that words cannot express.

Chapter XII

CHRISTIAN RECREATION

H. Osby Weaver

With the devil and his agents constantly busy inventing new ways of committing the same old sins that threaten to destroy the souls of men, it becomes increasingly important to devote some time to a study of Christian recreation with particular emphasis on the positive side. It has been said that about ninety percent of all sins committed are perpetrated during hours of leisure, corroborating the old adage "that an idle mind is a devil's workshop."

In studying this subject, we need to realize that the problem isn't one that is peculiar to any one of us but is one in which all are involved and with which all are confronted. Neither are there double standards to govern Christians in this part of their lives any more than there are double standards of worship or double plans of salvation. The law that governs one Christian governs all others and exactly to the same degree, whether they be preachers, elders, or other members. One Christian does not enjoy indulgences and privileges not granted to others.

In trying to decide what I may do and where I may go and the quality of my conversation, I need to be constantly concerned with the fact that there are a number of issues that might be raised that can have absolutely no bearing on the right or wrong questions involved. First, I cannot decide whether a thing is right or wrong on the basis of personal relationship. I know a man who was an elder of the church and served honorably in many ways and emphasized righteousness until his sister-in-law was found in adultery. Though he would not have tolerated such in anyone else, he sought to make an exception in her case purely because of the relationship sustained. Some parents attempt to justify the conduct of their children who have violated the Christian's code of morals, because their children are the violators. It matters now how close kin one may be to someone else, that has nothing to do with the right or wrong of a question.

Second, I cannot determine whether a thing is right or wrong on the basis of what I like or dislike. I know one man who thinks anything one likes to do is wrong, for the very moment he gets to the point of enjoying it, it gets to be a worldly pleasure and is therefore wrong. Another thinks those things which he happens to like are right, and those things which he happens to dislike are wrong. We may find ourselves rather easily persuaded in regard to the correct-

ness of a thing if we happen to like it, but of course this can have no bearing on how it pleases or displeases God.

Third, the correctness of an issue cannot be decided on the grounds of man's approval. Frequently we hear people asking the question, "What do you think about it"? Not always are they asking for information but sometime for approval. To satisfy their own consciences, they want someone else to tell them he thinks certain things are all right, and if the answers given are contrary to the ones sought, they will be ignored, and the questioners will then seek the opinions of others.

Fourth, the problem cannot be settled by what is the most popular practice. It is popular to sell liquor and drink it, but that doesn't make it right. To prove a thing popular would come more nearly proving it wrong. Jas. 4:4 says "friendship of the world is enmity with God," and Paul says, "if I were still pleasing men, I should not be a servant of Christ"—Gal. 1:10.

Fifth, elders and preachers have no right to decide such issues for us. Godly men will help you to learn the truth regarding these matters as well as all others, but elders and preachers have no more right to fix us a schedule of "thou shalt" and "thou shalt not" relative to Christian recreation than they do to produce such a document relative to what we believe or teach. This doesn't mean that we have nothing to which we are amenable, but that the word of God is the only source of information governing the Christian's conduct during his recreation as well as in his worship and all other things.

God, in His word, has not specifically legislated with reference to all things about which questions might arise. I would not leave the impression that God's word contains no definite commands or specific prohibitions. It does, but all the personal problems of two billions of people for centuries have not been dealt with on a personal, private basis in the Bible. If it did, it would be impossible for us to read it in a life time, therefore we might never actually locate the part that deals with our personal problems. Hence, God has revealed much of His will through principles. To violate a principle is to be as guilty as if one violated a direct command. I do not propose to mention in this one article all the principles which are set forth in the word of God relating to Christian recreation but a few that will, I trust, prove helpful.

Principle one: Does it destroy my identity as a Christian and cause me to be regarded as of the world? It does not matter to what this rule is applied. Anything that causes me to lose my influence as a Christian and be counted as a hypocrite is sinful. Even the world has a standard of morals to which they expect the proposed Christian to adhere. The child of God cannot rightfully ignore this

even if it doesn't hold out in every degree of life which ought to characterize a Christian. There are those who claim to be Christians who will argue that it is all right for a Christian to "take a little drink now and then." They seem proud of the fact that they "can drink it or let it alone." Anytime one says he can drink or let it alone, let me tell you what he is doing—he is drinking it! Is it wrong for one to "take a little drink once in a while"? I have a friend who ate lunch in a cafe which sold beer. One day this friend had a toothache and decided for some strange reason that a bottle of beer would nurse it back to health. Occasionally we run across those whose doctors have prescribed intoxicating drinks. I suppose love will find a way, even if it is love for a bottle. Anyway, my friend paid a visit to the cafe and placed his order. The proprietor, who had no conscientious objections against either selling it or drinking it, walked up and said, "I thought you were a Christian"! He knew that the connection was bad, and a Christian had no business engaging in such. Some of my brethren have not learned as much as this bartender. Even though he had no scruples against selling or drinking beer, he knew that such was not right for a Christian. When I asked my friend if he ever talked to the man about his salvation any more, he answered, "No, I haven't the courage to mention it. He wouldn't pay any attention to me now." He had destroyed his influence as a Christian in the sight of this man and was numbered with the world instead of with Christ and the church and violated the principle set forth in 2 Cor. 6:14-18. In giving the Corinthians certain instructions, Paul asked the question, "What fellowship have righteousness and iniquity"? then he quoted a statement from Isa. 52:11 as applicable to them, "Come ye out from among them, and be ye separate, saith the Lord . . ." When we go where the world goes for entertainment and do what they do, wherein have we come out from among them? The Lord wants us to maintain our identity as his people.

Occasionally the brother who has the gambling spirit wants to know just where God has forbidden gambling. Well, if you were caught shooting dice and brought into court for the same, would the people who knew about it consider you to be a good Christian, because you were a gambler, or would they criticize you, because you proposed to be a Christian and were gambling? The question doesn't need an answer. It needs honesty in dealing with it. When one gambles, he not only violates the law of this state, he also violates the principle set forth above and sins against God. The stakes have nothing to do with the right or wrong of it. A five cent match for a coca-cola is just as sinful as if you were down on your knees shooting dice for a five-dollar bill. The principle is exactly the same. The statement that, "Life is a gamble," is an attempt to dodge the issue.

Many other things might be mentioned in connection with this principle, but these will suffice to demonstrate its application.

Principle two: Does it appeal to the indecent in me? The books I read; the pictures I look at, moving or still, the principle is the same; the places of recreation to which I go, do they appeal to the indecent in me? Is that the reason I enjoy such? If I frequent the dance halls and mixed bathing pools, there can be little doubt that I am engaging in such because of the indecent in me. When a woman goes out into public immodestly dressed, who can doubt that she wants to attract attention? She appeals to the indecent in herself as well as in others and violates the principle set forth in Gal. 5:24 and Eph. 4:17-24.

Three: Does it have a weakening influence on others and will it become a stumbling block to them? (I Cor. 10:23-33; I Cor. 8:7-13). We must care what others think of us and how we influence them. This does not mean that our conduct is to be wholly regulated by what others think, and that I must abstain from everything that others do not like. If someone doesn't like to shoot doves, that doesn't mean that I must refrain from dove hunting. If the person believes it is wrong to kill doves, and by my hunting them he is encouraged to kill them while there remains in his heart a question as to the correctness of such a course, then I must refrain from hunting doves rather than lead him to violate his conscience.

Four: Is the practice questionable in my own mind and therefore an offense to my conscience? (Rom. 14:19-23). One can no more violate his own conscience without sinning than he can lead someone else to violate his without sinning. If you cannot believe a thing is right, then it is sinful for you to engage in it. That doesn't mean that the thing itself is necessarily wrong, but it is wrong for you. It does not follow, however, that everything which you can conscientiously do is right. You may be as conscientious as Paul when he persecuted Christians and be just as wrong as he was. "Whatsoever is not of faith is sin." The faith referred to in this passage is not the faith of the gospel, but your own belief in the correctness of the thing in which you are engaging. If you do not believe your course is right, then it is sin for you.

(Much that has been said in this article is based upon notes taken from a sermon preached by brother Roy E. Cogdill. He is not however, to be charged with approving or disapproving my conclusions.)

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