



*The  
Christian  
Home*

*P. D. Wilmeth*

# **THE KING'S BUSINESS**

## **And Other Sermons**

1. The King's Business
2. Why I Am a Member of the Church of Christ
3. The Militant Church
4. Workers Together With God
5. The Star of Bethlehem
6. My New Year's Wish to You
7. If I'm Lost
8. Saints in Caesar's Household
9. The Home As God Would Have It
10. An Interview with the Devil
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## **THE CHRISTIAN HOME**

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**THE CHRISTIAN HOME**

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## DEDICATION

**This book is dedicated to two congregations of the church of Christ—Jefferson of San Antonio, and Glenwood of Tyler, Texas, where this material was first presented and received so royally. In addition, it is further dedicated to those parents past and present; and to those who contemplate marriage and parenthood in the future.**



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## PREFACE

By reason of background, training, experience and counseling, the author of this study course, has come to the conclusion that the home is in need of more consideration. It has been my privilege to lead two fine groups of young adults through this study. The interest at all times was simply an upsurge. Changes in our life time have wrought changes in family life.

It has been my purpose to both instruct and inspire. In addition to this, to offer assistance to those who are attempting to solve their problems in their family relationships. A course such as this should contemplate a particular audience. It cannot be "all things to all men". This provides certain limitations but also certain strengths. This course is not just for parents—those who have children—but it can, and should be taught to those who are planning to establish their own homes. If the material of this course can be put into the hands of those who are planning their marriage, much time and sorrow may be saved in the solution of their problems of the future.

A book of this nature cannot cover everything, and to attempt to do so would result in dissipation and lack of focus. This book begins with the difference between men and women and gives a background leading to certain personnel in the home, etc. It is intended at once to be Scriptural, and to deal with certain areas in the home-life which are practical and needful. Some had to be omitted by reason of limitation of time and space. It does not pretend to cover all phases of family-life education.

It is the function of a course such as this to raise questions as well as to answer them. It is hoped that a text is not all the reading the student will do. Instead may it open many doors of thought and study and suggest "leads" to be pursued for years to come.

The material in the course may be used in home study, in classes on Sunday morning or evening, at the Mid-Week services, in Ladies Bible Classes, or with groups contem-



plating marriage. The material will also lend itself to suggestions in the preparation of sermons. The lessons are arranged in the most convenient form for class work. Each student should have a copy.

That you may be a better parent, and thus a better companion in the home, I have made possible this material. It is rightfully a companion volume to "Love, Courtship and Marriage" (for teenagers). May this study be of some assistance to you in better understanding your problems and help you to have a more Christian home, is my prayer as I send it on its mission.

P. D. WILMETH,

December, 1955.

## A WORD TO THE TEACHER

This is a six month's course. It can be longer, depending on the wishes of the class and teacher. The importance of such a course is self-evident. The teacher should go over the introduction with the class very carefully. Emphasize a note-book as an essential. Bring a good Bible to class.

A box can be arranged where questions, problems, topics or anything else pertinent to the class can be placed. It is suggested that these be unsigned.

Some teachers may want to introduce the course by the presentation of a filmstrip on THE CHRISTIAN FAMILY. This is optional. This is a very fine way of setting the tone for all that is to follow. We do not recommend the frame in this filmstrip that speaks of a tithe, but rather recommend putting the church first in one's financial consideration on a New Testament basis of, "As one is prospered" (which may exceed a tithe).

A very fine project for the class to work on as couples or on an individual basis is that proposed here. We suggest that a couple be contacted who have been married ten years or longer, whom they consider to have an Ideal Christian Home, and ascertain the factors which made it so. The class may want to set up some standards by which to judge a home like this.

We also suggest the keeping of a scrap book by couples or by each individual in the class. Into' this book will go clippings from the press, magazines, and other sources which will contribute and enrich the course.

Some of the lessons will lend themselves to outside speakers who have certain abilities and talents which can be used to supplement the material. For example there may be a Christian Doctor in the congregation or nearby who might speak on the "Physical Aspects of Marriage," if the class so desires. There might be a Nurse who could do the same for ladies. This could be a "Men's Only" meeting, and vice-versa. A Lawyer, an Insurance man, a Teacher and others could be used.

A few panel discussions are used in the course. Others could be *used*. These are sources of talent to be used to enrich the course. The key to a good panel is the chairman and audience participation. Panels are optional, and are open to the discretion of the teacher and class.

The resource materials are to embellish what is given in the outline. Each session will be implemented as others contribute, and the class grows in its study.

The author of these lessons would appreciate anything that would contribute toward a more worthwhile course in other revisions of this material.

If the suggestions given here are followed, it is the conviction of the author that when the course is finished, each one will have something in hand that will be worth while and something from which he would not part. Each will get out of it exactly what he puts into it.

# THE CHRISTIAN HOME

## INTRODUCTION

1. This is a six month's course dealing with marriage and the family. The Bible will be our chief text book. Outside readings will enrich some portions of the course, especially on the sociological level.
2. The importance of such a course is self-evident—because the family is the foundation of our society—as goes the home, so goes society.
3. Nature of the study: Lectures, outside speakers, discussion periods, question and answer periods, (Films), and panel discussion. Any problem or question is welcome without your name.
4. Each one is asked to keep a note book on each lesson.
5. Each one should bring his Bible to class.
6. Try to enroll others in our study.

### I. PREAMBLE.

"The highest happiness on earth is in marriage. Every man who is happily married is a successful man even if he has failed in everything else. And every man whose marriage is a failure is not a successful man even if he has succeeded in everything else."—William Lyon Phelps.

### II. DEFINITIONS.

1. *Family*—two people who have entered into wedlock and are living together. Children may or may not come to bless this home.
2. *Home*—a family living together happily.
3. *Christian Home*—a family whose relationships are Christian to please God. These lessons will be oriented to the Christian's point of view.

The Bible, especially the New Testament, will be our primary point of reference.

### III. A DEBT OF GRATITUDE.

The Bible has a message for every year of life from the cradle to the grave, and for every need of life from the thrilling days of growing up and falling in love to the joys and blessings of the golden years. Since I have been collecting material for Sermons and classes in this area for more than twenty-five years, it has been exceedingly difficult to locate all the sources. Every effort has been made to give proper credit and any oversight will be corrected if possible in future editions.

The author has endeavored to be *Scriptural* at all points. There is of necessity some repetition, but this will but emphasize the lessons. Help and guidance is our aim for those who seek to make a success in the great adventure of A Christian Home.

#### A RECIPE FOR HOME

First, get out the cooking utensils. You will need one husband, one wife, and children to suit yourself. Next, cream one cup of love until it is fluffy and mellow. Add one-half cup of tears and hardships and stir gently. "Whip in a cup of joy; when smooth, add one teaspoon each of thoughtfulness, heartfelt tenderness and sympathy. Add one cup of ambition with two cups of Christianity. Bake in moderate oven, top with kindness, and serve repeatedly.

— *Author Unknown.*

## A POINT OF DEPARTURE

**INTRODUCTION:** That, the human race is composed of beings of two types—male and female—is one of the fundamental facts of existence. It is an obvious fact, yet too often ignored. It is the foundation stone of life. To find happiness and satisfaction implies a continuous process of adjustment. (See Gen. 2:18; cf. I Tim 4:1-3).

### I. MANKIND.

1. Outward man and inward man (2 Cor. 4:16).
2. Body, soul and spirit, (I Thess. 5:23; cf. Gen. 2:7; Eccles. 17:7). Note: Soul and spirit sometimes distinguished (Heb. 4:12). *Soul* being used for life common to both man and beast, and *spirit* for that higher life common to both man and beast, and *spirit* for that higher life belonging to man alone. "Life" is plural in the original of (Gen. 2:7)—"breath of lives".
3. In the image of God (Gen. 1:27; 5:1; I Cor. 11:7).
4. A little lower than angels (Ps. 8:4-5; Heb. 2:7).
5. Above the animal creation (Gen. 1:26-28; Ps. 8:6-8).
6. Male and female (Gen. 1:27; cf. Mt. 19:4). Note: The Genesis account of creation is endorsed by Christ.

### II. WOMAN, A HELP-MEET.

1. Adam formed first. (I Tim. 2:13; Gen. 2:7). Why?
2. Woman created for man (I Cor. 11:8, 9; Gen. 2:21-23).
3. Woman the counterpart of man, "an help-meet for him". (Gen. 2:18). Note: Heb., as before him; Gr. according to himself—a complement to his life. There is nothing in this passage to indicate that woman is to be man's slave. Consider, too, that "meet" is an adjective, and means suitable.

4. Woman, the "weaker vessel", (I Pet. 3:7)—more delicate, but not necessarily inferior; smaller physique, finer features, finer sensibilities, and more delicately poised in emotional nature. Consider her size, framework, hair, muscular distribution, birth and death rate.
5. Woman, the glory of man, as man the glory of God (I Cor. 11:7).
6. Woman's place is the home—here she is queen (Tit. 2:5).
7. Woman the final creation, to fill a specific need (Gen. 2:20). Note: This necessitated a special creation. This disproves the theory of the "evolution of species". (See Gen. 1:11, 20, 24 and Gen. 2:7, 22).

### III. "NO MORE TWO, BUT ONE FLESH"—Matt. 19:6; Gen. 2:18.

Note: The marriage pattern of oneness or "togetherness" was established in the first union. They are incomplete within themselves. Observe they were *together* in the following.

1. Together they sinned.
2. Together they were punished.
3. Together they worked.
4. Together they created children.

Man and woman are complementary as Bowman writes: "Together a lock and key form a functioning unit. Together they can accomplish something' that neither acting alone can accomplish. Nor can it be accomplished by two locks or two keys. Each is distinct; yet neither is complete in and of itself. Their roles are neither identical nor interchangeable. Neither is superior to the other, since both are necessary. They are equally important. Each must be judged in terms of its own function. They are complementary.

So it is with men and women—together they form a functioning unit. Either alone is in a sense incomplete. They are complementary. Though separate with the possibility of independent existence, they are at the same time mutually dependent part of a functioning whole. This complementariness is not 100 per cent complete and does not apply to all traits, functions, drives, or goals. When men and women engage in the same occupations or perform common functions, this complementary relationship may break down. The sexes are not complementary for such things as number of appendages, need for food, and so on, but in many important aspects they are."

Benjamin Franklin compared a single man to the odd half of a pair of scissors. In *Hiawatha* Longfellow likened a woman to the cord on a bow, bending the bow yet responding to it, "Useless each without the other."

Man and woman are—to be as *one*, because they are—

1. Incomplete *biologically* (Gen. 1:27, 28; I Cor. 7:3-5).
2. Incomplete *socially*; not able to fully serve society alone (Gen. 18:1-8; 2 Kings 4:8-11).
3. Incomplete *spiritually*—(Tit. 2:5; I Tim. 3:2, 7, 13).
4. Incomplete in *bearing* children (Gen. 4:1; Ruth 4:13; I Tim. 5:14).
5. Incomplete in rearing children (Eph. 6:4; Tit. 2:5; I Tim. 5:14).

### **Some Things to Think About**

1. Does the designation of woman as the weaker vessel imply her inferiority?
2. Does the subjection of woman indicate that she has no need of an adequate education?
3. Should a woman always have training in home economics?
4. What are some of the more important similarities and differences between the sexes?



5. "Which of these differences are inborn? Which acquired?"
6. What causes the differences in the sexes?
7. Do we have a "double-standard" of morals? Does the Bible present a "single" or a "double-standard"?"
8. Should women strive to be more like men, to become as different from men as possible, or to make the complementary relationship between the sexes more fully complementary? What would be the likely results of each?

### **References**

- 'Bowman, Henry A. *Marriage for Moderns*, Chp. 1, p. 20, by permission.
- Witt, Paul C. *Let Marriage Be Had In Honor*
- Wright, Cecil N. *Marriage and the Family*

## GOD'S PATTERN FOR MARRIAGE

INTRODUCTION: A pattern is that which is designed as a model for making things, that which is to be copied or imitated. Since it is impossible for man to direct his own steps (Jer. 10:23). God has supplied sufficient help in His Word (2 Tim. 3:16, 17; 2 Pet. 1:3). In respect to Marriage, God has clearly spoken. Just as Moses was commanded to make the tabernacle "according to the pattern" (Heb. 8:5), shown him in the mount, so man must build the home according to the divine model. It will be our purpose to look at this model.

### I. GOD'S PATTERN FOR MARRIAGE.

1. **Divine origin.** (Mt. 19:4, 5; Gen. 2:24). Honorable in all (Heb. 13:4; cf. I Tim. 4:1-3; also Prov. 18:22). Though permissible to all, not mandatory to any. (I Cor. 7:6). Not always expedient—whether for physical reasons (See Matt. 19:11, 12) or for other considerations (I Cor. 7:1, 7-9, 26-28).
2. **Monogamic in form.** A person can have only one scriptural mate at a time. (See Gen. 2:24; I Cor. 7:2).
3. **United in construction.** This thought is implied in the fact that the woman was formed out of man. The two became one flesh (Gen. 2:24; Mt. 19:5f; Eph. 5:31). Or dwelling together according to knowledge (I Pet. 3:7). *Note:* What is here meant by "knowledge" can be ascertained from such passages as Gen. 4:1, 17, 25; Lu. 1:34; Mt. 1:25; cf. I Cor. 6:18.
4. **Procreative in design.** To the first couple God said (Gen. 1:28). God created but one male and female, and from them have come "every nation of men to dwell on all the face of the earth" (Acts 17:26). Paul commanded that the *younger women marry and bear children* (I Tim. 5:14). In order to fulfill their

divine mission, normal married couples must rear children.

5. **Mutual in obligation.** Man and woman are complements of each other and dependent upon each other. (See Gen. 2:21-24). Social equality is implied, and mutual obligations are enjoined in the marriage relationship. Whereas the wife must fear her husband, he is commanded to love his wife "even as Christ loved the church" (Eph. 5:25-33; Col. 3:19; I Pet. 3:7). They are mutual in: *Love*. Eph. 5:25, 28, 33; Tit. 2.4. *Gratification* (I Cor. 7:3-5; Cf. I Pet. 3:7). *Procreation* (I Tim. 5:14; Tit. 2:4, 5).
6. **Patriarchal in government.** By divine restrictions, the wife is subordinated to the husband. (See I Tim. 2:13; Gen. 2:21-23). Cf. (Eph. 5:23, 24; Col. 3:18; I Pet. 3:1).
7. **Religious in spirit.** Permeating the primitive family was a spirit of devotion. The Hebrew home was a religious organization of great strength. At the family altar the patriarch officiated as priest and taught his children diligently the word of the Lord (Deut. 6:7; 11:19; Ps. 78:4; Prov. 22:6). *Timothy* was a great character because from a babe he had been taught the sacred scriptures (2 Tim. 3:15). In the Christian home, fathers should love their children, and bring them up in the way of the Lord, and children should obey their parents in the Lord (Eph. 6:1-4; Col. 3:20, 21).
8. **Indissoluble in nature.** This was taught from the beginning. (See Gen. 2:24; cf. Mt. 19:6). In God's sight the marriage contract is final until broken by death or infidelity. Since marriage is for this life only (Lu. 20:27ff) the death of either person permits the survivor to contract another marriage (Rom. 7:1-3; I Cor. 7:39). Note: This voids the Mormon doctrine of "Celestial marriage." In case of fornication, the innocent person is not bound to the guilty one (Mt. 19:9).

## II. FURTHER CONSIDERATIONS.

### 1. Purpose of Marriage.

- a. To provide companionship (Gen. 2:18).
- b. To propagate the race (Gen. 1:28; cf. Rom. 7:14).
- c. To prevent immorality (I Cor. 7:2; cf. Heb. 13:4; Prov. 5:18-21).
- d. To provide employment (I Tim. 5:13, 14; Cf. Prov. 31:10-31).

### 2. Marriage Embraces.

- a. Leaving father and mother (Gen. 2:24; Mt. 19:5; Eph. 5:31).
- b. Cleaving to companion (Gen. 2:24; Mt. 19-5yEpJi. 5:31).
- c. Becoming one flesh (Gen. 2:24; Mt. 19:5; Eph. 5:31).

### 3. Marriage to be Monogamous. (Proved by these facts)

- a. One woman made for one man in beginning (Gen. 2:18-23).
- b. One wife for one man authorized at beginning (Gen. 2:24).
- c. One wife for one man authorized by Christ (Mt. 19:4, 5).
- d. One wife for one man authorized by Paul (I Cor. 7:2).
- e. Elders and deacons allowed but one wife (*I* Tim. 3:2,12).
- f. "Widow supported by church only if had one husband. (I Tim. 5:9).
- g. Plural marriage described in scriptures as adultery. (Rom. 7:3).

Conclusion.

Marriage is an institution of which the Lord is most jealous. The divine commandments which relate to wedlock are just as binding as those which relate to the plan of salvation or to worship. The Holy Spirit insists that we preserve the sanctity of the home. Any *civil* or *ecclesiastical* efforts to change God's law make men and women worse. Divine and civil law may differ; if so, accept only divine law. This is infallibly safe.

## RESOURCE MATERIAL

Why Marry?

Why marry? is a good question.

We could give reasons such as these: married people, both men and women, live longer than people who do not marry. The suicide rate is considerably lower among married persons than among those who are not married.

But such reasons, though proved facts, seem rather silly to present as reasons why we should marry.

Possibly the best reason that we could give for marrying would be this: *everybody needs somebody* (Italics mine). God said a long time ago that it was not good for man to live alone.

So it has come to pass that marriage fulfills two of the great needs of mankind: the need of having somebody to love and to be loved by; the need of a mate that new life may be brought into the earth.

Actually then to ask the question "why marry?" is about as sensible as to ask, "why eat?" Each takes care of one or more of the pressing needs of men and women.

Marriage is the relationship wherein two people can come to know each other so fully that they come to be a unit rather than two individuals going their own separate ways while living together. It presents every challenge that any human relationship can present, and it offers many joys that cannot be found in other relationships.

Two who are married are, of course, *mates*. They can engage in the fullest and freest of sex expression, **having** no feelings of guilt, or shame, or fear, but only feelings of fulfillment, of **Tightness**, of that **which** is toward good rather than bad. The children that are the consequences of mating are welcomed, not feared. They add to the love of the two who produced them in marriage, making the husband and wife completely one.

Two who are married are, or should be, both *lovers and friends*. They enjoy the companionship of the other, they enjoy the interchange of ideas, they enjoy doing things for each other, they enjoy thinking of the other before thinking of self.

Are we idealizing marriage as we talk in such a manner? Yes, we are. But such a picture of marriage is not an ideal that is unattainable; many have attained just such a happy state in marriage. Many others will. Many others can as they learn more.

Two who are married are *companions*.

Loneliness is not good; to feel that you are alone and unloved is one of the bitterest feelings on earth. Marriage is the great foe of loneliness. Especially when there are children in the house.

Two who are married are *partners*. Two heads are better than one. A pulling team is better than one horse. There is none of us so strong but that occasionally we need help.

Two who are married can be *father and mother* as well as husband and wife. It is good to know that there are other lives looking to you for help. It is satisfying to know that you can give these lives in some small measure, the comfort, affection, love, shelter, food, warmth, training, and teaching that will be good for them.

Do such things sound old fashioned?

Well they are.

But so are the mountains, the sea, the sunshine, and the rain old fashioned.

Marriage has been proved by the test of time and of civilization to be good for man and woman and the country they inhabit.'

### **Reference**

'Fillbeck, Orval & Leach, Max, *College Classroom Campus and You*. p. 112.

### III

## CORRUPTION OF THE MARRIAGE RELATIONSHIPS

INTRODUCTION: Since marriage is a divine institution, it is God's prerogative to circumscribe all marital relationships. His pattern is perfect, and any deviations therefrom prove destructive to the home. The first family began in pristine purity and was a spiritual and social force in the world. The blessings of heaven attended them as long as they walked by divine rule. From all accounts, it seems that the pattern was followed for only a short time. Corruptions soon appeared to disrupt the sanctity of the home. In this lesson we shall study some of these corruptions.

### I. CORRUPTIONS.

#### 1. Polygamy.

By polygamy we mean that form of marriage in which one man has two or more wives at the same time.

- a. *Introduced by Lantech* (Gen. 4:17-19). Lamech was *sixth* from Adam, a descendant of Cain. Following Lamech's disobedience, many disregarded God's wishes and practiced polygamy. (See Gen. 6:1, 2).
- b. *Practiced among patriarchs and kings of Israel.* Among the patriarchs (Gen. 16:1-16; 25:1, 6; 28:9; 29:23, 28; 36:2, 3); *judges* (Jud. 8:30); *Levites* (Jud. 19:1); *commoners* (I Sam. 1:1, 2); and *kings* (2 Sam. 3:7; I Sam. 27:3; 2 Sam. 5:13; I Chron. 14:3; I Kings 11:1-3; 2 Chron. 11:21).
- c. *Source of domestic discord.* (Gen. 16:4-6; 21:1-21; 29:21-30:24; I Sam. 1:1-8). Many of the Hebrews indulged in unrestrained polygamy. Female slaves often became concubines, with the result that the household was divided into small groups, consisting of the mother and her offspring.
- d. *Restrained by Moses.* Although the Mosaic code recognized polygamy (Deut. 21:15), an attempt



was made to limit the number of wives one man might possess (Deut. 17:17). See also Ex. 21:10, 11; Lev. 18:17, 18; 20:14).

- e. *Never actually sanctioned.* Even though polygamy was wide-spread among the Israelites, God condemned it from the outset. The practice came by disobedience and was never sanctioned by Jehovah. Among the noblest people, marriage was held in high esteem. *Hosea* protested against a plurality of wives, and indicated that monogamous marriage was a symbol of the union of Jehovah with Israel (Hos. 2:19-23). *Isaiah* implied that idolatry and polygamy were counterparts (Isa. 57:3-8). The prophet *Malachi* pleaded for absolute marital fidelity (Mai. 2:14-16).

## 2. Polyandry.

Polyandry is a corrupted form of marriage which permits union of one woman with several husbands. Scientists claim that the leading cause of this form of marriage is the numerical disproportion between the sexes. At present this practice is confined largely to the inhabitants of portions of India, Ceylon and Tibet. This practice was prevalent in the days of Jesus. He indicated the *Samaritan* woman was guilty of this corruption (Jno. 4:16-18). Such practices are condemned (I Cor. 7:2-5). God leaves no room for a plurality of either (Eph. 5:22-33).

## 3. Legalized Adultery.

Today the evils of divorce are rampant, and many marriages are but legalized adultery. The most sacred of all unions has been reduced to a financial racket. Divorce has always been a social problem in every age. It prevailed in the *patriarchal age*, although only one implied instance is given (Gen. 31:14). During the *Jewish dispensation* divorce continued unabated, but the Mosaic law restricted it and attempted to enforce purity of life (Deut. 24:1-4;

Ex. 20:17. Abuses of the Mosaic code were prevalent in Christ's day, and man often put away his wife "for every cause" (Mt. 19:7, 8). Amid the babel of unholy proceedings and voices, Jesus lifts his voice to declare that fornication is the only scriptural ground for divorce (Mt. 19:9; cf. Mt. 5:32).

#### 4. For Every Cause.

Some modern corruptions which threaten the purity of the marriage vows comes under the heading of "for every cause" (Mt. 19:3-9; Deut. 24:1, 2). These include free love, companionate marriage, and common-law marriage. *Free-love* is the practice of living openly with one of the opposite sex at pleasure, and without marriage. *Companionate marriage* is a proposed form in which birth control would be legalized and controlled, and childless couples would be granted a divorce by mutual consent. Under such an arrangement there would be no financial claim on either. *Common-law marriage* is "An agreement between a man and woman to enter into the marriage relation without ecclesiastical or civil ceremony, such agreement being provable by the writings, declarations, or conduct of the parties." Certain cults, unscrupulous publishers and professionals are filling the country with this innocuous stuff.

#### Conclusion

Some of the sins outlined are destined to undermine the home. We face these problems. We are living in an age of moral decadence. Degrading vices one time confined to heathen peoples now find endorsement in the most elite society. We must preserve our Christian homes and make them a leaven of influence for tomorrow's homes.

## IV

### THE FUNCTIONS OF THE HOME

**INTRODUCTION:** We shall be getting into some of the pressing problems which disturb domestic happiness. God saw in the dawn of time that "It is not good that man should be alone" (Gen. 2:18, 23, 24). God ordained the home. This places a halo of sacredness and holiness around every fireside relationship. The home is the oldest institution in the world. Before there was ever a human government, school, church or business organization, there was the home. It is the foundation unit in orderly society. The rise and fall of nations have been measured by the purity and stability of family life. There are many distinct purposes served by an efficient home. The family as a functioning unit operates in certain areas. These functions may be grouped under four headings: economics, fellowship, personality growth and spiritual development.

#### I. ECONOMIC.

There are three necessary activities regarding family sustenance which we shall consider. It is obvious that the economic arrangements of any people must be suitable to rearing of a family, and calls for a distribution of labor between man and woman on a business basis. The woman, as we have observed heretofore, can best serve in the home. Here she is queen. However, present day trends tend to upset this arrangement. The result on the over-all front, has some threatening consequences.

1. **Earning.** It is simply not so, "that two can live cheaper than one" (unless two want to live half as well as formerly). The husband is usually considered the bread-winner, and can and does receive a larger compensation for his labors than woman. But economics is a family necessity (See 2 Thess. 3:10 ASV; Eph. 4:28). Work is ordained of God, and provides the basis on which we earn a livelihood. A non-worker is a social parasite. He has no just claim to

the necessities of life. To gain a livelihood on any other basis than; that which is honorable in the sight of God and man is to sin in every direction—*against God*, who said "six days shalt thou labor . . ."; wrong *against society*, because we are all dependent upon the co-operation of all able-bodied persons; and wrong *against self*, undermining character.

No man should feel that he has exclusive rights to his pay check. There are services by the wife and children which have value and that justify the concept that a joint and equal sharing in the family income is sound. Family well-being will be promoted by the fellowship attitude that all that is earned belongs to all the family.

2. Spending. There are physical needs that must be supplied in relation to the available money needed to meet the family's needs. Someone must know values, the value of food, clothing, furniture, budgets, etc. A budget is simply a carefully planned commitment of family income available, and within the framework purchases are made.

A budget—or any program of spending, involves proportions. So much for food, clothing, church, etc. Right at this point, we certainly want to emphasize *putting the church first* (Matt. 6:33; cf. II Cor. 8, and 9; I Cor. 16:1-2).

3. Providing. Food and clothing must be prepared and provided. The house will require daily attention. The concern of providing adequate and balanced meals is no little task within itself. A mastery of skills just here is a worthy accomplishment—worthy enough to warrant a lifetime of study. "The way to a man's heart is through his stomach" is more than a truism. It is likewise the way to health and happiness in the home. Ill health, perhaps even death, is the result of a lack of care in the selection, preparation and serving of wholesome food. The same considerations

apply also to the tasteful use of home furnishings and to family clothing.

## II. FELLOWSHIP.

One of the purposes of marriage is for companionship (See Gen. 2:27). Undergirding all "the purposes of marriage, of course, is *love* (See Eph. 5:22ff). One marries for love and "wants to be loved all of life's sojourn on earth.

1. Affection. To be loved is the primary function of the home and family. It satisfies personal need for affection. The satisfaction of that need is the one experience which gives security in human relations. Ernest R. Groves (*The American Family*) says that the indispensable function of the family is "to provide the child in his earliest years with the certainty of an unchanging affection." Psychologists tell us that the most frightening thing to a child is to discover that its parents no longer love each other. It is estimated that nine-million children in America have made that tragic discovery. A home can survive sickness, financial disaster, or even the death of one of its dearest members—in fact these can solidify a family). But a home cannot sustain the loss of affection. *One must love and be loved.* The person without love in his life, be he an helpless infant, an adult in the midst of life, or the octogenarian, is deprived of that which all need. The family home is bound together by such ties.

2. Security. Fellowship in the home provides *security* in a world which is unstable, competitive, and home is the place where one can relax, and be *oneself*, for what one is. The home has meaning throughout life. One goes back to childhood for those first introductions to the world. Here is where the infant learns language, skills, attitudes toward the Bible, God, the Church, and where emotional stability is set for the days ahead when the stresses and strains come. The family alone can meet the needs here.

**3. Assurance.** This is closely allied to security. The assurance of someone who truly "loves" gives a certain assurance to life, found nowhere else in human relations than in the home. Everywhere else man is a competitor. Here alone his place is assured because of reciprocal love. "Daddy I love you" is the voice of a child that means more than all that glitters. Affection and assurance must never be taken for granted—it is an achievement ever alluring one onward as the mirage over the hill.

### III. PERSONALITY GROWTH.

The family is unique for its congeniality on setting the background for the development of a wholesome personality.

1. **Love.** (See II).

2. **Interests.** Families are held together by the combined personal interests of all. A newborn babe speaks no language, has no convictions, and only potential moral qualities. The interaction of all in the family profoundly influence the development of every personality involved. In each case the development may be either positive or negative according to the total influences brought to bear by the other members of the household.

3. **Experiences.** What one is, is in large measure the result of his experiences, and the early, the most formative, the most powerful influences come from the home. Groves points out the fact that parents die, but the home never passes. Its influence lingers. The family through its influence of love, training, example, discipline and attitudes helps toward the building of the personality.

### IV. SPIRITUAL GROWTH.

The fourth family function is in the area of spiritual development. Prayer, Bible study, and family worship should be a regular part of home life. This is a very

important aspect of family activity. The home furnishes the best place for . . .

1. **Building Faith.** Some have come into the church through the second, third, fourth and fifth generation. Remember Paul's words to Timothy (2 Tim. 1:5). Since *attitudes* are *caught* as well as *taught*, it is well to remember that the home, more than any other influence, influences the attitudes toward God, Christ, the Bible, Church, and things spiritual. For many the generation-to-generation influence has robbed them of the joys of Christianity.
2. **Expressing Christianity.** It is one thing to learn memory verses as "be ye kind one to another," or "Do unto others as you would have them do unto you," etc., but it is quite another to *live* these out in life. In the home comes the opportunity of living Christianity. Here the behavior patterns are set and are conditioning factors of the home's influence on the child. Every home has what might be termed an involuntary influence on a child. Whether the parents will or not, their conversation, attitude, and walk, will have spiritual significance for good or bad. Jesus' words: "He that is not with me is against me," have special significance in the home.
3. **Religious Guidance.** The home deals with life—life in its origin, life in its unfolding, life in its expression of personality, life in all its aspects. As Burton says of it: "Life is what it is—good or bad, noble or culpable, heroic or selfish and weak—largely because of the home. The home gives nurture, physical, psychic, emotional, spiritual." Let us say that a Christian Home will include in it such elements as: Faith in God; Trust in Christ; Mutual Love; Good Will; Christian Behavior; Stability; and one that *puts the church first always*. (See Chap. XX).

### **Conclusion.**

If these functions are efficiently performed, the devel-

opment of clean, Christian character in our children is assured (Prov. 22:6). The church can then perform its work in an infinitely more successful manner. Failure to achieve these ends can lead to desertion, divorce, disaster, and perversions of God's pattern of a Christian home.

#### Some Things to Think About

1. What are the fundamental functions of the home?
2. Discuss the statement: "The family is a human necessity."
3. Do children need the security of affection? Do men and women?
4. What is a Christian home?
5. Formulate your platform for a Christian home.
6. Can a home be Christian by accident?
7. Will you have family worship in your home?
8. What are the pros and cons of budgeting?

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## SOME MARRIAGE RISKS

**INTRODUCTION:** Let us define "Marriage Risks" or "Mixed Marriage" as any marriage in which there exists considerable, obvious, significant and unusual differences. This excludes sex, which is a universal difference. In all marriages there are some differences. There is a mixed marriage if there are decided differences of personality, religion, culture, education, age, economic status, etc. Sometimes there is more than one *element*. The success of any marriage depends upon the *total adjustment* the two personalities can make to each other. It is the consensus of all studies and observations that "the more a man and a woman have in common the more likely they will enjoy being married."

### I. SOME BASIC RISKS.

#### 1. Religious Differences.

Is it scripturally permissible for a Christian to marry a non-Christian? What about people of different religious connections entering this union for life? Shall the church bind a law forbidding such intermarriages? Shall preachers personally establish and bind such a law? These are pertinent questions, because they relate to daily problems in your neighborhood—perhaps in your own home. Religion as such is a uniting force, or a disrupting influence. Consider the Bible; Statistics; and some Warnings and Problems.

a. *What Saith the Scriptures?* It is the studied conviction of this writer that neither the Master nor His inspired teachers preclude the union of a Christian and a non-Christian as an unlawful or unscriptural marriage, or that such would constitute an act or a state of sin. Under the *patriarchal age* (a family of people) we have this prohibition (See Deut. 7:1-3). In the days of Ezra the people of Israel were called upon to abandon their mixed marriages (Ezra 9 and 10). However, this related

to the preserving of a definite line of people unto the coming of Christ. However, we have specific examples of Israelites marrying non-Israelites without God's disapproval or judgment. Moses married a Midianite. One of the ancestors of Jesus, Ruth, was a Moabite. In fact, the law of Moses even made regulation relative to an Israelite marrying a non-Israelite under certain conditions (Note Deut. 21:10-13).

"Why such observations? Is it to encourage one to marry a non-Christian? Certainly not, but to emphasize the fact that it is an individual matter rather than implicit law. Marriage is not a church institution, so that the church cannot decree or regulate in this respect. Marriage is recognized among all peoples whether they are members of the Lord's church or not. It is a universal institution (See Matt. 19:4-9; I Cor. 7:13-14).

What about 2 Cor. 6:14-17? Does it apply in this case? It could—but not always.

"Come ye out from among them . . ." is also in this passage and consistency would demand that those who insist that such inter-marriage is sinful withdraw fellowship from those who so break the precept. But do they? When two people meet the qualifications of moral purity outlined by the Lord, they may be recognized in the marriage union.

- b *What Say Statistics?* In a study of 13,528 young people in Maryland between ages of 16-24, the following is impressive:

Divorces in the homes were on this wise.

Where both parents were Jewish—4.6%.

Where both parents were Catholic—6.4%.

Where both parents were Protestant—6.8%.

Where religions were mixed—15.2%.

Where no religious affiliation—16.7%.

c. *Consider These Problems and Warnings.*

Liberty and right does not argue expediency or good judgment of mixed marriages. There are grave problems and serious warnings. Think long, conclude wisely, be courageous. Your decision will determine your happiness in time and eternity. Suppose you contemplate marrying a Catholic. You'd want to consider the following differences:

- Attitude of C. church toward marriage.
- Birth control attitude.
- Committing children to C. church.
- Mother vs. child's life.
- Marriage plans—where to be married, etc.

First, take a look at *your family*. What of family worship? Plans for church activity? Working and serving the church?

Second, what of *church attendance*? Suppose you go every week and he does not? Count how many days you will be separated from your companion over a period of ten years. Suppose the husband doesn't think it necessary to attend services even once a week? Suppose he pouts, snarls, and grumbles about his meals on Sunday? Is this happiness?

Third, what about *amusements*? Will you agree on these? Suppose he goes where you would not? Will you let him go alone? Will you nag him for going alone? Or will you lower your standards so that you will go with him?

Fourth, what of *mutual associates*? Will you be pleased to associate with people who are his friends but who have different standards than yours?

Fifth, what of the *children*? What of their religious instruction, and ideals? (See Neh. 13:23,24).

Sixth, what about *his soul*? Where standards differ, perhaps in the realm of social practices one stands a greater danger of losing one's companion.

## **2. Family Background.**

A superior background may produce a very inferior marriage, and an inferior background may produce the opposite. Some basic considerations would be:

- What has background done to him? Differences here implies dissimilarity in tastes, attitudes, social behavior, etc.
- Wedding delivers a complete set of "in-laws," and these will visit and revisit, and make certain demands.
- Proximity of residence—but geography does not always eradicate family bonds or extricate a child from cultural pattern woven around it.

## **3. Previous Marital Status.**

- Marrying a widowed person (with or without children).
- Marrying a divorced person (with or without children).

Ascertain causes. Many questions arise.

Is this marriage to fulfill emotional void? Desperation? Love? Has sufficient time elapsed?

## **4. Difference in Intelligence.**

## **5. Educational Differences.**

## **6. Differences in Size and Age.**

## **7. Economic Differences.**

## **8. Racial Differences.**

Note: If group wishes, this study can be extended, but the first three are our most prevalent marriage risks.

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## TESTS MOST MARRIAGES FACE

INTRODUCTION: Storybooks often say: "And they lived happily forever after." That may be the story book ending, but the wedding is really just the beginning. Happiness in marriage is not handed to us on a platter; we must work together to have a happy, Christian home. We will consider in this lesson some tests that come sooner or later to most marriages. They may threaten your home.

### I. MARRIAGE TESTS.

#### 1. The Test of Adjustment.

Life itself is not easy—it has many adjustments. The most difficult of all human adjustments is marriage. This is so because it is such an intimate relationship. There is the molding of the life of each individual into that of the other. Satisfactory emotional adjustments are most important. The demands of some couples on each other are unreasonable. *Adjustment* is the *key word* for all our tests. There will be the need of sex adjustment, family connections, money matters, etc. It might be well for each person to list the adjustments he or she had to face in making their home the kind desired. The ladies might make a group report. The husbands could do the same. There are other adjustments such as tidiness, neatness, attractiveness; the courtesies of life, and the expressions of gratitude and appreciation. Adjustment to likes and dislikes, moods and tempos. Each will adjust to the necessary freedom within the marriage bond, freedom to grow, to develop, to pursue interests, and yet with due regard for the other.

#### 2. The Test of Loyalty.

We all want others to be loyal to us. We believe in loyalty to church, to home, to community, state and nation. We admire loyalty in our friends, but how

loyal are we to others V Nowhere is this more needful nor more rewarding than in marriage. Disloyalty to one's mate is not modern, but as old as the hills. However the pressures of modern city-living are greater today than in ancient days. The car, the emphasis upon sex in books, periodicals, radio and television, as well as cinema, all contribute to tempting the young husband or wife to unfaithfulness. (See Prov. 4:5).

Guard your life for each other as the most precious jewel in this life. In spite of the pagan forces round about us you can meet this test of loyalty with God's help. Let us remember that Christian marriage flourished in the midst of pagan sensuality of the old Roman empire. It is a hardy plant. Take care of its roots, and you will enjoy its wonderful fruitage.

### **3. The Test of Mutual Consideration.**

Many marriages end in divorce because one or the other parties does not respect the conjugal rights of the other. (See I Cor. 7:2 RSV). It is significant that Paul teaches this just following his impassioned appeal to the Corinthians to "shun immorality" and to "glorify God in your body." Christian marriage sanctifies the relationship between the sexes. Mutual consideration by husband and wife will please God and would avoid many temptations of Satan. (See I Pet. 3:7; Heb. 13:4).

### **4. The Test of Respect for Personality.**

God made each one of us different from all the rest. He made not only the bodies of men and women different, (see Lesson 1), but also their personalities. The husband and wife are not expected to be carbon copies of each other, but their personalities are to be the complement of each other. *Husbands* learn and live by (I Pet. 3:7; Eph. 5:24f). The husband is the head—he leads. He loves his wife. He conducts himself in personal thoughtfulness, tenderness, and affection, and is in turn wonderfully rewarded with

honor, subjection and devotion. The *wife* learns and lives by (Eph. 5:22-24; I Cor. 11:8-9). In our day of lack of restraint, it is not unusual to sense resentment, but actual disobedience to this command. Her first loyalty is to her Lord, and then to her husband. She is never under bondage to maintain her home at the expense of religious conviction (I Cor. 7:15). Rude manners, uncouth language, sharp words, lack of respect for the privacy of one's partner, these things will eat into the happiness of a home like acid. Be it ever remembered that real love is "forbearing and kind". Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly, not selfish, not irritable, not mindful of wrongs.

### 5. The Test of "In-Laws"

There have been numerous jokes about "in-laws", and especially "mothers-in-law." These but indicate that they have been a problem in marriage. Be it remembered that when one marries one marries the "other family" also. When one marries one is assuming a new relationship not only to one person, but to a family which has largely produced that person. Actually, what happens is that one enlarge one's circle to include the parents, brothers and sisters of one's beloved. The relationship between husband and wife should take *precedence* over all others, even children and parents. The father and mother of the bride and groom must take *second place*. Sometimes this is not the case. (Mt. 19:6; cf. Gen. 2:24). Never let a third party come between us. In a Christian home "in-laws" can be a great source of joy and real helps to a happy and successful marriage.

### 6. The Test of Children.

This may sound a bit strange and even a paradox, since children are a gift from the Lord. (See Psa. 127:3). One of the divine purposes of marriage is *procreative*. Children should bind husband and wife closer together. On the other hand the coming of a



baby may bring to a head basic differences. In any event, children certainly change a home. "We must sacrifice for our children. We must invest time, thought and money in them. (See Eph. 6:1-4). Children have to be fed, clothed, trained and cared for around the clock. Sometimes young couples are unwilling to do this and resent the intrusion on their former freedom. (More on this in our study of the children in the home).

## 7. The Test of Money.

Marriage counselors say that two out of five arguments in the home arise over money. Don't threaten your happiness by an over-emphasis on material things. "Man needs but little here below, nor needs that little long." The Bible teaches us to be frugal and thrifty (Eph. 4:28; cf. Jno. 6:12). A good motto for young couples is "waste not; want not." (More on this in our next study on "Basic Problems").

"Happy is the family  
Whose members spend not beyond their income,  
Who do not have sudden terror  
At the coming of the first of the month.  
For more joy can be gained from a little,  
Than from much unnecessary stuff  
With unpaid bills behind it."

### Some Things to Think About

1. Do you believe that some conflict in marriage is normal and is to be expected?
2. Prepare a list of grievances which you have against your husband? Your wife?
3. Give some specific examples of "tension relievers" which you know to be effective.
4. What attitude should a person have toward in-laws?
5. On what basis should a couple decide how and by whom their finances will be handled?

6. When conflicts arise and tests come, what techniques can be used that will be effective in their solution? Which would be ineffective?

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## VII

### BASIC PROBLEMS IN MARRIAGE

**INTRODUCTION:** People are complex beings. As individuals, before marriage, we faced many problems, such as grades in school, earning money, or the art of getting along with people. But marriage brings on more problems—it is not a problem solver. But one great gain is that we have some who love and will help and counsel us. "We should not be surprised or discouraged by the problems that arise in married life; problems are common or universal.

#### I. OFF TO A GOOD START.

Those couples just beginning married life will find it helpful to get off to a good beginning. If you can answer "yes" to most of the following you are off to a good start. If you have to answer "no" then you may need some guidance in improving. All of these should be considered.

1. Will a week's salary pay the monthly rent?
2. Are you living alone or with relatives?
3. Do husband and wife breakfast together?
4. Are you two regularly attending worship services?
5. Is the wife improving her cooking skills?
6. Are pleasant contacts being developed with in-laws?
7. Do you have sickness and hospital insurance?
8. Are you saving a small portion of your income?
9. Does the husband try to be punctual for meals?
10. Are both satisfied with present social activities?
11. Are you planning to have children?
12. Is sexual adjustment showing steady improvement?

13. Have you worked out a practical budget?
14. Does the husband help with some of the home chores?
15. Are you still very much in love?

## II. QUESTIONS TO ASK IN TACKLING PROBLEM.

### 1. **What is the real problem we face?**

Define the problem as you see it. Ask your husband, or wife, to define it. If you agree on what the problem is, that is a step in the right direction. It isn't easy to define a problem because you may think the *symptoms* are the causes. Alleviating a symptom may make you more comfortable but it doesn't clear up the cause.

### 2. **What obstacles prevent our solving the problem?**

Discuss all those things that you feel are standing in the way of solving the problem. It may be *money*, *relatives*, the *wrong job*, or even *misunderstandings*.

### 3. **What tools and skills do we possess to help solve the problem?**

Each of us brings to his marriage certain *skills* and abilities that will help in tackling the problems. Take inventory of these to see which ones can help you out in this particular spot.

### 4. **What are some possible solutions?**

If you get together all the facts that seem connected with the problem several possible solutions will probably be apparent. Be sure you list them all.

### 5. **What will be the results of each of these solutions?**

If you have recurring headaches, aspirin may be a solution. But you know it is only a temporary one. Think each solution through to make sure it brings the best long-term results.

### 6. **Everything considered, which solution best meets our needs?**

Discuss the solution that seems best to both of you. *Modify* it until both of you agree it is worth trying. Then, put it into practice. *If it works*, the problem is solved. If it doesn't try the procedure over again until you find a solution both of you can accept and make work.

Much of the friction in marriage can be avoided if a couple will use this method. Not only will it produce results, but it will enable you two to talk things over calmly and constructively. There is no greater value in marriage than what the experts call mutual *psychotherapy*. And all it means is talking over facts and feelings until agreement is reached and tensions are reduced.

### **III. SOME BASIC PROBLEMS.**

Many problems would be simplified, perhaps cease to exist, by an understanding of each other before the union is formed. Some of those under consideration should have been considered. We are assuming here that some may face the following. You may think of others which are not here listed.

#### **1. Shall We Rear a Family?**

If both agree to have children, and such is the Lord's intention in marriage, then *how many* children may arise. This, in turn, involves the use of contraceptives, or birth control. Some will think this sinful. Does the Bible say anything on this point?

#### **2. What Shall We Allow In Our Home?**

What shall we allow in our home by way of entertainment? Perhaps she grew up in a home where whiskey, beer, or wine was strictly forbidden. Cards and card games were definitely out. The husband was not reared in such a strict home. A problem and conflict will no doubt arise. What is the solution?

#### **3. Money.**

A magazine article declared: "In the United States, married couples argue more over money than over

anything else." Of a thousand families studied in Boston, it was found that in more than half the cases selfish attitudes on the part of either the man or the woman were responsible for family friction.

Sometimes the source of financial difficulty lies beyond the family control. Unexpected layoffs, extended unemployment, accidents, illness and similar circumstances may bring on financial strain.

Sometimes selfishness is at the root of family financial troubles. He spends freely for hunting, fishing, and other sporting events, without the wife having the same privilege. On the other hand the wife may insist on clothing, furniture, club activities, etc., the cost of which puts a strain on the pocketbook. "Keeping up with the Joneses," and "credit-buying" can be most detrimental to the building of a good home. Extravagance, selfishness, mismanagement, carelessness is a quartet which can play havoc with a happy Christian home.

Many studies of family finances have been made.

Here are some summarized conclusions.

- a. *Share the financial facts.* The buying of groceries, clothes, and household needs is a community enterprise. Teamwork is the key here.
- b. *Have a budget.* In this each would agree on the amount available for fixed expenses, installments, reserves, etc.
- c. *Avoid crippling debts.* Debt in itself may not be a bad thing, but these should be kept within reason.
- d. *Plan for the church.* Decide on how much? "What and where do we find principles to guide here? (see 2 Cor. 8 and 9).
- e. *Plan for advancement.* Consider such things as reading matter, recreation, cultural opportunities, etc.

- f. *Provide for the future.* Insurance, social security, savings and investments are some of the avenues of providing for the future. Consider here the "Will." A family that lives on a dollar a week less than it earns is wise.
4. **When babies come** (This will be considered in another lesson).
  5. **The working wife** (Another lesson will consider this problem).
  6. **Religion** (Considered under "Some Marriage Risks")
  7. **Crisis** (Considered later).

### **Some Things to Think About**

1. What were some of the problems you faced? Did you solve them? How?
2. What other problems would you list, not here listed?
3. Do you agree with the procedure of solving problems given here?
4. What makes "money" such a great problem for most of us?
5. What are the various types of insurance? Which would you recommend that a young couple with limited income should buy?

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## VIII

### PERILS OF THE HOME

INTRODUCTION: We live in a dangerous world. On every side are perils — perils to life, to self, to personality. Paul had his (2 Cor. 11:23-28). Every worthwhile institution has its perils and the home is no exception. Our homes are imperiled as never before in the history of America. Elton Trueblood in his "The Recovery of Family Life" says a very startling thing, when he writes, ". . . We are more like the Russians' than we realize or choose to admit. In no area of our experience is the developing similarity more disturbing than that of family life. The sobering truth is that, in our conception of the family and its place in a total society, we are producing without considered and conscious intent, much that the Russian planners have achieved by deliberate ideological emphasis. We are doing by *neglect* much that the Marxists have done by social planning."

#### I. SOME PERILS.

1. **The Peril of a Bad Beginning'**. Many homes are doomed from the start, because the fundamentals that are essential to a stable home have been ignored. Many rush into marriage with no appreciation of its sacredness, or of the grave responsibility that it imposes. Next to becoming a Christian, this is perhaps, the most serious step in life. Some enter the relationship motivated by infatuation, to better themselves materially, or without bringing to the relationship the maturity that marriage demands.

In many instances little, or no attention is paid to background. By this, we do not refer to wealth, kind of house or neighborhood, in which one lives. We mean "what kind of people are they?" Parental traits are transmitted and are strong. Industry, sobriety, clean living, dishonesty, insanity or marked physical weakness will persist. Much sorrow and heartache



can be averted here with some caution. If the background is unfortunate, in all probability, your marriage will also prove unfortunate. There are exceptions to every rule. The results we see in bad breeding in cattle are tragic when they occur in men.

Many fail to consider the matter of *temperament*. Some dispositions naturally clash. People who are moody, selfish, dictatorial and overbearing during courtship are generally more so after marriage.

The home must begin right; with prayer, devotion to God, holy living, mutual respect and due regard for the rights of each other.

2. The Peril of Absorption. Many parents are so absorbed in lodge, club, golf, luncheons, and "business," that they give little or no time to their children. Many men are giving themselves unreservedly to the acquisition of wealth in order to leave an inheritance for their children. (See the lesson on: ""What "Will You Leave Your Children?"). God enjoins men to be "diligent in business," but he also adds, "fervent in spirit, serving the Lord." A child does not need an inheritance in the future nearly so much as it needs guidance and help now.

There is no other thing in the world that is more vital than bringing up a child in the nurture and admonition of the Lord. (See Eph. 6:1-4; cf. Ezek. 33:8). God said, "If thou dost not speak to warn the wicked from his way that wicked man shall die in his iniquity, but his blood will I require at thine hand." If God speaks thus with regard to those outside the family circle, be assured he will reckon with those who fail their children in this important matter. If the Lord cast out the servant that hid his talent in a napkin, surely those who have been guilty of a greater sin cannot escape his condemnation. If we fail here, the blood of our children will witness against us in the last day. "We might well paraphrase the words of Jesus here and seriously ask, "What shall it profit

a man if he gain the whole world and lose his own son?"

**3. The Peril of Shifting Responsibility.** Many changes have taken place in our American way of life **during** the last fifty or more years. Many of these changes must simply be accepted as a part of a scientific **and** automation age. For the most part, not even the farm homes are any longer canneries, bakeries, meat and cheese processors, rug and quilt factories, soap factories, blacksmith and metal shops—all **in** one household and self-sufficient. This is a change we must accept. The home is no longer a *center of work*. Neither is it a *center of play*. We have about turned all our play activity over to the school and community, even church (in denominational circles) have gone into the recreational business. There is the club night, dramatics night, school-party night, and on and on! But where is *home night*? We have turned all this business over to other institutions. *We don't want our homes all cluttered* with popcorn, peanuts, and 'pop.' More and more the public schools have replaced the home as *centers of learning*. Of course we would not detract for one moment from the excellent public school system we have, because after all they are the world's best. However, they are doing such a magnificent job in the day time that all too often we have turned the children over to them in the evenings. We need to remember that we simply cannot shift parental responsibilities. We are responsible for our children's welfare, now and for all eternity.

**4. The Peril of Wrong Associations.** Many parents, for social prestige, or for other reasons, bring people of undesirable character into their homes. Children are easily impressed by such and *absorb*, more than we like to admit. These impressions are made at an impressionable age, and made at a time when habits are being formed. The man who professes to be an Agnostic, or an Atheist, sows an influence for evil

to which we must be careful in subjecting our children to at any time, from the cradle to the University level. Men in the cattle business make it their obligation to see that no inferior blood goes into their strain of cattle, yet allow their children to be associated with just any and everything. Ought not the soul of a child be of more importance than a dumb brute? Many feel that a home is not complete without a bar, gambling and other vices. Homes built on bottles will fail; those built on Bibles will endure. Only sorrow will come from bad influence in the home.

A good many years ago this story came to the author. A man was sent to the penitentiary. His mother sent him a Bible by way of the chaplain's office. "When the chaplain offered him the Bible with his mother's message, he said, "Take it back to her and tell her that the first drink I ever tasted I took from her hand and that I learned to gamble in her home." Yes, the world and the devil will teach our children enough of evil without our help. It is our business to put into their lives the things that will help them face life adequately.

5. The Peril of Meddlers. The Bible speaks of "tattlers" and "busybodies" (I Tim. 5:11-14). It would be difficult to estimate the trouble people like this have caused, or the number of homes that they have wrecked. Some of these come in the guise of friends. They come in a very sad air, with enormity of concern, then by implication, subtle suggestion or statement, they sow the seeds of mistrust and jealousy. All too often, these are people whose homes have been wrecked. *Run the gossip out* that tells you what he or she would do under your circumstances; then fumigate the room. If one has domestic difficulties, go to someone who can help, and do this before the situation becomes acute.

Some relatives cause trouble in a home. Often fathers and especially mothers want to direct the affairs of

the home life of their children after they are married. This is not good. Young couples will welcome suggestions, but not dictation, and rightly so. They are mature and have to work out their own problems themselves. They will make mistakes; so did we. There are few situations that arise in a home but that they can be met and adjusted in process of time. It may take patience, forbearance, and much prayer on the part of both.

6. **The Peril of Leaving God Out.** This is perhaps the greatest peril of them all. God tells Israel of the unearned prosperity that shall come to them. He says: "When thou shall have eaten and be full; then beware, lest thou forget the Lord thy God." The hope of America and of the world is the Christ-centered, God-honoring home. When parents attend worship together, and form the habit of sitting together as a family, it is a healthy condition. The children will never forget those hours with such parents.

When no voice is raised in prayer, when the Bible is unread, and there is no interest in the spiritual welfare of the children, with pagan influences sweeping over us, then it is that we stand in jeopardy of our gravest peril.

These perils to the home must be met with resolution, if America is to survive.

## II. SOME GUIDEPOSTS TO PRESERVE OUR HOMES.

Physicians tell us that it is often easier to diagnose a case than it is to prescribe a remedy. However, at the risk of being overly simple, these guideposts are set forth.

1. **Take a Firm Stand Against the Divorce Evil.** This is a cancer that is taking its toll of the moral fiber of America as rapidly as any scourge that ever plagued the earth in the entire history of mankind.
2. **Put First Things First.** Did not our Lord teach us to put "the kingdom of God first?" (Mt. 6:33). Did

not Jesus put a little child in the midst of them and invite adults to become such as this one (Matt. 18:3)? Then surely all the emphasis that we may place on the child and the home over against any other consideration is putting this first.

3. **Make the Home a Center of Worship.** There are far too few Noahs, Abrahams, Isaacs, and Jacobs among us today. The "family altar" is almost a forgotten thing to most of us. One of the finest compliments ever paid to man came to Abraham when God said of him, "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice . . ." (Gen. 18:19). No greater authority stands back of religion in the mind of a child than that of his own father and mother.

4. **Restore the Mother to the Home.** America's "dean of Divorce Judges," Judge Joseph Sabath of Chicago, who has handled over one hundred thousand divorce cases, and who takes pride in the fact that he has helped to save some 20,000 marriages by direct counsel with the parties involved advises that: "Wives should not work outside the home except in the most dire cases of economic necessity." The judge goes on to say:

"The hardest marriages to mend, I have found, are those where the root of the trouble is money—either too much of it or not enough of it.

"When money becomes too plentiful, the husband and wife start going their separate ways. More often than not, they have little time for each other and when they do **g3t** together, their tempers flare."

The Children's Bureau of Washington, D. C. has revealed that twenty per cent of all children under seventeen have mothers employed outside the home. This means that in one family out of five, where children are of school age or below, the mother is employed outside the home.

Another startling figure is that eighty-five per cent of these employed mothers are not heads of households; that is, they are not widows, or otherwise sole bread winners of the household.

What effect does this matter of women working outside the home have on the children involved? What effect do you suppose it has on a child always to come home to an empty house, with no one to welcome him there? Do you suppose the maid, or the nursery school, can care for our children better than their mothers? Is it not the right of little children to have the individual love of their mothers all day long rather than the tag ends of the affections after she has given her best to a job somewhere outside the home? It is bad enough to put up with a grouchy father's coming home, without mother coming home the same way?

### **5. Exalt Christian Motherhood as Woman's Highest Calling.**

Wouldn't it be fine to know that no woman need apologize for giving all of her time to the greatest calling of womanhood, that of being a successful mother and housewife. Hal Boyle, in one of his syndicated columns, has this to say on the subject:

"The greatest woman in history is—the American housewife. But too often she has an inferiority complex. At . . . parties, particularly if there are career women present, she is likely to murmur when introduced, '*Oh, I'm nobody. I don't do anything. I'm just a housewife.*' Actually, of course, she is proud of being a housewife. But she feels that nobody else thinks her job is either important or thrilling.

"Too often she is right. I don't say myself that the shop talk of wives is always as interesting as the reminiscences of actresses and lady wrestlers. But few professional career women live a life one-half as exciting or satisfying as that of the ordinary housewife. Motherhood, the art of raising children, is an endless drama, a ceaseless adventure."

(See Tit. 2:3-5; cf. The KJV and the R. S. V. or ASV.). Time would fail to tell of all the Bible mothers from Eve forward. There are such as Sarah, Hannah, Ruth, Naomi, Jochebed, Elizabeth, Mary and others. The major heroines of the Bible were faithful wives and mothers. Think what a different world this would have been if the mother of Napoleon, Hitler, Mussolini, Stalin, etc., had all had real Christian mothers! Just think what a wonderful world it would be now if all the world rulers had been nurtured by God-fearing parents. It is a trite saying, but true, that: "The hand that rocks the cradle rules the world." When France faced a crisis, a great statesman said: "What France needs is mothers!'" Indeed the world stands in need of such mothers today.

These words from G. K. Chesterton in his book, "What's Wrong with the World?" are apropos to the task of a young mother.

"Babies need not be taught a trade, but to be introduced to a world. To put the matter shortly, woman is generally shut up in a house with a human being at the time when he asks all the questions that there are and some that are not. Now if anyone said that this duty of enlightenment is in itself too exacting and oppressive, I can understand the view. I can only answer that our race has thought it worthwhile to cast this burden on women in order to keep common sense in the world."

**CONCLUSION:** Let our homes be centers of worship, instruction in righteousness, centers of work and places of joyous play—and above all bulwarks of our civilization.

### **Some Things to Think About**

1. What place has a good beginning in the life of a child?
2. What are some things which can be transmitted to a child from its parents?

3. What are some of the responsibilities of the home?
4. How has the home gone through some significant changes in the last fifty years? Are others to come?
5. Would you suggest other guide posts than those listed?

### **References.**

Hays, Conrad, *The Preservation of the Home*. The Gospel Advocate, Dec. 30, 1954.

Hill, P. B. *Making a Home*.

'Trueblood, Elton and Pauline, *The Recovery of Family Life*, Harper.

### **Panel Discussion**

Topic: Women Working Outside the Home.

Chairman:

Sub-topics:

1. Reasons Why Women Work for Wages (5 Min.)
  - a. Economic Necessity.
  - b. To Supplement Income,
  - e. For "Self-Expression".
  - d. To Escape Boredom.
  - e. To Escape Having Children.
  - f. For Professional Reasons.—add others.
2. Arguments for Married Women Working (5 Min.)
  - a. Husband In School.
  - b. Satisfaction from Her Vocation.
  - c. Keeps Her Mentally Alert.
  - d. Makes Her Keep Up Her Appearance.



e. Makes for a Dual-role, Home and Work.

**3. Arguments Against Married Women Working**

(5 Min.)

a. How Many Can Pursue Two Vocations Successfully?

b. Possibility of Fatigue, Overwork, Breakdown.

c. Neglect of Home, Children, Husband.

d. Defer Family.

e. Married Women Reduce Jobs for Unmarried.

—add others.

**4. Some Problems to Be Faced if Wife Employed**

(5 Min.)

a. Attitude of Husband.

b. Common Friends.

c. Household Duties.

d. How Two Incomes To Be Used.

(Questions from Audience — Rest of Period)

\*See: Bowman, Henry W., *Marriage for Moderns*, chp. IV.

## IX

### RESPONSIBILITIES OF PARENTHOOD

INTRODUCTION: There are no stereotyped rules in the Bible for child training. Only broad principles applicable in child training, not methods of handling children, make up the content of this lesson. A method is a way of doing things; it is the use of a well defined plan, an established form of orderly procedure employed in performing a particular task. A principle is a settled rule of law of action founded upon a truth that is general in its application. If one knows and understands a principle, he can usually develop a method suitable to the particular case, whereas if he knows method only, he will be at a loss to know what to do in the complex task of dealing with an individual child. The Bible has, and will continue to be our ultimate and final criterion. Children are not alike; what succeeds with one may fail with others. Yet an understanding of general principles should help to work out details more wisely.

#### I. TYPES OF DEVELOPMENT.

In helping one prepare for life we must always remember that the individual is a multiple personality. Jesus "increased in wisdom (mental), and stature (physical), and in favor with God (spiritual) and man (social). Lu. 2:52). In this connection we would like to add a fifth area of development (Emotion). Jesus no doubt grew in this respect too, although it is not specifically mentioned in Luke, but is strongly implied.

- 1. Intellectual Development.** Courses like this is one way of preparing one intellectually for marriage and family life. Education for living begins at the cradle—it may be formal or informal—by precept or example. Children do not wait until they start to school to begin their intellectual development. Paul instructed aged women to "teach" younger women certain responsibilities about their home with reference

to their husbands and children. (Titus 2:3-6). We should do the same today. When we come to a study of children in the home we'll consider some of the things we should teach our children. Certainly in this area will be such things as marriage, divorce, adultery, "mixed" and "hasty" marriages, and the proper attitudes toward sex. Much marital difficulty arises in this area and occurs as a result of ignorance. We must not leave preparation for marriage to chance. Such things as:

- a. Similarity of background.
- b. Similarity of family traditions.
- c. Similarity of Ideals, goals, and ambitions.
- d. Similarity of cultures.
- e. Genuine companionability.
- f. Genuine understanding and acceptance of the other individual.
- g. Unity of religion.

**2. Physical Development.** A healthy body is a great asset in marriage and family life, as it is in every other area of life. Children should grow up with strong bodies. A child learns by doing. It should be understood that physical handicaps do not prevent happy marriages—but they will present certain additional problems and certain strains on the marriage relationship that must and can be resolved with understanding and acceptance.

Those who enter marriage should have no "secrets" about physical handicaps or inherent physical traits. There should be frank, honest discussions with prospective spouse. Parents have the responsibility of directing children at the proper time in this area. Competent medical counsel should be obtained—and remove all unnecessary and unfounded fears.

3. **Spiritual Development.** (See "Strengthening Family Life"). The child should grow up in a spiritual atmosphere where both parents are Christians and faithfully devoted to the Lord. Such rich experiences will create a love for God, for His "Word, for the Church and all that is holy, and create a desire to do the righteous things as the child matures. Someone has said that "The punishment in the electric chair is often the result of the lack of training in the high chair." How important then is the beginning. At what age do you think a child should be brought to worship? How do you feel that the church can help the home with our babies? The New Testament is literally honeycombed with stories about Jesus, and these will help to inculcate within our children the characteristics we desire. This development, like the rest, must not be left to chance and must begin early in life. (See Eph. 6:4).

4. **Social Development.** Children must learn to get along with others. He is a social being. No one member of a family is to be the center of attention at all times—no one person is that important. Each member must work for the good of all. "Wholesome opportunities for "get togethers" must be provided under Christian environment. Opportunities to be with others in the neighborhood are important to a child's social well-being. Opportunities to be with opposite sex is very important to certain age groups—this is normal behavior. Christian teen-agers of courting age, should have a wide selection of Christian young people with whom to associate. The larger the number and greater the percentage of Christians over non-Christians the greater will be the possibility that a Christian will be attracted to a Christian, fall in love with a Christian, and **marry a Christian**. A choice of a suitable companion will be easier **if** the number **from** which to choose is greater. Camps, Socials with a Christian emphasis, Christian colleges all provide wonderful opportunities for young people of this age.

5. **Emotional Development.** The objective or goal of any growth process is *maturity* or the state of being "full-grown." "Maturity" may be defined as that growth from infancy to adulthood in which the individual moves from loving the world (Note: The "world" may be anyone or anything outside of the individual,) as a part of himself to a respect of himself as a part of the world." Maturity is therefore that growth from selfishness to unselfishness. Techniques of this process will have to wait until a future lesson.

## II. NATURAL STAGES OF DEVELOPMENT TO RECOGNIZE.

(See: Resource Materials; also Parent Education, by Harvey Scott)

## III. ESSENTIAL ELEMENTS IN CHILD TRAINING.

1. **Example.** Children are great imitators. (See Ezek. 16:44). Solomon was admonished to follow David's example (T Kings 3:14; 8:25; 9:4; 11:38; 2 Chron. 7:17). Precept without example worth little; "I'd rather see a sermon," etc.
2. **Precept.** By precept we mean two things. First, *commands*. (See Gen. 18:19). Second, *Instruction*. (See Deut. 4:9, 10; 6:7; 11:19; Psa. 18:1-8).
3. **Correction.** Divinely recognized principle in training. (See Heb. 12:5-11). It is needful (Prov. 19:18; 22:15; 23:13, 14; 29:15-17). Not inconsistent with love (Prov. 3:11, 12; 13:24). Of course it should always be in harmony with God's will (Eph. 8:4 R. V.).
4. **Responsibility.** (Lam. 3:27). Children must have responsibility, beginning with small things and increasing as they grow older. "We do them a great disservice if we fail to recognize this principle.

#### IV. THINGS TO BE AVOIDED IN CHILD TRAINING.

1. **Injustice.** We do a child a great injustice when we provoke it to wrath (Eph. 6:4; Col. 3:21). Children are human, and should be treated accordingly. Revenge should have no place in dealing with children. Correcting a child when angry will likely provoke it to wrath, a thing expressly forbidden in the Scriptures.
2. **Indulgence.** "Discipline" has been almost "taboo" in our generation. It is spoken as if it were almost a profane word. A child who feels securely loved and understood, is seldom a behavior problem. Punishment, whatever its nature, must be fair, administered calmly through love, carefully understood, and followed through. After all punishment is simply a means to an end, and not an end within itself. Each family will require its own peculiar treatment, but certain common-sense rules apply in varying degrees. Eli is an example of an indulgent father (I Sam. 2:22-25; I Sam. 3:3-18).
3. **Partiality.** Where there is more than one child, the problem often arises of partiality on the part of the parents. Isaac and Rebecca were partial (Gen. 25:28), and it resulted in estrangement between Jacob and Esau. (Gen. 27:1-45). Jacob was partial to Joseph (Gen. 37:3), and it resulted in jealousy and in the sale of Joseph by his brothers. (Gen. 37:4-36).
4. **Inconsistency.** Parents must be consistent in treatment. Nothing can be more confusing to a child than if he does not know what to expect. But one of the most glaring points of inconsistency is that which exists between *living* and *saying*. For example the bell rings and mother says: "Tell them I am not at home." Think of other ways. We cannot say, "Do as I say—not as I do."

#### Some Things to Think About

1. What is the difference in a principle and method?

2. In what areas are children to be developed?
3. How can we best equip our children for homes of their own?
4. What are you doing for your child in these areas to be most effective for the child?
5. Name some essential elements of child-training? Can you think of others?
6. How may we assign responsibilities to our children?
7. What are some things to be avoided in rearing children? Can you think of others?
8. Do you know the characteristics of children at each age level? Do you consider these important? What dis-services could we render children if we do not recognize these?
9. What are some erroneous ideas with regard to discipline?
10. When is discipline selfish and harmful to a child?
11. In the Resource Material, which of the ten rules of good discipline helped you most? How can we share these with all parents of the church?

### **References.**

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**RESOURCE MATERIAL**  
**NATURAL STAGES OF DEVELOPMENT TO RECOGNIZE IN CHILDREN**

**1. Infancy** (1-6 years).

*Dependent.* Irresponsible, wiggler, rapid growth, short-span activities. Guided play most important in training.

*Major Interests.* Self, subjective.

*Imitative.* He learns by playing a part. Loves rhythm activities such as flying birds, swaying trees, marching children.

*Motivations.* Largely by pleasure and advantage, often by coercion. Control must be largely external.

*Major Life Pattern.* Habits, feelings, attitudes are being taught, and caught—so much so that some religionists say that if given a child till it is seven years old they have no fear of its departing from the training they give. It is a time when home influence is strongest and most exclusive.

*Limitations.* The child has a limited vocabulary. It learns by "seeing," "touching" and pointing out things. The child is limited in co-ordination. He has poor use of his small muscles for drawing, coloring, cutting, etc. Must have much adult aid. He fears the new. The 2 and 3 year old must be wooed rather than forced into group activity.

**2. Childhood** (6-12 years).

*Dependent.* Still somewhat dependent, but or less imitative. Active, imaginative, keen memory.

*Intellectual Interests.* This is a time when intellectual interests awaken and religious interests are easily developed—the time to instill important facts and principles to be appreciated in later years.

*Major Interests.* It is a time when parents are heroes, paragons, oracles. Or, it could be some other hero.



Bible characters are important at this time in their lives. They are curious and collectors. The child at this age is enthusiastic about the mysterious, codes, object lessons are at a high peak, projects, and collections of one sort or another are a part of life. He belongs to something, and is about ready to come into the church.

*General.* Control is largely authoritative. And Possessive. Idealistic. Gang spirit and rivalry. Girls dislike boys, and boys detest sissy girls.

### 3. **Adolescence** (12-18 years).

This is a crucial age—some have termed it an "age of crisis." It is a transition from childhood to adulthood—and is approached rather slowly.

*Critical Period.* This age is characterized by instability, inconsistency, unpredictableness, independence, criticalness, dissatisfaction, resentment of restraint, egotism, vanity—a time that tries both parents and the growing person. It is a time when children need the sympathetic understanding of both parents.

*Ideals.* This is a time when ideals develop, with hero worship and idealistic imitation at their peak—boys appealed to by adventure—by action, power, courage; and girls by romance—by the strange of wonderful, and wonderful, with emphasis on the passive virtues of love and devotion under trying circumstances.

*Transitions.* Adolescence is a time when childhood dependences and ways of life are abandoned, more or less for good. This cannot be achieved without conflict and confused feelings—moodiness, loneliness, self-doubt. It takes years for this transition to adulthood to approach a degree of stability. Between the ages of 9 and 12—the period of pre-adolescence—the child loses some of the charm and tractability of childhood; he begins to gripe about accustomed routines at home, to resist rules and challenge regulations. His language and habits become sloppy. His attentions and concentration suffer; his homework becomes an or-

deal. In every way the pre-adolescents and parents get on each other's nerves. The child at this age is at war with time. Girls mature some one to three years earlier than boys. The adolescent swings rapidly from independence to dependence and back; he is fearful one day, over-confident the next; he is moody, over-sensitive, never quite sure of himself.

*Identity.* At this stage the child is no longer "parent-centered" but is "other-centered". It is a time of struggle emotionally. The counsel of parents is less sought, often resisted. Often a teacher or other adult serves as the adolescent's model. It is at this state of sexual maturity that the young person's love needs are directed away from his family to members of the opposite sex outside. The fact that he begins to withdraw his affection from those nearest him makes him rather lonely and intensely self-centered. It is at this period that conscience is awakened, a period of emotional interest in religion, and when conversions are most numerous. It is a time of choosing certain areas of identity such as mates, religious identity, schools, groups of one sort or another. During this time of sexual maturation, it is normal for young people to find themselves engaging in sexual experimentation such as petting, necking, kissing, dancing and other forms common in this area.

*Guidance.* Parents must realize that great changes have been wrought since they were boys and girls and try to place themselves in their children's position. However careful and tactful parents may be there will come inevitable clashes. However the adolescent behaves he still very much needs his parents. More than anything else, the adolescent needs his parents' trust in his essential goodness. And the parent still bears the responsibility for his adolescent.

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## GUIDANCE IN SEX EDUCATION

**INTRODUCTION:** On my desk before me is a religious tract entitled, "I Accuse My Parents!" One of the things the parents were accused of was "never telling me about sex." There are scores of youngsters who could level this accusation. In another little booklet a mother says: "We were brought up not to talk about such things. We were scolded when we raised sex questions." Let's assume that most parents want to do right by their youngsters; they want to tell them about life. Should we have sex education in the Christian home? How could we have a Christian home without giving some consideration to this. Let us consider two general areas.

### I. SOME GUIDEPOSTS.

**1. God's Word Speaks Freely of Sex.** Put this down where it will never be forgotten that God says a great deal about this subject. God's idea about sex is important and that is the idea about which we are concerned. The Word of God uses such expressions as "seed" (**Gal. 5:19-21**), and "being great with child" (**Matt. 1:18**), as a matter of course. The Bible also refers to sex sins, including perversions and incest. (**See: Rom. 1:24-32; 13:13,14; Gal. 5:19-21**). The Bible does not explain perversions in detail. When the angel announced to Mary that she would have a child, her answer shows clearly, though she was a young virgin, that she understood from whence came babies. It might be of interest to our readers to have a list of descriptive references to sex which the author read in preparation for this study.

**Gen. 3:10, 21.** (Nakedness; clothing.)

**Gen. 19:1-26.** (The sins of Sodom.)

**Gen. 22:17.** (The Lord's promise that He would multiply Abraham's "seed.")

**Gen. 35:16-80.** (The perils of birth.)

**Gen. 39:7-23.** (Joseph's chastity.)

**Lev. 15:1-15.** (Spoken of as one of the earliest references to gonorrhea.)

**Lev. 18.** (Incest an abomination.)

**Lev. 16:16, 17.** (Emission.)

**Deut 23:10, 11.** (both involuntary and otherwise.)

**Prov. 7.** (A striking analogy.)

**Matt. 5:27-32.** (Sex information in the Sermon on the Mount.)

**John 8:3-11.** (Note the tendency to abuse one who has committed a sex offense.)

**I Cor. 7.** (Marriage is honorable. Compare Heb. 13:4).

**Rom. 1:24-32.** (Sex sins and perversions. Compare also Gal. 5:19-21).

2. **Sex Drive Is a Powerful Force.** "We need to recognize the fact that the sex drive is a powerful force in the lives of us all, even have some manifestations in the very young and the very old. But we need also to recognize that it is by no means the *most powerful* force in our lives. It is likely that no one would have any stirrings of sex impulse if one actually were starving for lack of water.

3. **The Parent's Duty to Teach Children About Sex.** In surveys that have been made wherein young people were asked to give their sources of sex-information, the most often given source was their *age-mates* and the next most often given source was *parents*. Any source of information is a good source if it meets two requirements: namely, accurate information, and the proper attitude. It is impossible to prevent children from getting sex information or from talking about the in-

timate facts of life. It is not a question of whether we can prevent it, but *who will get there first*. Of course, we think some one else can do the job better, but it certainly should not be so. It is true that some parents have been so conditioned that it would be impossible for them to talk to their children about sex. Some are maladjusted in their own sex-life, that harm would come to their children if they sought to teach them. Some may have the right answers, but convey the wrong impressions, or reflect unwholesome attitudes, which could do the child irreparable harm emotionally. However, in general, parents should give sex information as they do any other information.

4. **Tell the Truth.** This is a fundamental. Youngsters should not be given fables or half-truths. Most children at some time or other are exposed to varieties of gutter information on the subject, and the whole truth told them by their parents is their strongest armor. The truth about sex is not something to be told in a whisper—neither is it to be startling nor disgusting; it is perfectly simple because God made it that way. It only becomes complicated and repellent when men and women take it out of its setting in God's plan.

When children are not given reliable information, they imagine things. They develop superstitions. Often they lose confidence in their parents. Such imaginary ideas can be real problems—even lead in later life to sex perversions of one kind or another. If we will keep in mind that the right and the wrong of sex is something that was decided, first by our Creator and

His Son, and then by many other people years ago as our particular society was developing.

5. **Watch Attitudes.** We are more interested in attitudes than in anatomy. Our attitude toward anything or person is an indicator of how we will treat or use that thing or person. Jesus taught respect for person-ality (Matt. 5:28).

The thing that stumps many parents and makes them freeze up is their own attitude and conditioned emotional makeup about sex. We have never quite accepted it completely as a thing of importance, side by side with the many other things of importance. If we recognize it as healthy, and moral, and its sacred uses in God's plan for marriage and parenthood, we would be a long way toward the right attitude. If parents can clarify in their own minds that they are talking to children about God's basic plan for human beings they might easily lose some of their shyness. It would be good for the children too, and they could understand sex as a noble attribute of living rather than something about which they are to be ashamed. Our attitude will not be low, dirty, filthy, vulgar and obscene; neither will it be of lightness, that sex is only a play thing, only for sensual gratification.

6. **Strike When the Iron Is Hot.** The time to begin sex education is when the child asks questions. We can tell our children where bananas are grown, how the car runs, what makes it rain, what makes apples red, and a thousand and one other things. But telling about ourselves, how we behave as human beings—how life starts—well, that is rough going. The child has already been introduced to the home on the basis of love, which is the foundation for a happy, stable life later on. Answer the child's questions frankly, as casually, as any other question. Tell the child that it grew in its mother's body. When it comes back later, and wants to know how it came from the mother's body—tell it. God has prepared a special place—a passage way that is provided for its coming into the world.

Plant pollination and how animals produce young, serve as good background material. Keep *animals* out of human reproduction. If the young child asks about intercourse, speak of it as mating. All of this is presented as a way in which God has created.

It is well to know the right names for the parts of the

body. All parts of the body have names. Children can learn them just as they learn that an eye is an eye. All simple—none too hard to say. You use the words—they use them. This is a real step forward. It allows sex education to go on in the open. For when there are words and names, there can be talking.

What about the stork story? The bees? the flowers? the seeds? Well, give a realistic airing to the stork story, and tell with tongue in cheek. The child will enjoy the story all the more. Such explanations as the bees or the bird eggs might lead the child to conclude he came from such. Every time he swallows a seed he may wonder if he'll have a baby. Besides, if the child had wanted to know about these, he would have asked about them. If the child asks where he came from, he wants to know this. Answer only what is asked. The child will ask or learn more as it grows older. There is no need to go into all the complex ramifications the first question.

- 7. Exercise Moderation.** We should neither over-emphasize this area, nor de-emphasize it. If sex is our major topic of conversation, our main food for thought, the ruling issue of our lives, then we can be sure that we are over-emphasizing it to the point where it will be harmful. If we on the other hand take a "hush-hush" "hands-off" attitude, we are de-emphasizing it to the point of dis-service. We should be aware of its nature, of its proper place in our lives, and of its proper use.

## II. SOME PROBLEMS IN SEX EDUCATION.

- 1. When Do We Begin?** (See: Strike when the iron is hot, already discussed). Let us suggest that we have already begun when we loved our child, fondled him, cared for him. If your child is one year old, you've changed many a diaper. You have let your child think, you've taught it bath-room habits. In dressing, in feeding, in play, in decisions.—you've

given it experience in how to make wise decisions—in politics, in sex, in life. This is all good sex education.

**2. How Can We Get Started?** Why you've already started. You can give the child information about differences between boys and girls, how the baby grows in the mother, and similar concrete facts. (See: what has preceded.)

**3. Are There Any Social Problems?** We shall point out four here. You may think of others which you'd like to consider.

a. *Children Experimenting.* Let us assume that you have been scientific in your approach, objective in every way, are a sensible parent, and you've taught your child properly. Even so, parents may be "shocked" because a child "peeps," or through curiosity expresses it in different ways. The Child Study Association expresses the belief that children who are given information about sex are less likely to experiment than those without it. Children undress before others, or who exercise themselves in socially unacceptable way may present situations where caution and care are needed by the wise parent. It may help to prevent such actions if the parent tells the child early when he asks about his body, "God made you a little boy, and all little boys' bodies are alike, just as all girls are alike."

Some parents may be shocked to learn that their child is attempting sex experimentation with its playmates. This will be a strain on parents, but such activity in a few short years hence, could result in disaster, such as pregnancy for the girls involved, and loss of reputation for the boys. With these things in mind, a parent's natural reaction is to be severe and to use such stern measures as to terminate such activities immediately. But the wise parent will be discreet, understanding and *save* the situation, as well as terminate the malpractice.



- b. *Neighborhood Problems.* Sometimes children who have been taught properly will create neighborhood friction when they seek to tell other children in the neighborhood. The wise parent might have to tell the children that all families do not have the same ideas about what can and what cannot be talked about. Some people would be shocked if we told them about how babies are started, how they are born, so let's try to be careful not to offend people who feel that way.

The parent's first responsibility is to follow a course which is for the best interests of the children, whether or not the neighbors approve. However, it is possible to spare the neighbors and still give the proper direction to the child's sexual attitudes.

- c. *Masturbation.* Possibly the most common form of mis-direction of the sex impulse is masturbation. Most children masturbate sometime during the process of maturing. It may arise when the child is six months old, six years, or sixteen years; children differ greatly. At one time parents were very unrealistic about this practice telling the child that the habit would cause feeble-mindedness, insanity, stunted growth, softening of the brain and other horrible things. Even today some hold these opinions. But it is recognized today that the physical and mental affects of masturbation are not harmful in normal children, though emotional damage may result if the child is severely censured or made to feel guilty. Most people discontinue such a practice when they mature bodily or emotionally. Those who get into full adulthood finding their sexual satisfactions in such a way rather than in the God-given, socially approved marriage can be definitely classed as perverts.

People who have studied the matter at length make the following suggestions as helps to discontinuing such a practice; ample physical, mental and social

activity, especially social activity with mixed groups; proper diet, and proper rest; thorough cleanliness, especially in the genital region; light covers while sleeping; and strict avoidance of those stimulating things, whether literature, pictures, thoughts, or companions who might encourage such a practice.

- d. *Homosexuality.* By homosexuality we mean that instead of normally seeking a member of the opposite sex and the object of our affection and sex impulse, one seeks a member of the same sex as the affectional and sex object. Some believe this form of perversion stems from an incorrect balance of the internal glandular secretions; others believe that it is wholly a product of learning. It is possible that both play a part. Whatever its cause, it is an emotional disease, and the person is in need of dire help, and would so tell us if he should speak. He will need our sympathy, understanding, and perhaps professional guidance.

Parents in explaining homosexuality to the teenage boy or girl may say: "As you know, normal people grow up to be attracted to the opposite sex. This is perfectly healthy. It is life's way of preparing them to get married and rear families of their own. But some people are not healthy in this respect. They are unhealthy in that they are attracted to the same sex. If a boy grows up and is attracted to other boys instead of to girls, and if this persists and becomes serious, we say he is homosexual. It is fortunate that not many people grow up like this."

#### **4. Is There Room for Don'ts in Sex Education?**

Sex education cannot get on without don'ts. Here are a few:

**Don't make your own feeling of shame the basis of instruction.**

**Don't avoid warnings about masturbation, homo-**

sexual activity and social diseases. Avoid minute details and horror films.

Don't think that "a young man must have his fling."

Don't try to prevent adolescents from becoming interested in the opposite sex.

Don't try to make cold beings out of young people by being mostly negative.

Don't accept superstitious beliefs about sex yourself.

Don't expect to solve all of the child's problems by sex instruction.

Don't fail to warn children against persons who use smutty language, tell filthy stories, or who become too familiar in their conduct. Avoid them.

Don't forget, the sex pervert tends to seek his prey among the young.

Don't treat sex sins as unforgivable.

**5. What Do Teen-Agers Ask About Sex** Dr. Levine says if we were to ask what adolescence wants to know about sex, he'd have to say: "Anything and everything that comes into their minds or is concerned with their inner feelings." He goes on to say: "Never forget the importance of feelings at this period!" The questions of the fourteen year old will be quite different to those of the four year old. His questions will come in about three general areas:

First, those which come as the boy or girl reaches certain sexual maturity. Boys and girls (remember that girls mature earlier than boys) should have explanations made to them of the physical and emotional changes which are about to take place. The boys should be told about seminal emissions, and girls should be told about menstruation.

Second, is the phase of interest in the opposite sex after sexual maturity has been attained. This is the time when they want to know about dating problems, interpretation of dirty stories, etc.

Our third phase brings searching questions about en-

gagement and marriage, and sex relations outside of marriage, and sex standards. Here, as earlier, the best protection to a youngster is the *truth*.

Although our young people now reflect greater factual knowledge than an earlier generation, and though we do a pretty good job with our younger children, what of our "teen-agers?" They'll ask about petting, abortion, artificial insemination, venereal disease, hormones, homosexuality, etc.

- 6. Are There Books to Help?** Yes, scores and scores. But before giving a child a book to read, read it yourself. That makes it easier to talk about sex. We list a few here.

### **Books and Pamphlets Written for Early Adolescents**

Facts of Life and Love for Teen-Agers, Evelyn R. Duvall, *Associated Press*, New York.

It's Time You Knew, Gladys Denny Shultz, *J. B. Lippincott Co.* (for Girls).

Toward Manhood, Herman N. Bundensen, M. D., *J. B. Lippincott Co.* (for Boys).

*Understanding Sex*, Lester A. Kirkendall, *Science Research Associates, Chicago* (Pamphlet).

Dating Days, Lester A. Kirkendall and Ruth F. Osborne, *Science Research Associates, Chicago*, (Pamphlet).

Looking Ahead to Marriage, Clifford R. Adams, *Science Research Associates, Chicago* (Pamphlet).

So You Think It's Love! Ralph G. Eckert, *Public Affairs Pamphlets, New York*

### **Books and Pamphlets for Parents**

Let's Tell the Truth About Sex, Howard Whitman, *Pelligrini and Cudahy*.

Sexual Conduct of the Teen-Ager, Shailer Lawton, M. D., and Jules Archer, *Greenberg*.

Profile of Youth, Maureen Daly, Editor, *J. B. Lippincott Co.*

Helping Boys and Girls Understand Their Sex Roles, Milton I. Levine and Jean H. Seligmann, *Science Research Associates, Chicago*. (Pamphlet).

When Children Start Dating. Edith G. Neisser, *Science Research Associates, Chicago*. (Pamphlet).

Facts of Life for Children, published by *Child Study Association of America, New York*. (Pamphlet).

Being Born, Frances Bruce Strain, *D. Appleton Century Co.*

New Patterns in Sex Teachings, Frances Bruce Strain, *D. Appleton Century Co.* (Rev. 1951).

Sex Guidance in Family Life Education, Frances Bruce Strain, *MacMillan Co.*

Life and Growth, Alice V. Keliher, *D. Appleton Co.*

Personal Health and Human Relations, by Biester, Griffiths, and Pearce, published by the *University of Minnesota Press*.

### Films

*Human Beginnings*. Designed to give first grade children normal attitudes toward reproduction. Probably of more value to use with people approaching parenthood. 20 minutes, sound.

*Human Growth*. Designed to explain the process of reproductive maturity to children in grades 4 to 6. 20 minutes, sound.

(Association Films. Both are excellent for use with college young people to show them how to handle the sex and reproductive education of children. The

## THE PARENTS IN THE HOME

INTRODUCTION: The arrival of a first-born babe in the home, draws wedded lives together in a closeness they have never known before. It calls out powers that they have never before exercised. Life indeed takes on a new meaning for them. There is a *new object* for which to live, an object great enough to engross the highest interest possible. We often talk about training our children, but they train us first, teaching us many sacred lessons. Our homes would not be complete without children. Certainly they bring us a great deal of care and solicitude. They also bring us benedictions from heaven when they come, and while they stay they are perpetual benedictions.

### I. PARENTHOOD IS MOST IMPORTANT.

Imagine a scene. It is a familiar group—a father, a mother, and a company of admiring friends. Young parents are about to see for the first time, their own child. What eager anticipation has preceded this last moment. Will it be a boy? A girl? Will it be normal? Will it live? What will we name it? There is a hurried trip to the hospital, the hours of pain for the mother, the anxious hours of waiting for the father. At long last, the doctor, still in his white uniform, comes in, smiles and says: "You have a fine son. He and his mother are both all right." Life has few moments so charged with joy.

1. **A Venture with God.** When a new baby comes, it is a mysterious venture in which man, woman and God have co-operated in bringing into being a new life—a new soul. That which never existed before does so now—and it will exist *forever*. The new baby will spend a few years here and an eternity in the great beyond. Nothing else that man does can be compared in importance to the production of life. The erection of buildings, the invention of machines, the writing of books and all else fades by comparison.

2. **The Great Need of Planning.** Thoughtful planning and much prayer should precede the bringing of a new life into being. As one thinks back through the pages of the Bible he remembers *Abraham's* pleading for an heir. He remembers the lips of *Hannah* as she breathed an inaudible prayer for a son. He remembers with emotion the shared anticipation of Elizabeth and Mary, as they waited the births of John and Jesus. If parents are to be equal to the great challenge ahead there must be preparation and many prayers. (See Mt. 19:14; Mk. 9:42).
3. **The Tragedy of Unwanted Children.** Children who are unwanted begin life with the odds against them. One of the darkest blots on twentieth century living is the fact that there are thousands of unwanted babies born each year. The happiest homes are those who definitely plan for and rejoice in the coming of a new life.

## II. PARENTAL RESPONSIBILITY.

When John the Baptist was born the question was raised: "What manner of child shall this be?" (Lu. 1:66). Is there any way of giving an intelligent answer to this question? Can we find a method of answering this as we'd like? Of course much depends on a number of factors. Its ancestry, its environment, but by and far the most important will be its *training*. By proper training both a bad ancestry and environment may be overcome. The wise man said "train up a child in the way it should go . . ." (Prov. 22:6).

1. **The Catholic Believes This.** They make the boastful claim, "Give us a child until it is seven years of age, and it will die a Catholic." We should be ashamed to allow a Catholic to teach a child under the influence of the errors of Catholicism and leave it more devoted to that system, than our own children to the truth of God.
2. **The Jew Believes It.** The Jew rears his child and it

remains a Jew. This is not mere chance. Both of these groups are assured that both will remain Catholic or Jew. What of us? Why the difference?

### 3. Do We Believe It? Why the difference?

## III. LET PARENTS.

1. **Be Responsible.** Let each parent recognize that God has placed responsibility on each one (Prov. 1:8; Eph. 6:1). There are some fathers who seem to forget that they share any of the burden and duty of making a home. They come and go as if they were boarders in their own homes, with no active interest in the welfare of their children. Parental responsibility rests upon each parent with equal proportions. The duties are non-transferable. (Gen. 18:19; Eph. 6:4; Col. 3:21).
2. **Parental Influence.** Need it be said that parents have a tremendous influence over the lives of their children. So much depends on you early in their lives for their entire happiness, outlook, and for eternity. Clinton Rogers gives this helpful poem.

I may never be as clever as my neighbor down the street;  
I may never be as wealthy as some other men I meet;  
I may never have the glory that some other men have had;

But I've got to be successful as a little fellow's Dad.  
There are certain dreams I cherish that I'd like to see come true;

There are things I would accomplish ere my working time is through;

But the task my heart is set on is to guide a little lad,  
And to make myself successful as a little fellow's Dad.  
I may never come to glory; I may never gather gold;  
Men may count me as a failure when my business life is told;

But if he who follows after shall be manly, I'll be glad,  
For I'll know I've been successful as a little fellow's Dad.  
It's the one job I dream of; it's the task I think of most;  
If I'd fail that growing youngster, I'd have nothing else to boast;

For through wealth and fame I'd gather, all my future would be sad,

If I failed to be successful as that little fellow's Dad.



3. Companionship. In a day with more leisure time, more labor-saving gadgets and devices, smaller families, both father and mother seem to have less time for companionship with their children than ever before. Many of us fail miserably here. We are content to turn over the social and recreational aspects of our children's lives to the schools, the church, civic youth agencies, and others who bid for our children. Sad, sad, nonetheless all too true. A vital part of any home is living with our children, playing with them, working with them, studying with them, praying with them—actually being with them. Are you TOO BUSY — then you are TOO BUSY!! You are just too busy to be a parent. One wealthy father gave this present to his boy: "Dear Son: I hereby give you one hour of my time on weekdays and two hours on Sunday to be used by you like you want to without any interference on the part of any one." Another father passed away, and the community said, "he was a good man." His own son said, "I do not know. I never knew him."

Remember: While men are busy here and there in worldly affairs, busy getting business and gathering fortune, their children grow up and eventually they are gone from the grip and heart of parents. "Some things God gives often; some he gives only once. The seasons return again and again, and the flowers change with the months, but youth comes twice to none."

### Some Things to Think About

1. Why do we say that parenthood is a venture with God?
2. What place does planning for parenthood have?
3. Why cannot Christian parents say that "our baby will be a Christian", in the same way that a Jewish parent says, "Mine will be a Jew?"
4. What kind of a parent are you?
5. What should parents be to their children?

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## References.

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### RESOURCE MATERIAL

#### WHAT KIND OR A PARENT ARE YOU?

1. Are you a Christian?
2. Are you a faithful Christian and support the activities of the church?
3. Do you attend all the Bible classes which are available to you?
4. Do you see that your children study the Bible at home with you?
5. Do you know your child's Bible school teacher?
6. Have you talked to your child's teacher about his progress?
7. Do you supervise your child with his Bible lesson?
8. Do you encourage your child in reading the Bible?
9. Do you co-operate with the teacher to maintain the right spirit of relationship.
10. Do you make phony excuses to keep your child out of Bible classes?
11. Do you criticize the teachers or the church?
12. Do you help your child to overcome any dislikes or failure that he might have about the Bible school? (like you do of the public school?)
13. Do you place the church and her work in first place around your home?
14. Are you more interested in your child being a Christian than anything else in all this life? Do you always manifest this attitude?

PARENT, go down this list of questions and answer them carefully and prayerfully. It will help to impress upon you what type of parent you really are. It is designed to help us all to improve. Would you be willing for anyone to see your honest and candid answers?—Selected.

**If there is righteousness in the heart,  
There will be beauty in the character.  
If there is beauty in the character,  
There will be harmony in the home.  
If there is harmony in the home,  
There will be order in the nation.  
If there is order in the nation,  
There will be peace in the world.**

—Old Chinese Proverb.

## XII

### THE MOTHER IN THE HOME

INTRODUCTION: The first mother was called "Eve" because she was the mother of all living. The Bible has much to say about the responsibilities and rewards of motherhood. Many beautiful passages from literature that increase our appreciation of mother. Let us read together (Prov. 31). Here is an unlabeled portrait painted by an artist many years ago.

"The sweetest sounds to mortals given are heard in mother, home and heaven."—*William Goldsmith Brown.*

"Mother is the name for God on the lips and in the hearts of little children."—*Thackery.*

"Most all of the other beautiful things in life come by twos, and threes, dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins but only *one mother* in the whole world.—*Kate Douglas Wiggins.*

#### I. THE CAREER OF MOTHERHOOD IS WOMAN'S HIGHEST CALLING.

1. Nothing else comparable to it, (Read Jno. 16:21). To her is given the responsibility of producing another human being.
2. She produces a better product than factory, farm or plant. In the city of Washington, D. C, is a twelve-foot, sitting statue of Lincoln, the work of a master's hand. Yet can that artist who chiseled his features out of cold marble compare with that mother who made the man that the artist copied? Books have been written about the Great Emancipator, but wouldn't you rather have produced him than a book about him? Lincoln said: "All that I am, or can be, I owe to my angel mother." (See I Tim. 5:14).

God made the streams that gurgle down the purple mountain-side;

He made the gorgeous coloring with which the sunset's dyed;  
He made the hills and covered them with glory, and he made  
The sparkle on the dewdrops and the flecks of light and shade.  
Then, knowing all earth needed was a climax for her charms,  
He made a little woman with a baby in her arms!

He made the arching rainbow that is thrown across the sky;  
He made the blessed flowers that nod and smile as we go by;  
He made the gladsome beauty, as she bows with queenly grace;  
But the sweetest of them all, He made the love-light in the face  
That bends above a baby, warding off the world's alarms—  
That dainty little woman with a baby in her arms.

## II. THE GREAT RESPONSIBILITY RESTS UPON MOTHERS (Ezek. 16:44). "Like Mother, like daughter."

1. A Christian mother should be—

- a. A home manager (Titus 2:3-4; Prov. 31:27-28).
- b. Teach her children the Word of God (2 Tim. 1:5; 3:15); See also Jochobed.
- c. Teach her children to marry properly and Scripturally.

2. What Others Have Said—

"Simply having children does not make a mother."—  
*John Shedd.*

No, no more than having a piano makes a musician.

"The hand that rocks the cradle rules the world."

"Men are what their mothers have made them."—  
*Emerson.*

"The future destiny of the child is always the work of the mother."—*Napoleon.*

"The mother's heart is the child's schoolroom."—  
*Henry W. Beecher.*

"If you reform the world from its errors and vices, begin by enlightening its mothers."—*Simmons.*

"An ounce of mother is worth a pound of clergy."—  
*Spanish Proverb.*

"God could not be everywhere and therefore he made  
mothers."—*Jewish Proverb.*

### III. MOTHER LOVE IS SUPREME IN ALL AND SELF-SACRIFICE.

1. Seen in the life of our Lord (Jno. 19:25).
2. A woman who gave up her child rather than see it  
divided (I Kings 3:16-28).

"Youth fades; love droops; the leaves of friendship  
fall; a mother's secret love outlives them all."

—*Oliver Wendell Holmes*

"The bravest battle that ever was fought  
I'll tell you where and when.  
On the maps of the world you will find it not.  
It was fought by the mothers of men."

—*Joaquin Miller*

"Though I be hanged on the highest hill,  
Mother o' mine, mother o' mine.  
I know whose love would follow me still,  
Mother o' mine."

—*Kipling*

### IV. EVERY CHILD SHOULD STRIVE TO HONOR THE NAME OF ITS MOTHER.

1. Enjoined by our Lord (Eph. 6:2).
2. Whether living or dead. How?
3. Read Prov. 10:1; 15:20; 17:25.

"Don't aim to be an earthly saint,  
With eyes fixed on a star.  
Just try to be the fellow  
That a mother thinks you are."

—*Will E. Adakin.*

**CONCLUSION:** In view of these characteristics and responsibilities that belong to a Christian mother, what kind of a mother are you? Are you the kind that the world delights to honor, and that God approves, and your children rise up to called "BLESSED"?

### **Some Things to Think About**

1. Check your Bible for all it has to say about mothers.
2. Bring to class any poem about mother that you can find. Put it in your notebook.
3. What kind of a mother are you? Are you a Christian mother?
4. Read the 31st chap, of Proverbs and pick out the characteristics of an Ideal woman.
5. Who has the most influence over a child—mother or father?

### **RESOURCE MATERIAL**

#### **A LIVING PRESENCE**

##### **(A Payable)**

A young mother set her foot on the path of life. "Is the way long?" she asked. And the guide answered, "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy and she could not believe that anything could be better than these days. So she played with her children, and gathered flowers for them along the way. And the sun shone on them and life was good. And the young mother cried, "Nothing can be lovelier than this."

Then came night and storm; and the path was dark and the children shook with fear and cold. But the mother drew close to them and covered them with her mantle, and the children said, "We are not afraid, mother, for you are near; and no harm can come to us." And the mother said,



"This is better than the brightness of day, for I have taught my children courage."

And the morning came and there was a hill ahead, and the children climbed and grew weary. But at last she said to the children, "A little patience and we will be there." So the children climbed and when they reached the top they said, "We could not have done this without you, mother."

And that night the mother looked up at the stars and said, "This is a better day than the last, for my children have learned fortitude in the face of hardship. Yesterday I gave them courage; today I gave them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled. The mother said, "Look up; lift your eyes to the light." And the children looked and saw above the clouds the everlasting light, and it guided them and brought them beyond the darkness. And that night the mother said, "This is the best day of all, for *I* have shown my children God."

And the days went on and the weeks and the months and years, and the mother grew aged, and she was little and bent. But the children were tall and strong and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill and beyond the hill they could see a shining road and the golden gates and they flung wide.

And the mother said, "I have reached the end of my journey, and now I know the end is better than the beginning, for my children can walk alone, and their children after them." And the children said, "You will always walk with us, mother!" They stood and watched her walk through the golden gate; then the gates closed after her. And they said, "We cannot now see our mother but she is with us still—she is a living presence." —Selected

## XIII

### THE FATHER IN THE HOME

INTRODUCTION: There are as many great fathers in the Bible as there are great mothers. We think of Abraham and his great love for his son, Isaac. We think of Jacob, and especially his devotion to his sons, Joseph and Benjamin. We remember David's cry of a broken heart for Absalom, his wayward son. We think of the Prodigal father, and above all else we think of the Fatherhood of God. Let us consider . . .

#### I. A FATHER . . . to his family.

1. Head of the Wife and Home. God has put this responsibility upon man. (Eph. 5:23). To insure stability, peace and order, every institution must have a head.
2. He Is An Example. The right kind of a father must be, first of all, the right kind of a man. The Christian father is under special obligation to be godly, to be true and honorable and clean, as an example before his children. The first impression of manhood in life is given by the father. (See Letter to Dad in Resource Material).

**He swung on the gate and looked down the street  
Awaiting the sound of familiar feet,  
Then suddenly came to the sweet child's eyes  
The marvelous glory of morning skies;  
For a manly form, with a steady stride,  
Drew near to the gate that opened wide,  
As the boy sprang forward and joyfully cried,  
"Papa's coming!"**

**The wasted face of a little child  
Looked out of the windows with eyes made wild,  
By the ghostly shades in failing light,  
And the glimpse of a drunk man in the night,  
Cursing and reeling from side to side.  
The poor boy trembling and trying to hide,  
Clung to his mother's skirts and cried,  
"Papa's coming!"**

### 3. **He Takes An Interest in the Home and Children.**

- a. *Active and personal.* No excuses can justify any father in this vital part of his life's job. He must stand by the mother to help and encourage her, and co-operate with her in proper training of the children.

This story aptly illustrates this point. A young man on trial for a serious crime was asked by the judge if he was not ashamed to bring such disgrace on his father, who was a distinguished lawyer. He said, "No. When I was a boy, I went to my father for help and advice. He was busy writing a book on 'The Law of Trusts.' He said, 'Run away, boy, I am too busy.' He has his 'Law of Trusts,' and here I am!" What a fearful failure that father made.

Blake W. Godfrey of Brooklyn has written a striking paraphrase of the Prodigal Son. It is "The Parable of the Prodigal Father." (See Resource Material).

- b. *Teach Them Respect for Authority.* (Prov. 3:12; 19:18; 23:13f; Heb. 12:9). Children must learn this lesson—it is needed everywhere. The father is the divinely appointed teacher.

4. **He Will Love His Children.** (Psa. 103.13). A father cannot love his children too much. There is more than furnishing a meal-ticket, and writing a check to pay a department store account. We will love our children so much that we will discipline them.

5. **He Will Train His Children.** (See Eph. 6:4; Deut. 6:6, 7, 9; Prov. 22:16). God gave that job to fathers. Can fathers neglect this without jeopardy to their children?

6. **He Will Provide for His Family.** At this point we might add that the father will protect his family from anything that will harm them.

7. **He Will Be Responsible for Their Destiny.** How will the children turn out? What will be their destiny? This is the Father's responsibility. It cannot be turned over to the school, the church, the Bible teacher or any other organization. The children's mother has only one-half that supreme responsibility. It is up to you fathers, whether you want your children to be Christians—to be saved ultimately. God will not only ask us what we did with our money, our time, our talents, but he will also ask us, "Where are your children?"

## II. THE FATHER—His Character.

1. A Christian.
2. A lover.
3. A man of good sense.

## III. WHY FATHERS FAIL.

1. **Some Are Indifferent.** The story is told of a State Fair. A hog took the blue ribbon. The keeper of that hog was a small boy, stunted by smoking one cigarette after another, and giving utterance to profanity. As a boy he was about the poorest specimen at the fair. And strange to say, the same man who raised the hog, raised the boy. The father was interested in hogs—he read up on them. But not interested in the physical, mental, or spiritual development of his son.
2. **Some Are Too Busy.** (See lesson on: The Children in the Home).
3. **Unwilling to Pay the Price.** It is so easy to turn the task over to others.

### Some Things to Think About

1. Pick out as many fathers in the Bible as you can. Observe some of their good points. Some of their bad ones.
2. What should a father be to his family?
3. Can any of the items be omitted as listed in our lesson

without harm to God's plan for a father? If so, which would you omit?

4. What are some reasons for father's failing in their God-given responsibilities? ,
5. Can you list others than those of our lesson?
6. Bring anything in the way of a poem to class on fathers.

### References.

Boone, Wm. Cooke, *What God Hath Joined Together*, chp. 9.

Chappell, Clovis, *Home Folks*, chp. 6.

## RESOURCE MATERIAL

### AN ALLEGED LETTER TO A FATHER FROM HIS SON

Dear Dad:

I am just a little fellow, but I have been doing some thinking. Some day I will be a big man just like you. You are my ideal—I think you can do anything. I like to hear you talk, and watch you walk, and to see you drive the car. You are so strong, and it seems that you know how to handle any situation. I am never afraid when you are around.

But, Dad, there is something that is bothering me a lot. I know that I am going to be like you, even though I should try to be different. I like to go to Sunday school and church. When I get a little older, very likely I will not —'cause you don't go. I like to study the Bible now, but will I when I get as big as you? You do not. When I get big like you, Daddy, I want to go to church with my wife; but, will I? You don't very often. I am going to be like you. I want to give thanks at the table for food, clothing, and the home God has given us. But, Daddy, I want to help my wife win others to Christ, and especially our children—but how can I? You think only of your work, and paying for our house, and buying our food and clothes. This is very nice, Daddy; but the Bible

says, "Man shall not live by bread alone," and I know that is true, because people are dying every day and leaving pretty homes behind, and also their savings accounts. Daddy, I am afraid you wouldn't take time off from the store to go to heaven.

Anyway, Dad, I have enjoyed talking with you about these things. I do hope you will become a Christian some time—so that I can be the kind of man I want to be—and be just like you, too!

Love,  
YOUR SON.

(Selected.)

### The Best Two

My two best friends are the most patient I have ever known. They are courteous and always tidy. They are helpful to me in all I do. They are fearless and good and polite at all times. They have kind hearts full of affectionate love to others. They are thrifty with time and constantly making friends. They are sensible and jolly and everything to me. They are reverent at the right time and jolly, too. They are understanding with me in all I do. *They are my parents.* (S) Don (age 11).

Note: A theme written at school and found later by his parents. PDW.

Last night my little boy confessed to me  
Some childish wrong;  
And kneeling at my knee  
He prayed with tears:  
"Dear God, make me a man  
Like daddy—wise and strong,  
I know you can."

Then while he slept  
I knelt beside his bed,  
Confessed my sins,  
And prayed with low-bowed head:  
"O, God, make me a child,  
Like my child here,  
Pure, guileless,  
Trusting thee with faith sincere."

## A PARABLE OF A PRODIGAL FATHER

A certain man had two sons, and the younger of them said to his father: "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school and to dancing school and to college and tried to believe that he was doing his full duty by the boys.

And not many days afterwards the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of the country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him real friendship.

But when he came to himself he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances'." And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment: and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him:

"Son, I have sinned against heaven and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend." But the son said: "Not so; I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information, but it was the wrong kind; and now—alas!—I am wrecked in soul and body; there is no more heart left in me, and there is nothing you can do for me. It is too late, too late, too late." —Exchange.



## XIV

### THE WIFE IN THE HOME

INTRODUCTION: Man can have no greater possession than a good wife. "Whoso findeth a wife findeth a good thing, and obtaineth favor of Jehovah" (Prov. 38:22). "Houses and riches are an inheritance from fathers; But a prudent wife is from Jehovah" (Prov. 19:14). It is a high honor for a woman to be chosen from among all mankind to be the wife of a good and a true man. She is lifted up to a crowned queen; great power is placed in her hands; sacred destinies are reposed in her keeping; she holds in her hands on her wedding day precious interests and responsibilities. Will she wear her crown beneficently? Or will she fail in her holy trust? Only her married life can be the answer.

#### I. THE WIFE'S ATTITUDE TOWARD HER HUSBAND.

Mrs. Helen Young, wife of M. Norvel Young of Lubbock, writes in the 20th Century Christian on pages 18 and 19 the following which is apropos to our study. She says: "The three little words 'love, honor, and obey' have a big significance to the Christian wife as she contemplates the attitude she will have toward the man she marries."

##### I. Love. (Tit. 2:4).

"As you stand before the marriage altar you promise to love him in sickness and in health, in prosperity and adversity. You do love him with all your heart and you want that love to grow and flourish. As wives let us read I Cor. 13 and apply it to ourselves and to our marriages that they may have the beauty, peace, and happiness God intended and we so desire.

*I will be patient and kind.* If there are little irritations, I will forbear and not be critical. I will not nag but I will encourage, and appreciate every good

quality and deed which is his. I will show him all the little courtesies I would show a guest in my home for he is my love.

*I will not envy him.* There will never be a competitive spirit between us as to who can spend the money or whose relatives will be favored for we are one and shall face the world united in purposes and desires. Neither shall I let jealousy eat at my heart and the heart of our home.

*I will not be arrogant or conceited.* Pride shall not rule my heart. There can be no blending of personalities where one has a superiority-complex. "Let each esteem the other! better than himself."

*I will not behave myself unseemly or discourteously.* I will not pout or be sullen. I will not fly off the handle. Neither will I be vulgar nor rude, or boorish or rough.

*I will not seek my own.* I will not be selfish or self-centered. It will be *our interests*, no longer *my interests* or children or home or money or friends. Love does not insist on its own rights, but looks to the rights of the beloved. I will not think continually, "Why didn't he do this to make me happy?" but "How can I make him happy?" What little thing or big can I do today to show him how much he means to me. Let me not defer it or neglect it, for life is short. Happy marriages do not happen. They are made with unselfish love.

*I will not be easily irritated or provoked* with his failings and his faults. When he is late for an appointment, I will not be grouchy. I will not lose my temper but have patience that cannot know defeat. A bad temper can be made sweet by love.

*I will not take account of evil.* I will not indulge in that wrecker of happiness and homes—self-pity. I will not brood over slights or injustices. But I will

select my memories and remember only the good. I will be too big to harbor a wrong. Love is able to forgive, but unforgiveness will close the doors of happiness to me and also the doors of heaven.

*I will not rejoice in unrighteousness but will rejoice in the truth.* I will never be glad when he makes a mistake, for we are one. I will find no malicious pleasure in his failings nor continually draw his attention to them. But I will be glad in everything good about him and rejoice over his every success. I will never criticize him to others, but shield him from all attacks.

*I will bear all things* without resentment or bitterness.

*I will believe all things and hope all things.* I will put the best construction on everything he does. T will face the facts, but T will look on the bright and happy side. I will not be suspicious but trusting. I will have faith in him.

*I will endure all things.* Fidelity will be mine until the end. Even when disillusionment comes and I am down hearted, I will have courage. My love shall stand its ground and carry on. I will prize our marriage above all human contracts. I did not promise to stay with him until I get lonesome for my parents or until I find someone more handsome or until I find someone who can support me better, but *until death do us part.*

There are no reservations. This is for always. I will be affectionate and attentive and cherish his love. So help me God, Thou source of all love, to make our marriage a taste of heaven on earth.

## 2. Honor. Eph. 5:33).

The word *honor* is an overlooked word with many wives. One of the fundamental precepts of Christianity is the respect of personality. The Christian

wife will take to heart what Paul says in Eph. 5:33. Sarah called Abraham "Lord," showing respect and great regard for his place and his person. To honor the husband implies the idea of respect for his wishes, tastes, and to appreciate him and encourage him. The wife does this by fulfilling her obligations in the home. If the Bible teaches that the man that provides not for his family is worse than an infidel, what of the one who takes what he provides and squanders it in extravagance and selfish spending. A lazy, sloven and extravagant wife shows disrespect for her husband. The lack of respect on the part of children all too often stems from the lack of respect of the wife for the husband.

### 3. Obey. (Eph. 5:22).

Who is the head of your house? The Bible has a word to say about it. It is the husband. A wife who short-circuits this obligation, then she must carry both her load and his. How much better to accept God's arrangement. (See: *The Husband in the Home, and Duties of the Wife.*)

## II. DUTIES OF WIFE.

1. She's a Helpmeet. (Gen. 2:18). The word "meet" means suitable. Man needed companionship, and woman was created as a suitable companion and co-worker for man. It is in this sphere that woman finds her greatest usefulness, charm and beauty. Nature has especially equipped woman to serve as the comrade of man; hence, it is this relationship that she can most fully express her natural and peculiar abilities. The word "wife" means "weaver". Some one has aptly said: "God did not take woman from man's head that she might rule over him, nor yet from man's feet that he might trample upon her. God took woman from man's side that she might be his companion and helper throughout life." It is by man's side that she can realize her greatest usefulness and sweetest joys. There has usually been a good wife beside every emi-

nent man. Seldom will a man become any greater than his wife will allow him to become. If she does not keep even with him she will pull him down.

2. She Is Subject to Her Husband. (Eph. 5:22). Sarah is presented as an example of an obedient wife (I Pet. 3:5, 6). Read also the following (Gen. 3:16; I Cor. 11:3; Eph. 5:22-24; Tit. 2). Women are not inferior to men in their intellects, but they do possess feminine and tender qualities which precludes her being as well endowed for rulership as man. If obedience to husband necessitates disobedience to God, then the wife should remember that her obedience is limited to that which is "fitting in the Lord" (Col. 3:18). God has priority over any man. "We must obey God rather than men" (Acts 5:29).
3. Bear Children. (Gen. 3:15; I Tim. 5:14; I Tim. 2:15). God gave woman the duty and distinction of being mother of the human family. The woman who chooses to become a wife and a mother should not look upon her work as inferior to the careers of others. It is a calling which glorifies God and perpetuates his creation. It is the greatest calling of all, having the gravest responsibilities and the greatest possibilities. The magnitude and fame of her work has been expressed in the following quotations-

All that I am, or can be, I owe to my angel mother.  
—*Abraham Lincoln.*

The mother's heart is the child's schoolroom.—*Henry Ward Beecher.*

The hand that rocks the cradle rules the world.—  
*John Gray.*

Youth fades, love droops, the leaves of friendship  
fall;

A mother's secret love outlives them all.  
—*Oliver Wendell Holmes.*

The bravest battle that ever was fought,  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
It was fought by the mothers of men.

—Joaquin Miller.

4. A Good Housekeeper. (Tit. 2:5). Paul commanded the older women to train the younger women in those essentials to making a home Christian. Woman's feminine endowments have especially equipped her for home-making. The touch of her hand can transform a hovel into a place, because it takes more than lumber, nails, brick and mortar to make a home. There is a great distinction between a house and a home. Edgar A. Guest said: "It takes a heap o' livin' in a house t' make it home." There is vastly more to home making than mere *keeping house*. In addition to keeping a tidy house, the wife should make an atmosphere of love, happiness, friendliness, cheerfulness, and co-operation. To be a keeper at home (worker) as some translations give it, is woman's chief work. Here she is supreme—she has no equals. Here her first and her best work is to be done. Perhaps the reason some men spend so much of their spare time away from home is because of a nagging wife, sloven in appearance, who gads about, and shows little or no interest in him and his work. She has truly blasphemed the Word of God (Tit. 2:5).

#### Some Things to Think About

1. What place has a wife in the home
2. What do you think of the observations given by Helen Young in our lesson today?
3. What does the word "honor" mean?
4. What place has "obedience" in a wife's life?
5. Where is a woman, in God's plan, fulfilling her highest obligation? Have we gotten away from this?

## References.

Brownlow, Leroy, *Some Do's and Don'ts for the Christian*, pp. 64-67.

Miller, H. R., *The Home Beautiful*, chp. 3.

Young, Helen, "20th Century Christian"— Making Christian Marriage Work — Special Issue, pp. 18-23.  
Also — The Christian Woman, March 1956.

## RESOURCE MATERIAL

CURRENT SITUATION: The kind of a world facing the American woman today.

1. 19,000,000 American women working, one-half of which are married. *Houston Post*, Nov. 4, '54.
2. In 1890 only 4.6% *wives* between 35-54 worked. Now 34 % are working. Increasing. Women's Bureau U. S. Dept. of Labor.
3. 2,000,000 mothers with children *under* six years are working. From: Judge J. W. Mills, Domestic Relations Judge of Harris Co., Feb. 25, '55 TV Program.
4. Total women of working age, 58,000,000.
5. Woman's economic independence one reason for upsurge of desertions. Man knows she can get a job! Boomerang!!!
6. 10.6% girls 20-24 married.  
68.8 % women 25-29 married.  
89.0% women 30-35 married.  
From: Met. Life Ins. Co.
7. Women are making better adjustments in 2nd marriages than men.
8. 850,000 American women are chronic alcoholics. Dallas News, Dec. 11, 1953.
9. 87 % of American men prefer that women do not wear *shorts* in public. Gallup Poll: July 20, 1953—*News*.

10. During the cigarette shortage in 1944 women smoked 93,000,000 cigarettes and the figures have steadily climbed.

QUOTE FROM MANY MEN: "If women are going to act like men we're going to treat them like men and what MAN wants to marry a MAN?!!!

So long; as we have homes to which men turn  
At close of day;  
So long as we have homes where children are  
And women stay;  
If love and loyalty and faith be found  
Across those sills,  
A stricken nation can recover from  
Its gravest ills.

—Grace Noll Crowell.

With the same letter heaven and home begin,  
And the words dwell together in the mind;  
For they who would a home in heaven win,  
Must first a heaven in home begin to find.

—James Very.

### HOMEMAKER S CREED

I believe that the home is woman's natural environment.

I believe that there is as much art in making a barren house a glistening, comfortable home as there is in painting a picture or in writing a poem.

I believe there is dignity and beauty in service, that as a career for women, homemaking offers greater opportunities for leisure, for growth of mind and spirit, for exercise of the body, than any other occupation.

I believe that one who has the intelligence to keep her home in order is wise enough to be a force in any community.

It is my desire to be one of the countless women of the world to make life sweeter and better because I live and do my work well.

—*Clipped and handed to the author from the Year-book of Woman's Home Demonstration Club.*



## XV

### THE HUSBAND IN THE HOME

INTRODUCTION: Each member of the household has a part in the family life. The husband has a part, all of his own, which no other can perform. The word "husband" is but a contraction of the two words "house" and "band". Truly the husband is the "house-band", a band of strength around the home, upholding, protecting and keeping it together. What is the husband's part? What does he owe his wife and children?

#### I. THE HUSBAND'S OBLIGATIONS TO THE WIFE.

1. He Is the Head. God has put this responsibility upon the man (Eph. 5:23). To insure stability, peace and order, every institution on earth must have a head. God has commanded the husband to be the head of his wife. In living up to this obligation, man must be the ruler, provider, protector of the home. (See lesson on The Father in the Home). Husbands need to remember, no man can successfully control another who is not able to control himself (Prov. 16:32).
2. He Is to Love the Wife. (Eph. 5:25; Col. 3:19). Love is longsuffering, kind, humble, patient, unselfish and courteous (See I Cor. 13:4-8). The husband should love his wife because—he needs her. She is his other self. Love your wife because she needs your love as a weaker vessel and as a precious thing which God has given to your care. Love your wife because you two are sharers in many high and holy things—the highest and holiest things in life. Love your wife because in love there is a mighty power to expel evil and nurture good. Ah, indeed,

"He does not rightly love himself

Who does not love another more."

No marriage can be happy apart from a strong, mutual love.

3. He Is to Honor Her. (I Pet. 3:7). The ways in which to honor her are countless. Some of these ways are:

a. By showing her *sympathy and understanding*. By dwelling with her according to knowledge, i. e., he should have an intelligent view of the nature of their relation as taught by the Word of God. He should realize how easily the responsibilities of wifehood, and motherhood, and of the managing of a household may become excessive—beyond the power of one person to bear alone. He should gladly assume the overload that saps the strength of the woman and makes her life a drudgery.

b. By making her a *sharer* of all his life. When a man takes a woman to be his wife, he has linked her life with his own in the closest of all earthly relations. She is a joint heir with her husband in the grace of life. Therefore whatever concerns him, concerns her.

c. By showing *tenderness and affection*.

d. By being *worthy* of her.

4. He Is to Be Faithful to Her. (Heb. 13:4; I Cor. 7:2,3).

5. He Is to Support Her. (I Tim. 5:8). It is a serious offense for a man to fail, due to indolence, shiftlessness or drunkenness, to discharge this duty. It is most sinful according to Paul's statement in I Tim. 5:8. A husband's wages or salary or other income are not his own to spend as he may choose. Husband and wife are co-heirs (I Pet. 3:7).

## II. THE HUSBAND'S PLACE IN THE HOME.

1. He Is the Husband. The duty of submission of the wife to the husband is enjoined throughout the Scriptures. (Gen. 3:16; I Cor. 11:3; Eph. 5:22-24; Titus 2:5). While Christianity is designed to elevate the wife, yet it did not intend to destroy subordination.

Man by the very fact that he was first created, and that the woman was taken from the man, is evidence that he is better fitted for ruling than she is (See I Cor. 11:8; 2 Tim. 2:13).

2. He Is the Father. (See - Lesson the Father in the Home). The children must recognize him as Head of the household.
3. He Is to Be a Christian. We want to keep in mind that there is a distinction between a "husband" and a "Christian husband". Every husband of a Christian wife should walk with her in common love for Christ. Some husbands fail here. They love their wives, make sacrifices for them, carefully shelter them from life's burdens, honor them highly; while the wife is left to go into the house of worship alone, and the husband waits without.

CONCLUSION: United on earth in a common faith in Christ, they shall be united in heaven in eternal fellowship. Why spend years on earth in growing into one for a union that is not to reach beyond the shadow of death? Why not weave for eternity?

#### Prayer for a Christian Husband

"Lord, may there be no moment in my life  
When she regrets that she became my wife.

Help me to do the utmost that I can  
To prove myself her measure of a man.

Since years must bring to all their load of care,  
Let us together every burden bear,  
And when Death beckons one its path along,  
May not the two of us be parted long!"

—M. V. Caruthers.

## RESOURCE MATERIAL

### THE HUSBAND IN THE HOME

CURRENT SITUATION: The kind of world facing the American man today.

1. The "average" American man is: 30 yrs. old, married, with two children. Owns home. Struggling to pay for it. Owns car, refrigerator, radio, has phone. A semi-skilled laborer earning \$3,000 annually. Has high school education.—From U. S. Bureau of Census.
2. Sex ratios in the United States. 1,000 girls to 1,024 boys ages 15-19.  
1,000 girls to 1,008 boys ages 20-24.  
1,000 girls to 957 boys ages 25-34.—Met. Life Ins. Co.
3. Man lives in three worlds. *Private*: His conscience, inner mind. *Semi-private*: His home. *Public*: Community, job, church world.
4. Man's basic needs are four in number. Love, work, worship and play.
5. Working man's requests today: Freedom in work methods; opportunity to use experience and skills. Chance for promotion.
6. Schools are taking over father's place in caring for child. *Why I*
7. Home life is gaining on some scores. 96% homes have radios. 8,000,000 TV sets sold. 4 of 5 homes have refrigerators to keep party foods, etc. From: Statistical Yearbook, 1953.
8. Whole family needs more recreation because: Fewer working hours, more pay, less home responsibilities.
9. Americans make \$800 million annually. Spend \$645 million for goods and services. From: Northwestern National Life Ins. Co.

OVERHEARD in conversation was this bit of bragging:  
"My daddy's a Moose, an Elk and a Lion."

"Yeah," agreed the cotton-candy covered Crockett clubber, "Mine's that way, too. Mother fixed him up a den, but he still growls all over the house."

IF THE GALLUP poll could trot fast enough to catch him wouldn't it be interesting to find out just what the average child really thinks of his father (or parents)? Like other good and necessary evils, they would probably be voted as something that you can't do anything with and still cannot do without. No doubt, this is the thought of some children.

#### Some Things to Think About

1. Whose responsibility is it to head the household?
2. How did Paul illustrate how a man is to love his wife? (Eph. 5:25).
3. How serious is it for a man not to make a living for his family?
4. How is a husband to honor his wife?
5. Why do we say there is a difference between a "husband" and a "Christian husband?"

## XVI

### WHEN BABIES COME

INTRODUCTION: At this very moment there is an army of invasion marching on America, and however **Ave** may fortify ourselves, it is going to conquer. It is going to capture every city, every town, and every hamlet in every State of the Union. It is going to take possession of every political office, every business, every school, college and university. It is going to take possession of every church and every home. Nothing is going to be left to us, absolutely *nothing*. Who is this army of invasion? Why they are the children in our homes today. Jesus said: "Take heed that you despise not one of these little ones." This is life's first great hour—the birth of a baby. Without this hour none of the others could take place. The singular thing about the birth of any of us is that we had absolutely nothing to do with it.

Yet how much that hour determines. It determines your name, your nationality, your race, the kind of home, the type of family in which you will be trained.

#### LA CHILD'S RIGHTS.

Since a child has nothing to say about when and where he is to be born, but comes into this world because of the love of his parents and the love of God, every child has inalienable rights.

1. Deserves to be Wanted and Loved.
2. Deserves to be Born into a Christian Home. To be given care and guidance of Christian parents.
3. Deserves a Chance to Grow As Jesus (Lu. 2:52).
  - a. Mental—"in wisdom."
  - b. Physical—"in stature."
  - c. Religious—"in favor with God."
  - d. Social—"in favor with . . . man."

## II WHY HAVE BABIES?

1. We Want Them. They are an "heritage of the Lord" (Psa. 127:3). Wanting a child is as natural as wanting a mate and is a normal manifestation of our growth as persons. For the couple ready for this experience, it is the most satisfying of all experiences. But there is more to having a child than just wanting one.
2. It Is God's Plan. God said: "be fruitful and multiply and replenish the earth." (Gen. 1:28). The Scriptures are replete in telling the coming of children to bless homes. There is *Eve* who first knew the joys and sorrows of motherhood. We think of *Abraham and Sarah* and their son of promise, Isaac. There is Jacob returning to his old home and family and possessions, saying to Esau his brother, "These are "the children which God hath graciously given thy servant'." There is *Hannah*, and *Jochebed*.
3. Social Pressure. To have children is the thing to do after a few months of marriage. Other couples married about the same time have a new baby to bless their home, and the laggards feel strangely empty and fruitless. Conversations center on first teeth, bright sayings, and recent accomplishments of babies. Parents of the newly wed exert their influence by reminding them of their desire to become grandparents. Then there are the pictures in magazines, in daily papers showing the new arrival eating healthy cereals, dressed in beguiling infant wear, and sleeping under downy quilts. No wonder the childless couple concludes that "all the world is having babies and we should have one too."
4. Stabilizes the Home. It takes children to make a home complete; and married persons need children as much as children need parents. They bind parents more closely together. "More divorces have been prevented by a youngster's cry or smile than by any legislature . . . they are its chief anchor," writes an emin-

ent psychiatrist. Children help to keep parents young in mind and provide an education of the heart otherwise unobtainable; they give love in old age and confer a sort of immortality. (See Deut. 7:12-14; Ps. 127: 6). We need not labor the point that married people who are happy have babies and unhappy people choose divorce instead. The fact is that babies are symbolic of the permanence of marriage.

### III. GETTING READY FOR BABIES.

1. Babies Are Expensive. Statistically speaking, the smaller the income the larger the family. The familiar saying, "The rich get richer and the poor get children," is all too true. Those who have children, consider what it cost. Statistics reveal that those with an income of \$2,500 the cost from infancy to eighteen is about \$7,763. Those with incomes from \$5,000 up to \$10,000, the cost is about \$16,337. This does not include the cost of public education, and other services furnished by the community, nor the personal services of mother. (These Figures Vary From Year to Year).
2. Adjustments. Many couples need time to work out the adjustments of a new marriage before adding pregnancy and its complications. They will need to adjust to living with each other, to establish firmly the unity of the relation. This process may take several months. There are real dangers in postponing the first baby too long. Installment buying of furniture, car, travel and other things can become such an established part of the budget, so that children may never find a place.
3. The Age of the Mother. The decade between twenty and thirty in the woman's life is the optimum period for child bearing. Beyond this age presents certain psychological and physiological dangers. A teen-age girl is rarely sufficiently grown up herself to sincerely want a baby and to be able to love it and care for it properly.



4. **The Time to Have a Baby.** The time to have a baby is when one wants it. Child studies have shown beyond a doubt that being wanted is of primary importance in the well-being of the child. When a couple is ready and eager for children, then is the time to have them. This is more important than all external matters, or months of the year.
5. **Maternal Care.** Infant mortality has been greatly reduced, thanks to the discoveries of modern science. The death rate of babies used to be shocking to the extreme. Maternal care actually begins before marriage (Pre-physical examinations). Some states have a law to this effect, others do not. Check yours.
6. **Your Physician.** We must leave our study at this point and see our Doctor, whose education, training and experience will assure confidence and the provisions for a well-born baby. A Physician might offer some valuable guides and help at this point to the class, if such is available.

#### IV. THE BABY ARRIVES.

Every baby is born with certain handicaps, and advantages. Every time a baby is born there is a brand new mother and a brand new father. Each must learn his and her new role in the family. Each now has new privileges and new responsibilities. There are about three stages in getting used to a new baby.

1. **Glamour.** The first stage is one of glamour, the flowers, the pink ribbons stage. The mother is in her glory, bedecked in her best bed jacket, flowers on the table, and family and friends asking about her and the little newcomer. The father who has felt like a fifth wheel during the long days of pregnancy, and the pacing back and forth during labor, is all aglow now as he announces his new born child. He passes out his cigars and showers his wife with tokens of his undying devotion. Everybody is happy—LIFE IS WONDERFUL!

2. Adjustment. Home after the hospital brings the first flush of real parenthood. There is the lusty cry at midnight, again at 2, and 4. There is washing of diapers, bottles, and food preparation, and then the loss of sleep. And no help! Let a friend suggest an evening out, and the new parents exclaim, "What will we do with the baby?" Babies bring new responsibilities thick and fast.
3. The Long Pull. Children are a constant responsibility. But things do smoothe up a bit as we establish routine, and we settle down for the long pull—from baby to adulthood.

#### Some Things to Think About

1. Why do people have babies?
2. Why do babies often cause parents to lose interest in things spiritual? Is this right?
3. What are some children's rights?
4. How should we get ready for babies? What are some of the more pressing problems?
5. Do you believe that every one should have babies who are married?
6. Is it right for a couple not to have children if they can afford them, and are biologically able to have them?

#### References.

- 1, 2. Duvall, Evelyn M. and Hill Reuben, *When You Marry*, pp. 285-319.

#### RESOURCE MATERIAL

#### WHEN THE BABY COMES

CURRENT SITUATION: The world into which babies are being born today.

1. U. S. population estimate for 1975 220,000,000.
2. Reason: 4,000,000 babies born in U. S. in 1954. More expected in 1955.
3. Born into urban culture more and more.

- a. 1790: 95 % country folks. 5% city.
  - b. 1840: 90% country folks. 10 % city.
  - c. 1890: 05 % country folks. 35% city.
  - d. Today: 24% country folks. 76% city.
4. Born into worst era of crime in U. S.
    - a. 1954 crime was 6% increase over 1953.
    - b. Crime set its 10th new record in 1954.
  5. Houston, Texas' largest city, had a 9% crime increase in 1954.
  6. Houston was 14th largest city in the U. S. and 5th in number of murders.
  7. Reason: "A lawless spirit that winks at law infractions and lesser crimes breed major crime"—*Houston Post Ed.*
  8. J. Edgar Hoover says "an upsurge of maudlin sentimentality" is responsible for part of our increased crime rates.
  9. 25% of all arrests are young people 25 yrs. and under. 49.3% of all burglaries.

SOURCES: *Houston Post*. 12-5-54, 1-10-55, 4-15-55. Editorial; *This Week Magazine*, 1953.

HOME—a world of strife shut out, a world of *love* shut in.  
 HOME—the place where the small are great and the great are small.

HOME—the Father's kingdom, the mother's domain and the children's paradise.

HOME—the place where we grumble the most and are treated the best.

HOME—the center of our affections, round which our heart's best wish entwines.

HOME—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of *love*.—Selected.

God gave two long chapters in Luke to the birth of two little boys. Babies are very important with God. ". . . of such is the kingdom of God" (Mk. 10:14). Birth of these two children more important than all births before or since. Some wonderful lessons connected with these two births.

The birth of a child starts something man cannot finish. Soul inside the body. Parents in charge of two destinies. One is on this earth; the other is eternal. Parents will lead that soul to the "lake of fire" or the "City of God."

### SYMPATHY FOR BABIES

I am so sorry for babies,  
The poor little babies!  
They always are being caressed,  
And dressed and undressed,  
And diapered, stockinged, and sandaled  
And handled and dandled  
And lifted or put into bed  
And forcibly fed  
And having their characters soured  
By being bescoured  
And poked into, polished and scrubbed  
And endlessly tubbed.

And then they are barked at and booted at  
And mewed at and cooed at  
And asked where and which are their toes,  
How some animal "goes"  
And such-like ridiculous questions  
That spoil their digestions  
And ruin whatever remains  
Of their infantile brains.

They're worried to smile "just for Fanny"  
Or Auntie or Granny  
And pinched and wrong-ended and squeezed  
And fiendishly teased.  
Their privacy isn't protected  
Nor ever respected,  
For folks are invited to peep  
And see them asleep!

No ifs, but, perhapses, or maybes—  
I'm sorry for babies.

—Arthur Guiterman.

## RESOURCE MATERIAL

I took a piece of plastic clay  
And gently fashioned it one day;  
And as my fingers pressed it still,  
It moved and yielded to my will.

I came again when days were past;  
The bit of clay was hard at last.  
The form I gave it still it bore.  
But I could change that form no more.

I took a piece of living clay  
And gently formed it day by day,  
And molded with my power and art  
A young child's soft and yielding heart.

I came again when days were gone;  
It was a man I looked upon.  
He still that early impress wore,  
And I could change it never more.

—Author Unknown.

## XVII

### THE CHILDREN IN THE HOME

INTRODUCTION: What is more important than children in the home? God intended that there be children in the home. Many passages teach this. (See Titus 2:3,4; I Tim. 3:2-4; I Tim. 3:13). Children are a part of a happy household. Some one has said: "Pray for the children who must live in the world which their parents have made for them." Parenthood involves either a duty, a responsibility, or a privilege, or all three. Which is more important, in your judgment? In our study today we raise this question: What do children have a right to expect of their parents?

#### I. EVERY CHILD HAS A RIGHT TO THE FOLLOWING:

1. **A Home.** Many studies over the nation point up the fact that many children are not making progress in school, in good living, because they come from broken homes. What the child sees and hears in the home determines the bent of his life. Every child is entitled to a home. This home will consider certain physical aspects as:

—Food

—Raiment

—Shelter

—Material needs

Certainly these will vary according to the family income. That which is furnished can be clean and wholesome.

2. **A Right to Be Understood.** This is the point where we create the greatest tragedies in a child's life. He is not understood by his parents or by the school. It is from this area where we find our army of "juve-

nile delinquents". Scientific studies have pointed out the fact that well over ninety percent of the children born are normal and are largely molded into men and women by their emotional and childhood environment.

3. **A Right to Be Taught the Truth.** Every child has a right to be taught the truth about God, and about Christ and about the church. This comes back to the responsibility of the parents.
4. **The Child Has a Right to Its Parents.** Parents have the first duty and responsibility; and this cannot be shifted to the school, the Bible School, or to any other teaching. Parents must assume the first responsibility to the church. Parents will determine the child's outlooks, its happiness, both now and in the future.

## II. THE CHILD HAS A RIGHT TO EXPECT:

All children need the following if they are to develop emotionally. The objective or goal in any growth process is *maturity* or the state of being full-grown. Maturity has been defined as: "that growth from infancy to adulthood in which the individual moves from loving the world ("world" may be anyone or anything outside the individual) as a part of himself to a respect of himself as a part of the world. This area is more important than the physical, because it has to do with the "emotional"—"the mind". The child has a right to expect these things.

1. **Love.** To have the capacity to love, one must first be loved. (I Jno. 4:19). This provides the child with a sense of being wanted, while *discord*, *quarrelings*, and *broken homes*, makes a child feel insecure and unwanted. These feelings lead to serious antisocial attitudes, and of course, delinquency. Love expressed in *word* and *deed* is the need here.
2. **Fairness.** Fairness within the family circle is catching to children. *Partiality* has long been a cause of family strife and complexes of inferiority and super-

iority in children that harm and ruin their lives. Jacob and Esau, and Joseph and his brethren stand as eternal examples of the inevitable strife generated by parental partiality.

3. Discipline. The word discipline comes from a Greek word which means "to teach". Our reducing the word to mean only punishment is a great disservice to it. (Prov. 22:6; Gen. 18:19; Eph. 6:4; 2 Tim. 3:14-15; 1:5; Heb. 12:11). Timothy was wisely disciplined in his childhood (2 Tim. 3:15). Discipline is both negative and positive; it emphasizes the ill that comes from wrong action; it also hastens to show the good effects that come from good action and attitudes. And when the child has reached sufficient maturity so as to see the reason, the wise and thoughtful parent will reward the child's good deeds with immediate and pleasant things. If parents do not teach this to their children while young, society will, and in a much severer way—possibly the electric chair. (A prominent officer made the statement that "crime prevention should begin in the high chair" (See Prov. 3:23 RV; cf. 3:12). Discipline can be misapplied. It should never be administered in anger or revenge (Eph. 6:4). Severe, harsh, resentment producing punishment is not intelligent discipline nor is it Christian. Discipline should at all times be corrective in purpose—administered in love.

### III. CHILDREN HAVE A RIGHT TO SPIRITUAL NOURISHMENT.

Children are spiritually undernourished if they lack . . .

1. Christian Example. Children are mirrors reflecting back the image of their parents. Church attendance, criticism, and attitudes are but a few examples. Name others.
2. The Love and Fear of God. (Prov. 14:27). The Bible School teacher can't do this once a week, 45 minutes for your child.



3. The Brotherhood of Men. Does the neighborhood gossip and slurring remarks foster the growth of Christlike love in a child's bosom? (See Mt. 22:36-40; 5:43-48). Children will borrow concepts from play-mates, visitors, teachers, the radio, TV, theatre, school, etc.

#### Some Things to Think About

1. Name two duties in Eph. 6:4 of parents to children
2. What education should parents give their children?
3. When is the education of a child completed, and the parent's obligation over?
4. What are we actually trying to do for our children?
5. What did Solomon say concerning the discipline of children?

CONCLUSION: A good home may be said to possess four characteristics. It is a place of cleanliness, love, unity, and a place where Christ dwells.

#### RESOURCE MATERIAL

Here are ten "Selected" rules for BRINGING DOWN a child:

1. Let him have plenty of money to spend as he likes.
2. Permit him to choose his companions without restraint or guidance.
3. Let him spend Sunday hours on the street or with companions with low ideals as to the Lord's day.
4. Allow him to go out at night as he pleases and return when he gets ready.
5. Make no inquiry as to where and with whom he spends his leisure time.
6. Teach him to expect pay for all help at home and for all services to others.

7. Allow him to think that good manners are a good substitute for good morals.
8. Do not trouble to interest him in the Bible or to win him to Christ.
9. Let him see that you think church attendance is not important.
10. Never let him hear you pray, especially not for his salvation.

But, if you are interested in BRINGING UP a child, here are ten other rules.

1. Make home the brightest and most attractive place you can.
2. Make him responsible for helping in some daily duties at home.
3. Never punish him in anger, nor to relieve your **own** feelings, but only in love and for disobedience.
4. Do not ridicule his ideas; talk frankly on matters **in** which he is interested.
5. Encourage him to invite friends to your home **and** table.
6. Impress upon his mind the fact that service and honesty are more important than making money.
7. Live Christ before him so that you will be able to talk Christ to him.
8. Let him see your enjoyment and profit from Bible reading and prayer.
9. Set an example in faithful church attendance and **in-**terest in the work.
10. Be much in prayer for his salvation and spiritual growth.

Which set of rules do you follow with your children? May

the Lord richly bless you and your family as you strive to rear your children after the ordinances of the Lord.

### Prayer In Behalf of Children

"And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provisions." (I Chron. 29:19).

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them (his children), and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts, thus did Job continually." (Job 1:5 V

We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.  
Why build these cities glorious  
If man unbuilted goes?  
In vain we build the work unless  
The builder also grows.

—Edward Markham.

SOCRATES said over 2,000 years ago: "Could I climb to the highest place in Athens, I would lift my voice and proclaim: 'Fellow citizens, why do ye turn and scrape every stone to gather wealth and take so little care of your children to whom one day you must relinquish it all?' "

"I saw tomorrow look at me  
From little children's eyes,  
And thought how carefully we would teach  
If we were really wise."

## XVIII

### OLD FOLK IN THE HOME

INTRODUCTION: Man is not constructed to live always here on earth. When one grows older and nears the end of natural life, he is said to be growing old. It is strange that while most people want to live a long time, many are loathe to accept the fact that to live longer means to grow older. Because we live now instead of fifty years ago, we have a chance of twenty more years of life than our forefathers. In the days of Rome the life expectancy was only thirty years, and anyone who lived to be fifty was an exception. Now our life expectancy, if a woman, is seventy-one; if a man it is sixty-nine. There are thousands who live far beyond those years. Back in 1880, 3.6% of the people of this country were sixty-five years or over, one in twenty-seven. In 1940 the percentage had risen to 6%, one in seventeen. By 1960 it will have been ten per cent and one person in ten will have reached sixty-five years of age or over. By 1980 it is estimated that the number will rise to 21%, or 31,308,000, will be sixty-five or over. It will be a time for "older people". Since our life span is being extended, it behooves us to learn how to make these days the most useful, and delightful of all time. Robert Browning expressed his faith in this when in "Rabbi Ben Ezra" he says:

**"Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in his hands  
Who saith, 'A whole I planned,  
Youth shows but half; trust God: see all, nor be  
afraid!'"**

We cannot shut our eyes to the fact that the passing of years rob us of many treasures that we fain would keep. Let us note these.

#### I. OLD AGE MEANS:

How shall we define old age? How old is "old"? Sir William Osier, the noted physician, said that a

man is as old as his arteries, and we might add, *the hardening of his ideas*. Folk wisdom often declares that a man is as old as he feels. It seems to this scribe that a better definition is that age is a *state of mind*, bounded on the north by *resignation*, on the east by *memory*, on the south by *understanding*, and on the west by *service*. These are the dominant characteristics of age at its best. When it becomes abnormal, then one of these factors is distorted, and we have standpatters, old fogies, crabbed age, grouchy granddads, and second childhoods.

### 1. The Weakening of Our Powers.

a. *Our Physical Powers*. The strong man tends to lose his strength. Our bodies, do not serve us as well. Our eyesight is not so keen, the keen ear is no longer so skilled at hearing. Ecclesiastes 12 describes an old person and reminds youth that the day comes when he will say, "I have no pleasure in them." The writer pictures age in symbolic language. "In the day when the keepers of the house shall tremble." This refers in age to the shaking of the hands and arms; skill in throwing weapons was the defense against robbers in that day. "The strong men shall bow themselves." The legs are the "strong men", and they often give way in age. The term "grinders" refers to the teeth; before the day of modern dentistry they became few and would not meet. "Those that look out the windows" obviously refers to the eyes, and he says that they shall "be darkened." "The doors" probably refers to the ears, deafness. He "shall rise up at the voice of the bird." Who does not know about the early rising of old people, getting up before day, when the cock crows? Or who has not noticed the change of voice, "the daughters of musick" that accompanies age. Then he describes the psychological reaction: they are afraid of falling, of "high" places and obstructions in "the way". Besides, the slightest difficulty, the grasshopper," will become a great "burden" and "desire" shall follow.

- b. *Our Mental Powers.* It means the waning of our abilities. We cannot think as well as we once did. We cannot remember as once we did. Dean Swift in his later years, looked at one of his own books and said, "My God, what a genius I had when I wrote that book!" He was not a genius any more and he recognized it. Time had, in a measure, blown out the light in his brain.
- c. *Joys of Work.* Work has been the joy of life, but the day of "retirement" comes and they are side-tracked. And what is harder, they know their time has come and they deserve to give way to those who are younger and more vigorous. Of course there are certain high tasks and services they can yet render, but they feel it hard to feel it so—they often become possessed of a sense of "uselessness",
- d. *Robs Us of Power to Dream.* Every youth is a dreamer of dreams, and a seer of visions (Acts 2:17). Life is ahead of him. Love is ahead. His best dreams are yet unrealized. But with the old body, it is not so. He no longer builds aircastles as he did when a youth. His best days, so far as this world is concerned, "have dropped into the sunset."
2. It Is a Lonely Time. Sometimes we stay so long on this planet that most of our lifelong associates have deserted us. Our relatives who are older have all slipped away. We have known many a good-by. Most of those with whom he locked arms in the springtime of life are gone and he walks amidst the snow, winter in large measure alone. See Resource Poem). Add to this the fact that some of our own kinspeople make us feel like we are not wanted, that we are old fogies, and that we "talk of old times too much." Added to these inner frustrations, which inevitably come with age. It is a lonely time.
3. The Near Approach of Death. Death may be very near to any of us. But it is certainly near to those who have come to the December of life. The sentence

has gone out. "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

## II. THE KEY—THE INDIVIDUAL.

Since we must grow old. How, and by whom shall we meet the situation? The key, it seems, is to be found with the individual. The writer does not believe that society will ever be unselfish enough to do much for old people, certainly not in my generation. If this be true, then how can *we* as individuals face old age gracefully; that is, with beauty, strength, and charm? We suggest these techniques.

1. Accept the Fact That We Are Growing Older. No matter what your age may be, it is folly to rebel against this fact of life. No matter your age, feel that God has a purpose for your being here.
2. Don't Quit Living. Never allow life to become empty. Men and women who daily improve mentally and spiritually will not begin too many sentences with "When I was young, etc." Zest and adventure will still be in the air. When we lose the spirit of meeting new circumstances with some degree of zest, we are getting very old in mind. Keep a good sense of humor, make those around you rejoice that you've been spared for these years.
3. Act Your Age. If you are a fourteen model Ford, you could not be a 1956 Cadillac without burning out some bearings. Be yourself, act your age, and be proud of it. It is foolhardy to pretend we are younger. Be proud of the lines that nature carves in your features. We might as well, because those lines are going to come anyway. Be proud of your silver threads among the gold. These are inevitable too.
4. Become a Part of Something Greater Than Yourself. Many today are retired from business while they

have much to give, and still others whose family duties are lessened. Through the church and community enterprises these can find many places open to them if they want to continue active and useful in life. Our families and others who need us can give us increasing joy in the years ahead. Ethel R. Peyser made this her prayer when she wrote: "When I Grow Old":

When I grow old,  
God grant that every child  
Will feel the youthful texture of my soul  
And will not turn from me  
As from a shade or shrunken vine.  
When I grow old,  
God grant that I may have  
Some task which must be done  
Or someone fare the worse;  
That in some corner of the earth  
Someone will need my hand  
When I grow old.

5. **Grow Together.** Mature love can be even finer and sweeter than youthful, romantic love. You share more of life together, your thoughts are blended in a deeper harmony and understanding, and life takes on a rare and rich beauty. Some couples not only come to think alike and feel alike, but they even begin to look alike because they really have become one. All too often two people drift apart through other interests in younger years. Love often withers and dies when two people are not consciously striving to grow and grow together. Growing together calls for kindness, consideration, unselfishness, tenderness, respect and devotion. Many are the joys of the passing years in the marriage of the children, the coming of grand-children, and the anniversaries and special get-togethers, increasingly filled with precious memories. There is travel, reading, community service, hobbies, and a thousand ways open to us to grow together.
6. **Maintain a Spiritual Glow.** Put the emphasis on the spiritual values. Handle yourself well on the inside. We cannot always change the attitudes of our children,



or the conditions of the body, or the unfairness of society, but we can handle our attitudes. The spiritual person places great value on humility, self-sacrifice, kindness and devotion. He finds satisfaction in "bearing his own burden" without feeling depressed or mistreated.

### III. VALUABLE WORK FOR THE AGED:

1. Set An Example. Paul in writing to the aged gave some sound advice (See Titus 2:2-5). The gist of it is that they were to be *examples* to others and be not ashamed of their faith. Let the older folk be examples in purity, and in holiness for those who are younger. Sometimes we have more trouble with prodigal parents than with prodigal children (See Delinquency) The aged must possess any virtue which they wish to successfully teach others. *See The Bridge Builder*
2. Give Counsel and Advice. The aged are especially equipped to help at this point. There are many truths that can be learned and appreciated only through experience. (Job 12:12). "Old men for counsel and young men for action" is a proverb of proven truth. Emerson said: "The essence of age is intellect." (See I Kings 12:8, 12). Generally the aged are more cautious and conservative than the young. They realize so much more clearly the dangers of life. (Prov. 23:22). God ordained that the ?lders (overseers) of the church are to be chosen from among the older men —not the immature and boys.
3. They Lend Dignity and Grace. This, over against the boisterous spirit of youth is an important work of age (See Resource Material).

### IV. WHAT WE OWE THE AGED.

#### 1. In the Home.

Of the more than 10,000,000 men and women over sixty-five in our population, 6,000,000 are dependent on either the family or community for support. Often living under the same roof with children, they are led about

(unfortunately by the nose), in a very unpleasant manner. What do we owe these fine old folk?

- a. *Honor* (Eph. 6:2). This involves financial support when such is necessary. The family is primarily responsible (Mt. 15:1-9; cf. I Tim. 5:8). Older people are happy when busy, according to their strength.
- b. *Personal Respect and Courtesy*. (Lev. 19:32;. There are many little, everyday ways in which this respect may be shown.
- c. *Personal Care*. When the infirmities of age make such necessary.

## 2. The Church.

- a. *For Widows Indeed*. (I Tim. 5:3-10).
- b. *Not Responsible for All Widows*. Some have folk who can care for them. (I Tim. 5:16). The same applies to aged men.  
**"A graceful and honorable old age is the childhood of immortality."—Pinder.**

The secret of a beautiful life and a Christian Home is summed up in these beautiful words:

**Christ at the marriage altar.  
Christ on the bridal journey.  
Christ when the new home is set up.  
Christ when the baby comes.  
Christ when the baby dies.  
Christ in the pinching times.  
Christ in the days of plenty.  
Christ when the wedded pair walk toward the  
sunset gates.  
Christ for time; Christ for eternity.  
This is the secret of home.**

### Some Things to Think About

1. How is the "old folk" problem becoming a greater one?
2. What is an "old person?"
3. What are some of the characteristics of older people?

4. How shall we meet the situation of growing older?
5. What can older people do to help the church?
6. What do we owe older people?

#### References

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chp. 11.
- Chappell, Clovis, *Home Folks*, pp. 131-137.
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chp. 10.

#### RESOURCE MATERIAL

"I saw him once before,  
As he passed by the door,  
And again  
The pavement stones resound  
As he totters o'er the ground  
With his cane.

They say that in his prime  
Ere the pruning knife of Time  
Cut him down  
Not a better man was found  
By the Crier on his round  
Through the town.

But now he walks the streets,  
And he looks at all he meets,  
Sad and wan,  
And he shakes his feeble head,  
That it seems as if he said,  
'They are gone.'

The mossy marbles rest  
O'er the lips that he has prest  
In their bloom  
And the names he loved to hear  
Have been carved for many a year  
On the tomb."

—Home Folks, by Clovis Chappell.

## AS THE SHADOWS LENGTHEN

No one likes to feel that he is growing old. Yet we all have to admit it, if we stick around for a time. But growing old can be a wonderful experience, if we are willing to make it such. People admire the hoary heads and rich experiences of those whose hearts are light and whose spirits are sweet and mellow.

As long as health, vigor and good fortune smile upon us We should make the most of them. But when we have had our day, and the shadows lengthen toward the East, we should accept whatever life may yet have to offer and be ready to bow to the inevitable when the time comes for us. God's plan is always best, whether we understand it or not. Who would want to stick around for ever, living in the same place, traveling over the same streets, carrying on the same business, looking at the same faces, and doing the same things without end? God planned that we should have our little day upon the earth, serve our purpose, then make room for others.

However, if our existence should end in the death of the body, then we could never understand the mystery of life at all. If the vegetation of the earth comes forth to be consumed by the animal, which in turn is consumed by man, and man returns but to the earth to enrich the soil, so that it may bring forth more vegetables, to be consumed by more animals, to be consumed by more men, then no man can understand the meaning of this vicious circle. If life ends in death, then nature is a failure, life is a fraud, and God (if there be such) works without a purpose. But we have the blessed assurance that life does not end in the death of the body. Indeed not!

When we lay aside these mortal frames, then life will burst anew—in glad fruition—for all of God's people, where moving to "new fields" are unnecessary, where good-byes are never said, where friends never part, and the shadows never lengthen. Blessed thought, happy day, when that morning breaks for all of God's people! May

it be a bright and happy day for all of us. In view of the fact that we are rapidly hastening toward the end of our day here, and toward that glad new day "over there," may our lives be such that no blemish shall ever be found upon our garments; and may no heart ever bleed, no soul ever stumble, and may no light—however dim it may be—ever be snuffed out in a weak Christian because of our carelessness or implacableness. Should the time come unexpectedly for us to turn loose of the things of this world and wing our way to realms above, may we have no occasion or reason for saying, "O, if I had only known a few hours earlier, I would have 'fixed' some matters and would have made a few things 'right' before going!" May all of us so live that the sting of death will have no terrors, and may our example ever be a source of courage and inspiration to others.

And now, may the God of peace preserve you until we shall meet in glad reunion in that bright and happy land, where joys go on for ever more.

—L. R. Wilson.

## XIX

### GROWING UP IN THE HOME

**INTRODUCTION:** There is hardly a human institution which shows as wide a range of success and failure as the home. Home can be a heaven or hell on earth. Many are extremely happy—but not a few are tortuous and miserable. Every normal person expects to be married some day. We were made for homes. Since we spend about a third of our life growing up physically, we certainly start out with home training.

The late Sherwood Anderson left an unfinished play about a family that fell heir to a large estate. There was but one stipulation in the will. They must live *together on the estate*. That is the modern situation. We either learn to live together in the home, or we go on producing twisted and deformed and unhappy people. Let us take a look at some of the problems of living together under the same roof.

#### I. HOME RELATIONSHIPS.

##### 1. Husband-Wife.

Someone has said that selecting a wife is like buying a phonograph record. You buy it for what you want on one side and you have to take what is on the other side. Since this is the most intimate of all our human relationships, and therefore involving the most difficult of all human problems, it is not always easy to maintain on a Christian level. The manner in which it is maintained will have much to do with the molding of the life of our children. The Bible has much to say about how husbands and wives are to treat each other. (See especially Gen. 2:21-25; Matt. 19:3-12; I Cor. 7:1-17; Eph. 5:22-23). (See Lessons on Husband in the Home; also Wife in the Home).

Husbands and wives quarrel over money, in-laws, religion, recreation, children, and work. But often the

real issues lie deeper. Levy and Monroe made a very careful study of the personality needs in marriage. They came to the conclusion that the two major needs really oppose each other. They are: the need for love, adoration, and protection; and the need for independence, self-fulfillment, and prestige.

## 2. Parent-Child.

This relationship has been made more difficult by the kind of world in which we live today. Too many parents have been taken out of the home and the child has been left to the "maid" or the "nursery school" for guidance. Many times it has been left to no guidance whatsoever. But here is a responsibility that no parent can shift to others. The Child's care may be left in the hands of another, but the responsibility of rearing the child correctly, of building its personality aright is in the hands of *both* parents, and cannot be escaped by either of them.

The responsibility of the child begins with the beginning of the life of the child with the mother. This is before the child is introduced into the world. The home environment is the training ground for the child. (See: Right Atmosphere in this lesson. Also Lesson 10). The child has certain obligations to the parents and vice-versa.

Young people and their parents often have severe contests over money, personal habits, friends, manners, the family car, work, education, and a multitude of lesser items.

## 3. Brother-Sister.

Life between brothers and sisters, sisters and sisters, and brothers and brothers, is often "like living in the nude, psychologically speaking." They keep secrets from each other by the hardest effort and often fight over trifles. Even those who do not assert themselves feel some conflict, and perhaps handle it in a more detrimental manner. Children should learn to get

along in the home with each other. If they do not, they will not be able to do so out in the world after awhile. We suggest three techniques especially needful in the training of children.

- a. *Unselfishness*. This is an essential and primary element. Where selfishness prevails there can be no real happiness. There is no genuine love where selfishness rules. Love is always ready to deny itself, to give, to sacrifice. Selfishness breeds jealousy—it caused the first murder (Gen. 4:1; I Jno. 3:12).
- b. *Forgiveness*. This is most invaluable. In the home "it is impossible but that offenses come"; hence the need of forgiveness. (See: This lesson, "Talk Things Over.")
- c. *Affection*. This, too, is an important element. This is the expression of love in kind words and unselfish deed. (See: This lesson, "Cultivate Love.")

#### 4. Other Relatives.

Many homes have to deal with other members than parents and children. Oftentimes grandparents, aunts, uncles, or in-laws must live under the same roof. The most acute problems arise, of course, with one or both of the parents of either the husband or the wife. Many times they do not live under the same roof,—but they exert an influence for good or ill nonetheless. (See Matt. 19:5; cf. Mk. 7:9-13). Often relatives *can* live under the same roof. As the life span of man increases, the in-law problem becomes an ever-growing one. It will continue to challenge us. (Read the Book of Ruth at this juncture.)

#### 5. The Family-Church.

Many times we see the attitude of the parents toward the church manifested in their children. The reverse is also true—the attitude of the children toward the church reveals the attitude of the parents toward the



church. Parents cannot maintain one attitude toward the church and expect the children to maintain an entirely different attitude. (See: Lesson today, "Christian Practices.")

#### 6. The Family-Community.

It is the duty of each family to learn to make proper adjustments in the community in which they live, because no family can live to itself, just as no individual can live to itself (Rom. 14:7). Some families seem never able to get along with others for very long at a time. They are constantly moving from community to community. But again they face the same problem, they must learn to adjust. The real reason must be within the family rather than the community.

### II. GOOD HOME RELATIONS.

If people are not Christian in their homes, they are not Christians. As Elton Trueblood has pointed out: "Away from home, there is little check upon our consistency of living, but within the bosom of the family any inconsistency between the word and deed is glaringly obvious." We hear a great deal about human relations today. As never before we are studying how man relates himself to his fellow man. The late Franklin D. Roosevelt wrote just before his death, "If civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples, of all kinds, to live together and work together in the same world at peace."

Each year about eight hundred thousand people stand before a judge and declare that their marriage has failed; about four thousand secure divorces every day the courts are open, to say nothing about the homes that are actually broken but legally still intact. Add to this the more than a million legally married persons in the United States who are living separately without a divorce.

How can this be overcome? What makes for good

human relations in the home? Is being decent and discreet sufficient? We find a description of some of the traits of a Christian home in I Tim. 5:1-14, and in Titus 2:1-8. Let us begin by saying . . .

1. **The Right Atmosphere.** Certainly a Christian home is more than one that does *not* have bad things in it. It ought to be a home that excludes those things which destroy human life and degrades human beings. In Genesis we read of Joseph's brothers: "They hated him, and could not speak peaceably unto him" (Gen. 37:4). This situation is to be found in many modern homes. Often there are anger, resentment, quarrelling, nagging, sullenness, and criticism. Coldness and formality replace warmth and naturalness. But in a Christian home we find compliments, helpfulness, kindness, gentleness, and co-operation.
2. **Security.** In a good home we find security. This is the climate of love. "Until death shall part you" in the wedding ceremony suggests the permanency of the home. Security is based on character, loyalty, and the Christian spirit of acceptance. There may be disease, poverty, and misunderstanding, but *love* finds a way to overcome these.
3. **Christian Practices.** (See: Statement by Trueblood, beginning of this section.) Christian practices must be a part of the home that calls itself Christian. (See Lesson I7J. Offering of thanks at meals, reading of God's Word, regular attendance at all the services of the church, conversation on the Christian level, and daily practice, are all a part of such a home. It is the real training ground for Christian character and habits.
4. **Accept One Another.** People who get along in the home learn to accept one another. This is especially important in rearing children. We do not expect them to be grownups. "Don't spank a child because he isn't a grandfather." This is true in all our home relationships. We must accept them as God gives

them to us, without labels, sneers, blame, or any other form of rejection. We must accept people as they are, and not deny their individuality.

5. Be Permissive. People do not grow under pressure. They must unfold from within. Domination in any form, except for children when it is necessary, will only create resentment. (See Col. 3:21). Children must not be treated with cruelty. Aunt Het expressed this clearly for husband and wives: "There wouldn't be any unhappy marriages if folks could get over the idea that marriage entitles 'em to boss one another."

**6. Cultivate Love.** (Eph. 5:22-23). No family can be happy if members call one another names and point out one another's faults. When members of a family love one another they think of nice things to say to one another. They try to make one another happy. Most of all, they are thoughtful and attentive to one another's needs. This thought is aptly expressed in a "Confidential Note to Husbands." by Richard Armour:

A woman, good sirs, doesn't ask for a lot  
Or expect to be always adored,  
But she wants at least to be noticed, and not,  
As soon as she's married, ignored.  
It isn't your face, or your fatness of purse,  
That leaves her, in time, disenchanted.  
She knows she was taken for better or worse,  
But she will not be taken for granted!

7. Talk Things Over. The history of the Christian home reveals that it will not stay together just because two people believe that "marriage is sacred". And if it does, it will not necessarily be happy. There are some deep spiritual factors at work. When difficulties come, when troubles troop to us, when the "waters are muddy", there is nothing like "talking it over, and talking it out". We have learned that this is true in other human relations, but especially is it true in the more intimate relationships of the home. There is nothing that will take the place of fairness, under-

standing, reasoning, seeing the other person's viewpoint and even forgiveness. But the principle underlying all this is the *ability to talk it over*.

8. Be Christian Ourselves. This is the sum. Many people do not know that the New Testament contains detailed guidance on how to get along with people. It is especially applicable at home. (See Mt. 5:23, 24; 18:15ff). Two things stand out in these passages. First, you cannot wrangle with your fellow man, and wrestle against God. Second, the method of getting along is "talk it out". This is the Christian way. Such will make for good will and warmth. This is going the second mile.

CONCLUSION: Life is too short to be spent in strife and discord anywhere, especially in the home. If we cannot learn to live together peaceably in the home, the likelihood is that we can never learn to live at peace with any one in the world.

### Some Things to Think About

1. What are the various relationships which we have as we launch out as husband-wife? Can you think of other relationships? List them.
2. Which of these relationships is most important? Why?
3. You might have a panel on these topics:
  - a—Children in the Home.  
Parents expectation of children.  
Are children getting what they expect from parents?
  - b—Youth Problems.  
Those of Junior High School level.  
The High School level.  
The College Age level.  
What the School is doing to help.  
What the Home is doing to help.

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## STRENGTHENING FAMILY LIFE THROUGH SPIRITUAL ACTIVITIES

**INTRODUCTION:** Few things interest us more keenly than the family. To succeed in our family life is an all absorbing goal. It is an obvious fact, too, that countless people owe their personal success or failure to their families. If Christianity is not made real through the family, therefore, it will be difficult to make it real anywhere. Christians should be at their best in their homes. Living Christianity, and developing spirituality is not a mere accident—but rather it comes by a conscious and sincere effort on the part of man. The atmosphere of the home must reflect the spirit of Christ.

### I. CONFLICTS.

We recognize at once that the Bible makes rather plain to us the inevitable conflicts that come within some families.

1. **God and Family Can Be Served Faithfully.** God recognizes that a married person and/or family person is divided between God on one hand and his wife and his family on the other. (See I Cor. 7:32-34). Both can be served faithfully. There are those who believe and teach otherwise. Who are they?
2. **When a Choice Is Made.** Sometimes a choice has to be made, and when it is made between God and family, God expects us to choose Him and we will if we are spiritually minded. (Mt. 10:37; 19:29; Mk. 10:29-30; Lu. 18:29-30).

### II. SPIRITUAL ACTIVITIES.

1. **Both Parents Christians.** It is asking too much of a husband or a wife, a father or mother, to furnish all the spiritual guidance for the household. Think of the strength and guidance that can come to a home when both are Christians. However, this is not always

so today. (See I Cor. 7:16; I Pet. 3:1-6). How could a companion go about converting the other to Christ? We suggest these thoughts.

- a. Never compromise one's convictions—this never works.
  - b. Be patient and longsuffering.
  - c. One cannot move faster than one's companion wants to go.
  - d. Be firm, uncompromising, but kind and loving.
  - e. Never provoke one by a nagging spirit.
  - f. People respect others for their *convictions* even though they may disagree.
  - g. Never try to "drive" or "force" your religion on another.
  - h. Show a genuine interest in other matters pertaining to his or her welfare, things in addition to his soul.
  - i. Remember that you married with a knowledge that your companion was not a Christian.
2. Devoted to Services of the Church. (Heb. 10:2'5). Paul refers to the individual members here. If both parents are Christians and follow this admonition and bring their children with them—then the family would never "forsake" the Lord. The services of the church are designed to "build" up, to "edify", to "strengthen" the Christians—this in turn will strengthen the family if all will attend. We cannot expect our children to be devoted to Christian duty if we as parents do not set the proper example. We ought to restore the "family pew" where the family sits together at the worship services. Think about it. Consider the damage done to children when one parent goes one way religiously and the other goes another way. Doing things as a family adds strength to a family, and attending services is one way of doing this.

3. **Good Christian Literature.** A home is known in a large measure by the literature found in it. An individual is known by the type of literature he reads or to which he subscribes. As a man reads, so he thinks; as he thinks so is he. We subscribe to secular papers—the daily paper—why not do the same for sound religious papers and magazines? We purchase books, dictionaries, reference books, etc., to make sure our children are supplied for their academic work—why not buy religious books too? Every home needs a good Bible, Bible dictionary, a concordance, and some good commentaries on the Bible. Children need books adaptable to their age level. Each child needs his or her own Bible to call his very own. Even small children love to have a small testament to carry to worship. Teach them to carry it with them. You set the example. How about religious records?
4. **Home Devotional and Bible Study.** Each family unit will have to decide the best time of day for their devotionals. Make it a time when all can be present. It need not be long and tedious. Keep in mind the whole family and adapt the services to all ages—make it possible for all to participate. What might be good for one family will not work for another—but some experimentation will help us. Let us suggest four areas of family devotion.
  - a. *Prayer.* Family prayer is good with each member participating. First the father, and the children in turn will learn to pray as they grow older.
  - b. *Reading.* Reading the Bible together gives the children a sense of respect for the Word of God. Give children the *feel* of the Bible. Read stories adaptable to their age level. There are several good children's Bibles which will hold the interest of children. However, we do not recommend discarding the Bible. Responsive readings, or time about reading is good for the children.
  - c. *Singing.* Did you ever sing with your children in



your home? Someone has said: "Let me write the songs of a nation, and I care not who makes their laws." There is power in singing. It is obvious from the New Testament that early Christians took their Christianity with them in the home, and singing was a part of their faith Col. 3:17: Eph. 5:19). Buy a good song book, preferably, the kind used where you worship (don't borrow one from the church building, you'll forget to bring it back). Take time to teach the little children the words and the melody of the songs you choose to use. Memorize as many stanzas as follow. Use children's songs for the smaller children. To encourage you to sing every day with your family the 20th Century Christian is publishing a daily guide to Bible reading and worship, *Power for Today*. Why not order enough of these for your class?

- d. *Study the Bible.* Study the Bible lesson together. Know what your children are being taught in Bible school. Children should know what it means to see their parents studying the Bible, and on their knees before God.

Recommended: Film — "*Bibb on the Table.*"

1. This is the story of how a young man wanted to have devotional services in his home, but couldn't.
2. It is a story of how one family did strengthen their family life through devotional services.
3. It illustrates the difficulties families have in arranging their lives around a devotional service.
4. It also shows how these difficulties can be overcome.
5. We should all be able to see some aspect of our family life in this film.
6. As you watch the picture, see if you can answer these questions:

- a. What simple method did this one family use to make it easy to have services each day?
- b. What stood in the way of the other family that prevented them from having morning devotions?
- c. Did the devotionals have any effect on those two families?

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## WHAT WILL YOU LEAVE YOUR CHILDREN?

INTRODUCTION: This lesson concerns parents. A deep sadness steals over us as we think of departing permanently from our children. Most of us will precede our children in death, and it will not be long at the most. What do you plan to leave your children? This is all important as the twilight shadows of old age, and finally through the waters of the river of death we pass. What will you leave them? Let us be quite frank in this discussion about these matters.

### I. WILL YOU THRILL TO LEAVE THEM THE FOLLOWING?

1. **A Good Name.** Solomon said: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." (Prov. 22:1). "A good name is better than precious ointment" (Eccl. 7:1). A bad name will be a heavy burden to bear. A good name will open doors of opportunity and give encouragement to good deeds. It is a frightening thought that God will visit the sins "of the fathers upon the children, and upon the children's children, unto the third and to the fourth generations" (Ex. 34:7). A good name provides credit, is a "sesame" to many a door.
2. **The Memory of a Christian Home.** When the prodigal son sat brokenhearted in the swinefold he had been stripped of nearly everything. His money was gone, and with it his fair-weather friends. His personal respect was gone. The only thing this lost and lonely soul still had was a memory—the precious memory of a good home. He said, "In my father's house there is plenty and to spare." It was this memory that caused the boy to return home. There is no influence on earth more potent than a good Christian home. There is no greater heritage that we can leave

our children than the blessed memory of such. In the long, long years, after our bodies have returned to the dust from which they came, we can still speak to our children through the memory of a Christian home. Take time *today* to have Bible reading and prayer in your home. Give of yourself to the training of your children in honorable work and wholesome recreation. Such a memory will become a stronger influence for good in the lives of our children after we are gone than while we live.

3. **A Personal Example.** It is important to tell our children this or that is right. But it is far more important to set them a worthy example. The shortest, yet the most far-reaching biography ever written is found in the words of Jesus, "He went about doing good." Some merely go about. Most of us perhaps feel our deficiency at this point more than anywhere else.
4. **A Christian Education.** The perfect education is described in Lu. 2:52: "And Jesus increased in wisdom and stature, and in favor with God and man." Someone has said that "the soul of education is the education of the soul." This is the 3-D (dimension) in education—a child's relationship with God. "This education will include training for an honorable occupation according to their talents and inclinations. In this way we can best leave our children prepared to live an abundant and useful life that will be a glory to God and blessing to man. No one can take such an education from them; neither can they sell nor mortgage it in a time of stress. Once obtained, a Christian education will be theirs for life.
5. **An Appreciation of the Beautiful.** God has surrounded man with the good and the beautiful in nature, in music, in literature, in art, and above all in holiness of a righteous life. We want to leave our children the ability to see the good and beautiful in all of God's creation and be lifted up by them. Too many live frustrated, empty, meaningless lives, while

all around them is the inspiring goodness of a beautiful world on every side. Children who can see the good and beautiful in life will be enriched beyond expression.

6. A Genuine Faith in God. In an age of skepticism, doubt and cynicism, it is wonderful to be able to leave our children with a faith in God through our Lord Jesus Christ. Faith comes by hearing and hearing by the Word of God (Rom. 10:17). By taking our children to worship, by setting the proper example, and inspiring them to "do justly, to love mercy, and to walk humbly with God," we are leaving a heritage that cannot be measured in dollars and cents.

We may not leave much of this world's goods in terms of money or land. This doesn't really matter. If our children have these things, making sufficient money will never be a problem to them. But if they do not have the things we have viewed, they can neither wisely use, nor long retain, any money that might be left them. But then what about our ESTATE?

## II. WHAT ABOUT OUR ESTATE?

Most of us in our lifetime will build up an estate. Now that word estate sounds at first like a great mass of money, but whatever we leave is an estate. All our property interest which may consist of real estate, cash, insurance, bonds, jewelry, shares of stock, an automobile, land, and will probably amount to more than we realize. It may be \$5,000 or \$5. We don't know how long we are going to live. Some of us will live to be eighty or older, and some will depart this life earlier. We'll support ourselves, our families, save some for the "rainy years," and assume, of course, that during all the years of our lives, we'll give as prospered. (See I Cor. 13:1f). Paul said ". . . we brought nothing into this world, and it is certain we can carry nothing out." Therefore, the question of what disposition shall be made of our property at death becomes of paramount importance. We learn

from a number of passages that we are *stewards* (See Matt. 25:14-16, 21, 30; Rev. 22:12; T Cor. 4:2). A steward means literally God's *administrator, supervisor, or manager*. We are in charge of God's bounty and after awhile must give account of that which God has given us like those men of whom we read in these passages. May we suggest that you make a will

1. Each Make a Will. This statement from the pen of Roger Babson, noted economist is *apropos* to our study. "Too many people die without leaving wills. The result—financial tangles, family squabbles, lawsuits and a disposition of the property entirely contrary to the wishes of the deceased. Some day each of us will die, making a will can neither hasten nor retard death, but a properly drawn will, executed by a competent lawyer may save post mortem disputes and prevent the distribution of an estate contrary to the wishes of the testator. . . . Everyone, man or woman, who has real estate, bank accounts, securities or a car, should not wait until he is on his death bed either to frame this important document." There are some valid reasons for making a will.
  - a. A will is the only instrument that speaks with authority after you are gone. It is the only way you can say *how*, to *whom*, and for what *purposes* your property shall pass upon your death.
  - b. A will insures that our estate will be distributed according to our wishes. Without a will, our Texas laws of descent provide for the passing of properties, with no regard to our wishes, unless our wishes conform to Texas Law.
  - c. A will prevents misunderstandings among our heirs.
  - e. A will permits us to say who will have charge of the handling of our estate.
  - f. It will reduce the expenses of probating the estate and may reduce the estate tax. When we actually

need a will, it is too late to make one.

2. **Make a Christian Will.** The Lord made everything, He owns everything, and even we are not our own (I Cor. 6:19f). We as his stewards, owe to God the privilege of making proper distribution of our estate after death, as well as handling it while we live. Since we are responsible to God, and must give an accounting of everything that comes into our hands, it follows that that obligation extends somewhat beyond the grave. A Christian should make his legal will thoughtfully and prayerfully so that those whom he loves are properly protected. By your will, is the only way you can leave anything to Christian causes. Write the will of God into your will. If for example you have a wife and three children, how about dividing your estate five ways, and give God an equal share?
3. **Make Your Will Now.** This is such a serious responsibility that you need to attend to it now. The eternal destiny of thousands, the actual welfare of your own family may depend upon it. Aside from caring for your family, remember the orphans, remember the Lord's church, remember Christian education, remember that after you die it will be even more important than now to have served the Lord well. Remember, whatever you may have, God gave it. You are his steward.

### III. HOW DO I BEGIN?

Let us assume that you are going to make a will. How begin? The steps are rather simple. These suggested steps may be of help to you.

1. **Consider your bequests.** To whom do you want your estate to go? Who is to be the executor of your will? provide for the possibility of you and your wife both dying together in an accident, or other common disaster.
2. **Employ a competent lawyer.** In most cases it is not advisable to draw up a will without legal help.

Once it is drawn up, go over it until you understand every item in it.

3. **Be sure you have witnesses.** In some states if you draw your own will, it is necessary to have proper witnesses. Consider those who have no direct interest in your estate.
4. **Sign only one copy of your will.** You will probably have a carbon copy of your will, but make sure you don't sign it. This could lead to legal complications.
5. **Keep your signed copy in a safe place.** The storage of a will is important.
6. **Prepare your will so your heirs will not have to pay unnecessary taxes on it.**
7. **Check your will at least once a year.** The normal changes of life may suggest a change in your will. The caution here is not to scratch out or write in other things. That usually invalidates it. A simple codicil—an addition, signed by witnesses—will do the job.
8. **Make sure your savings and checking accounts will not be frozen at your death.** Check your state laws
9. **Keep your wife informed about your financial affairs.** Let your wife in on your bills, taxes, budgets. Keep a file and pertinent facts about the possibility of her becoming a widow.
10. **Remember that the best will is the simplest one.**

### **Some Things to Think About**

1. Are you leaving your children a Christian heritage?
2. How are you doing this?
3. Do you have a will? How do you feel about wills?
4. Do you include the church in it?



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## THE WRECKED HOME — DIVORCE

INTRODUCTION: "Divorce Granted," two words which are heard more than 1,000 times every day. What can be done to prevent homes being shattered and families separated? This has been a pressing social problem in every age. It, like our shadow, will be with us always. It will not down. It prevailed in the *Patriarchal age*, although only one implied instance is given (Gen. 21:14). During the *Jewish* dispensation divorce continued unabated, but the Mosaic law restricted it and attempted to enforce purity of life (Deut. 24.1-4; Ex. 20:17). Abuses of the Mosaic code were prevalent in Christ's day, and man often "put away his wife for every cause" (Mt. 19:3). *Today* divorce is in the news. In many cities the most sacred of all unions is reduced to a financial racket, and many so-called marriages are but legalized adultery.

## I. WHY TEACH ON DIVORCE?

**1. The Gravity of the Problem.** In the last **50** years divorces have increased **300%**. Man has erected a whole catalogue of causes for divorce and the "Reno Doctrine" of "Easy Divorce" has swept our country like wild-fire in a dry forest. This tremendous increase has come about in spite of courses like this, courses in colleges and universities, even on the high level, and the enactment in nearly every state of the union making divorce and remarriage of the divorced, more difficult. It has been suggested by some that if the sky-rocket percentage continues that by 1965 **51%** of our marriages will end in divorce. Divorce has a devastating influence upon the couple involved, and more especially on the children. Children of divorced parents have only **25%** of the normal child's chance to succeed. These children are six times more likely to be delinquent than the average child. Crime recruits its ranks from this group more than any other.

**2. In Order to Know What the Bible Teaches.** So many do not know that what the *law of the land* concedes as a cause for dissolving a marriage relationship may differ from what the Bible teaches. For example the Bible gives but one cause for divorce (Matt. **19:5-9**), New York state respects it, but Kentucky has **15** legal causes permitting divorce. In the sight of the law of the land divorce may be defined as, "a legal decree dissolving marriage as far as the state is concerned." In the Bible sense, "not the legal degree, but the *relationship is the vital thing.*" The Bible frequently speaks of "putting away," that is, to cease to treat as husband and wife, to mean divorce. The state cannot allow *Christians* to do what God forbids. Some hold that the Bible gives *no cause* for remarriage, whereas others hold to the view that *fornication* dissolves the marriage vow and gives the innocent party a right to be married to another. (See: Topic, What the Scriptures Teach).

**3. Save Some from the Divorce Mill.** The ideas of people found about us are so lax and confused and their practices so far away from the Scriptural ideal that we need not be too much surprised if many of our own people "become entangled in marital mix-ups." Nor should we be too much surprised if we find that many of our young people have wrong ideas about marriage vows. All of us come in' contact with divorce, by indirection, as through friends and relatives, or as we *read* about it in the papers and magazines. We *see* much that is immoral on the screen, the bill-board, the TV and other sources. We *hear* much through social contacts and often in the class room. If we do not, therefore, consistently and persistently set forth the teaching of God's Word on this question, we cannot expect young disciples to know what God teaches. Already, some have departed from the teaching of the Bible at this point and become involved in proceedings which both embarrass and presents problems to the church.

4. **God Hates Putting Away.** (Mai. 2:16). God's will from the beginning until now is "a man and a woman joined for life." This is God's law and this Jesus plainly teaches (Mt. 19:5). They are one flesh by divine fiat, spiritual bonds, fleshly functions, and by natural offspring. (See: Lesson 2). Anyone that puts them asunder, be he one of the contracting parties who by unfaithfulness rends asunder the union, or be he civil judge, who by legal decree separates them, or be he religious teacher, who by false teaching moves them to put each other away—has violated the will and law of God, and brought himself under condemnation. There are but three ways the home may be broken.

- a. By death, honorable for both parties.
- b. By desertion, the poor man's divorce.
- c. By divorce, separation by legal decree.

## II. WHAT THE SCRIPTURES TEACH:

1. **What Moses Taught.** (See Deut. 24:1-4). "Unclean-ness". The Jews divided over the meaning of this language. Among them two famous divinity schools held two opposing views. *Shammai* held that a man could not legally put away his wife except for whoredom. The school of *Hillel* taught that a man might put away his wife "for every cause", if she did not find favor in his sight—that is, if he saw some other woman he liked better. If he became displeased with his wife, he interpreted Moses' expression "if she find no favor in his eyes", to cover his case, therefore put her away.

Josephus, the celebrated Jewish historian, tells us of his own experience with the utmost coolness and indifference. He says: "About this time I put away my wife, who had borne me three children, *not being pleased with her manners.*" This gives us an idea of prevailing views of divorce during the days of our Lord,

2. **What Jesus Taught.** (See Matt. 19:3-9). It must be clear to all who read that Jesus taught something different to what Moses taught. When he answers their question about putting away a wife, the Jews understood that what he said was not what Moses had taught them, and they asked: "Why then did Moses . . ." In other words if what you say is *true* then why did Moses say *something else*? Evidently the word "uncleanness" meant some physical defect, deformity, or disease—something that would render the woman obnoxious to her husband, yet it did not wholly disqualify the woman as a wife, because he speaks of her marrying another man, who may or may not overlook and tolerate this defect. Evidently a good man would bear with the "unseemly thing", whereas those of "hardness of heart" (wicked hearts) would be abusive, or unfaithful, seeking solace from other women. They might even kill her. But Jesus taught that if men want to be in harmony with the will of God they will not be so wicked and will not seek to disobey that which was from the beginning—the will of God.

3. **What Paul Taught.** (See Rom. 7:2, 3; I Cor. 7:39). All that Jesus said about divorce is found in two passages in Matthew's gospel, Matt. 5:22 and Matt. 19:9. If language means anything, it means that if he put his wife away save for fornication, he is not at liberty to marry another, and if he does, he commits adultery. But twice Paul says that a woman is bound to her husband *as long as he lives*—no exception is mentioned, and that if she is married to another man while her husband lives she is an adulteress. Some find a conflict here. What shall we say of this seeming conflict? Some argue that what Christ said was under the law of Moses. But we have learned that Jesus taught something different to Moses. What Jesus taught was either (1) The will of God from the beginning, or (2) a new condition allowed by our Lord. In either case Paul's teaching must be in accord with them. If Jesus

reaffirmed what was from the beginning, or announced a new condition, we would not expect "the will of Christ" to be abrogated by his Apostles who were commanded to "teach all things." Therefore we are confronted with the conclusion that Paul did not contradict Christ, but was in harmony with him. We might keep in mind too, that Paul was simply stating *the law*, not giving the exception. Second, God's intention is for all marriages to last until death—it is not even God's will that immorality should be committed.

CONCLUSION: Time will not permit us to go into the manifold causes of divorce. Our additional notes calls attention to some of these. Let **IB** be sure that we give ourselves to a defense of the laws of God in all things in an age of moral decadence. Let us teach our young who are the leaven of modern society, and who "will be the saving influence in tomorrow's homes.

## References

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## Some Things to Think About

1. Why teach on divorce?
2. How many sermons or lessons do you remember on the topic of Divorce?
3. What did Moses teach about Divorce? Jesus? Paul?
4. Slavery, which is incompatible with the Golden Rule (Matt. 7:12), was not required to be abolished in New Testament days (See Eph. 6:5-9); Phil. 1:25. Was marriage, by the same token, when not in accordance with Christian principles, treated similarly?
5. Do we have a criterion or any Scripture from which we may draw an inference in all the complicated solutions of perversions in marriage?
6. In non-ideal marriages, made before conversion, does

conversion demand that there be a dissolution of the marriage relationship.

### **A Panel Discussion**

How should we prepare young people for marriage?

Does Scriptural divorce allow remarriage?

How does repentance and baptism affect unscriptural marriage?

Each speaker could have about 7 to 10 minutes.

Questions from the audience (Answers by panel).

### **RESOURCE MATERIAL**

Current Situation: Facts About American Home Life and its breakdown.

1. Divorce has increased 800% in the U. S. since the Civil War in 1860.
2. 1946 was the first year with 600,000.
3. There were 400,000 in 1954.
4. Three-fourths of divorces filed by women, because they get them easier (so they say).
6. 8 6 of 7 divorces are followed by remarriage.
9. The Bible gives but one cause for divorce, New York State respects it, Kentucky has 15 causes which they permit.
10. "Divorce Granted," two words heard more than 1,000 times every day.

### **ARE YOU CONSIDERING DIVORCE?**

If you are considering divorce, consider what God would have you do. Consider what he has to say: *Head* (I Cor. 7:10; 7:39; Mt. 19:9). If the marriage is dissolved before death, at least one or both is stained with dishonor. Jesus makes the one exception, adultery or fornication, the exception to the rule—that marriage shall be broken only by death.

So be patient and longsuffering with your companion. Be unselfish and sacrificial in your love, always have the desire to please. You did not promise to love until some one more attractive or more successful came along. You did not promise to love until some harsh word is spoken or until a depression strikes or monotony sets in. You promised to love until "death do you part". You took these vows before God. Think of what you have been through together and determine to face the future together and build a marriage of love.

We have supped the cup of sorrow, you and **I**;  
We have waited a tomorrow, you and **I**,  
We have watched beside a bed, bending o'er a little head,  
Crushed beneath the weight of dread, you and **I**.  
We have owned our helplessness, you and **I**;  
We have shed a common tear when no other help was near,  
Prayed together in our fear, you and **I**.  
Shall we break the ties that bind us, you and **I**?  
God had wed with grief and pain;  
Shall we prove that union vain?  
Shall we go our way again? you and **I**?  
NO, "What God hath joined together, let no man put  
asunder!" —**M. Norvel Young.**

*Film*

*Marriage and Divorce* (15 min.). March of Time.



## DELINQUENCY — PARENTAL OR JUVENILE?

INTRODUCTION: The Apostle Paul wrote a paragraph to Timothy in his second letter and chapter three, saying: "Know this also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, . . . disobedient to parents . . ." etc.

Preachers, congressmen, teachers, judges, and a few others have had somewhat to say about the rising tide of juvenile delinquency. Few seem to think there was cause for alarm, so they paid little attention to it. However, the cold fact remains that juvenile delinquency has increased each year in this country since 1948 and that its volume has increased 45 per cent in the last five years.

At the present time more than a million youngsters per year are apprehended by law enforcement officers for crimes ranging in vandalism and petty thievery to bloody beatings and wanton murder. Richard Clendenen, executive director of the Senate sub-committee on Juvenile Delinquency, has declared that by 1960 a staggering total of 2,000,000 boys and girls will be in trouble with the law each year unless the trend is reversed.

In an article on "The Problem of Juvenile Crime" by Roy Lanier in Oct. 14th, 1954, issue of the Gospel Advocate, quotes from Walter Lippman in *The Nashville Tennessean* as of Sept. 7, 1954, who gives statistics pointing out the increase of crime by those youths "18 years and under". Quoting from an FBI report, the increase has gone from 1.9 per cent in 195.] to 7.9 per cent among this group. Mr. Lippman argues that children are not born with any greater tendencies to crime in this generation than the children of the past, but the children of the postwar generation are "*less effectively restrained and more actively stimulated.*" This statement is most expressive and comprehensive. It will be well for us to consider the causes and the remedy or cure.

## I. THE CAUSES.

We come to look at the *causes* of delinquency. Go yonder to the libraries and read the books and magazine articles on the causes of delinquency. You will find some of the most fantastic theories that anyone ever read—but the causes of delinquency are basic. There is nothing mysterious about it at all. The causes are known with some degree of certainty. Many of the causes can be controlled and should be controlled. It is pathetic and fatalistic to allow the children of any community to develop into delinquents.

- 1. A World of Change.** We have always been in a world of change and flux. It should be pointed out, however, that many more significant changes have faced our children than those of previous generations. There have been violent changes in the last quarter of a century with depression, wars, and a general "crisis psychology" giving rise to instability both in the family and in the community. The shift of populations, the "trailer homes", and the intermixing of peoples from various backgrounds, and cultures, even of our own nation, having added to this growth of delinquency.
- 2. Impersonal Relations.** Impersonal relationships that characterize city life definitely must be numbered among the causes of delinquency.
- 3. Broken Homes. (1) *The Divorced.*** Judge Sam Tatum of the Juvenile Court in Nashville, Tenn., makes the observation that those children from broken homes constitute about ninety per cent of the juveniles who come into his court. His comments are: "The father and mother separated; father and mother divorced; father and mother both working; or father gone somewhere leaving the responsibility of the family on the mother. She is not competent for the whole load of guiding and training the children." Certainly divorce is the greatest social curse, and still stands at an all high peak. (2) *Disturbed Home Relations.*

Those homes not actually broken by divorce, where both father and mother live under the same roof, but a home that is a home of turmoil, must be placed high on the list. It is a home of constant bickering, fussing, and many times profanity and many times actual physical fights. Add to this the growing problem of alcoholic beverages. Not a very wholesome atmosphere in which to rear children. Too many people expect marriage to succeed by accident. We work on our job to make a success of it.

We must understand that it takes much patience, tenderness, kindness, forgiveness and a great sense of humor to make the home what God would have it to be. **The child is** entitled not only to a father and a mother and a home, but a happy home. Experts tell us that the best training for a child to grow into a successful husband or wife is to come from a happy home.

4. **Visual Sources.** Crime comics, salacious literature, the movies, and particularly television programs featuring crime and violence expose even the very young to the patterns of behavior which are too often reproduced by impressionable boys and girls.
5. **Lack of Discipline.** There is mounting evidence in the nation's family agencies and courts that the "let the child do as **he** pleases" theory of parenthood **has** backfired not only on society but against the very children who **were** reared that way. It was a *great experiment* in human behavior over the past quarter-century—just to see what would happen to the human being if you just let him grow up. Not only have parents refused to discipline their children at home, but they have refused to allow them to be disciplined at school. What has been the result of this philosophy? It has been a generation of "thrill-killers", rapists, burglars, rowdy vandals and liquor drinking speedsters, etc.
6. **Juvenile Courts.** Specialists in the field of juvenile delinquency, reporting to the editors of *U. S. News*

*and World Report* declared that the juvenile courts were too lenient, that too many "repeaters" were being turned loose on probation, that there is, over the entire nation, a lack of good institutions for reforming young delinquents, that there is a drastic shortage of trained probation officers to handle youngsters turned loose, and that there are far too few policemen trained to handle juvenile delinquents.

7. **Alcohol.** Across the nation a host of unscrupulous tavern operators and beer-handling grocerymen provide adolescents with alcohol to contribute to the problem.
8. **Disregard for Authority.** It is generally recognized that **lack** of respect and disregard for constituted authority is a basic cause of juvenile delinquency. Anarchy is not born in the **back** alleys of our cities. It is the bitter fruitage of homes where obedience and proper respect for authority are not required. The child who never learns self-control in the home will be out of control the rest of its life.
9. **No Fear of God.** We are indebted to Roy Lanier for suggesting this cause. The Bible gives the lack of fear of God as the reason for the sin and wickedness of people. (Rom. 3:18). There are so many parents who do not fear God, so cannot teach their children to fear him. They never attend worship themselves, and so never take their children. They never teach their children the Bible, so they have no religious restraint. About the only restraint is the fear of the "cop", and often they have learned this from the wrong sources. Until parents get back to the teaching of the Bible to their children and taking them to worship, to Bible study, where God is respected and revered, we will continue to have crimes committed by teen-agers..

## II. THE CURE.

If the problem of juvenile crime is to be checked and ultimately solved, it is imperative that a determined and

concerted effort on the part of the homes, the schools, the churches and the community be intelligently entered into.

1. **What Christian Homes Can Do.** Today, as never before in the history of mankind, there is an overwhelming need for wholehearted acceptance of Biblical truth concerning the home. (See: Ex. 20:12; Prov. 22:6; 22:15; Eph. 6:1-4; Gen. 18:19). These are all significant passages which need to be rediscovered now.

Children need discipline. But there is more to discipline than mere whipping. Children need to be loved and to know that they are loved. They need care, fairness, consistency of treatment, consistent training, supervision, the imposition of consistent demands upon them, and consistency in punishment and penalties when they have refused to conform.

But children need more than discipline, they need parents who will themselves show respect for constituted authority by obeying the laws. The child whose mother says when the phone rings, "Tell them Mamma is not at home," is teaching a poor lesson in respect for constituted authority. Or the father behind the steering wheel whose difference between the legal speed limit and the actual indications on the speedometer, may be preparing his son for troubles ahead. When parents speak derogatory of law and government officials, or the preachers and teachers, is making it highly possible for children under that regime to be delinquent. When parents consider cocktails and highballs indispensable to any social gathering and when adults make a big business of glamorizing sex, there is little wonder that there is widespread use of alcohol and a shocking amount of sexual promiscuity among youngsters of high school and even junior high school age.

Judge Sam Tatum states that he has tried approximately eight thousand boys and girls under seventeen years of age for violating the law (and the number

increases each year), and of that number there has not been a child in the Court whose father or mother went to Sunday School and/or church regularly. He further advises: "My advice to any parent is, if you want to increase the possibility of your child becoming delinquent, if you want to increase the probability of your child eventually becoming a criminal, stay away from Sunday School and Church." (The Home. p. 89)

The mother and father in a Christian home can be sure that they set a worthy example for their children to follow, recognizing their duty to God, to their children, and to society.

## **2. What the Churches Can Do:**

That the churches have a great responsibility in this area is hardly open to question. They can do much to strengthen family life through courses such as this. Parental responsibilities, preparation of young people for marriage, magnifying the value of a Christian home in its value to the Church, and through a constant emphasis on the Biblical teachings concerning family and family life, puts the church in a special place of obligation. It is long past time for the churches to give teaching, guidance, and help to parents and young people as will help solve the problem. We do not need to be less careful to be right doctrinally, but we do need to give more attention to being right in these matters that have to do with the morals of parents and children.

## **3. What the Christian Citizen Can Do:**

Christians in the community can exert a great influence in solving the problem of juvenile delinquency. Mr. Lippman advocates censorship of "movies and television and comic books" as purveyors of violence and lust to a vicious and intolerable degree. He admits that censorship is a "clumsy and usually a stupid and self-defeating remedy for such evils," but he sees no other way to handle the situation as long as

parents will not accept their full responsibility to restrain their children in guiding them in the things they read and see.

The Christian citizen can exert his influence in groups as the PTA, Civic Organizations, etc., where his influence may count on a group level. He can participate in character-building organizations. He can enact and pass laws where needed.

He can lead in taking community action against tavern operators who illegally sell alcohol to minors and against small store managers who sell pornographic materials to youngsters. As a citizen and taxpayer, he can prepare to spend more money on juvenile delinquency for Senator Estes Kefauver has said that "if they don't spend more money on training schools they are going to spend five times as much later on for penitentiaries." Above all the Christian citizen can devote himself to lifting the moral climate of the community so that both juvenile delinquency and adult crime as well will have to place.

#### **4. What the School Can do.**

Mr. Lippman suggests that the school has a very definite place in curbing juvenile delinquency. He suggests, and rightly so, that the school be given more disciplinary power. There are some things more needful for children to learn than what is written in a history book or a grammar. Parents must cooperate with teachers in the matter of discipline and mete out such as will curb these tendencies to rowdyism, vandalism, and disregard for the rights and property of others.

**CONCLUSION:** But time is fast running out—we have none to lose, for while many nations have recovered from war, from natural disaster, and from economic depression, none has ever survived the moral disintegration of which juvenile delinquency is always a tragic symptom. Now you decide whether it is juvenile or parental delinquency we have.

### Some Things to Think About

1. Discuss the age and increase of criminals in the United States.
2. What, in your judgment, is one of the most significant causes of juvenile delinquency?
3. What is the greatest social curse of the world?
4. To what is every child entitled?
5. What is being done in our community to combat this thing of juvenile delinquency?
6. What responsibility does the church have in this matter?
7. What forces do we have to help the home in combating juvenile delinquency?
8. What can you as an individual do about it?

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## THE HOME OF THE SOUL

INTRODUCTION: A little girl was walking with her father one night under the beautiful star-studded sky. As she looked up and studied God's handiwork she said, "Daddy, I have been thinking, if the wrong side of Heaven is so beautiful, what will the right side be like?"

Someone was attempting to describe to Fanny Crosby, who could not see, the splendor and beauty of the sunset. She said as she meditated upon the description, "I cannot see it now, but this I know, one day I will see Him, the One who makes the sunsets, face to face."

That night she wrote that hymn we all love to sing:

**"Some day the silver cord will break  
And I no more—as now—shall sing;  
But, Oh, the joy when I shall wake—  
Within the palace of the King!  
And I shall see Him face to face  
And tell the story—Saved by Grace."**

We have been thinking of our home here on earth—the home into which we were born; the hour of marriage when we started our own home: and now we contemplate the eternal home—the home of the soul. This is a place of profound interest to all. To think about it will make us more spiritual—and less worldly. It will remind us that this world is not our abiding place. It will rob death of its sting. The Bible is clear in its description of heaven. It exhausts Types and Figures to bring its grasp of meaning within our reach. (Read: Rev. 7:9-17; Jno. 14:1-4; Rev. 21, and 22 and others).

## I. TYPES DESCRIBING HEAVEN.

1. **The Garden of Eden.** (Rev. 2:7, cf. Gen. 2 and 3). The original Eden is a type of heaven. The original garden was a place of sinlessness and holy. Heaven will be a place where no sin is known and where absolute holiness will forever characterize its inhabitants. It is a place of beauty and splendor, one of communion

and fellowship with God. Eden was a real paradise of God. Heaven is the paradise of God and there life will be lived to its fullest and best.

- 2. The Land of Canaan.** Canaan was the promised land of the Jews and heaven is the promised land of Christians. Canaan was a land Plowing with milk and honey, and a land of abundance. Heaven will be the same. There will be abundance, and our labors and hardships will give way to rest and peace. The Jews longed for Canaan, their promised land; so do Christians today, and we sing:

**"On Jordan's stormy banks I stand,  
And cast a wistful eye;  
To Canaan's fair and happy land,  
Where my possessions lie!"**

- 3. Jerusalem.** Jerusalem was, to the Jews, the greatest and most famous city in all the world. It was their Zion—and the place of the temple. In it was the holy of holies and the name of God was recorded. It was a city of beauty, wealth, and splendor. One of the greatest ambitions of the Jews living distant from the city, was to make a pilgrimage and gaze upon Zion "the beautiful city of God." But heaven is the greatest city of them all. Christ is there now making intercession for us (Heb. 4:16). The greatest ambition of every Christian is to gaze upon it, and to tread its streets.
- 4. The Holy of Holies.** (See Heb. 9:24). The Holy of Holies in the Jewish temple is a type of heaven. This was the place where God dwelt on earth. Heaven is the place where God will dwell through all eternity. It was a place of absolute holiness, into which only the holy could enter. Heaven will be the same. (See Rev. 21:27). The crowning glory of heaven, says John Banister, is not that "we shall be happy, but that we shall be holy—absolutely sinless and perfect like Christ Himself!"

5. **The Old Jewish Sabbath.** (See Heb. 4:9). The context shows that the writer is speaking of heaven and he likens it to a place of rest. Under the Law, the Jews were commanded to remember the Sabbath (Saturday) and keep it holy by resting from all labor. Heaven to the Christian, is a place of rest; rest from sin, temptation, trials, troubles, tribulations, sorrow, pain and bereavement. What a comforting thought to know that after his life is over we have rest from our weary trials here.

## II. SOME DISCOVERIES ABOUT HEAVEN.

Heaven is described as:

1. **A Place.** (Jno. 14:2). Jesus says: "I go to prepare a place for you." Heaven is a definite place. It's a real place just as much a place as your own home town. It is just as much a place as London, New York, or any place in the world. Heaven is as real as earth. It is situated in a certain place, as is the earth.
2. **A Mansion.** (Jno. 14:3). Jesus says: "In my Father's house are many mansions." What thoughts are conjured up in our minds as we think of mansions. We think of riches, splendor, beauty, security, fellowship, joy, and peace. Heaven will be a place where true riches are enjoyed; a place of splendor, beauty, and security.. It will be a place of perfect fellowship with God, Christ, and kindred spirits; a place of joy un-speakable.
3. **A City.** (Heb. 11:10). Abraham, the writer says, "looked for a city which hath foundations, whose builder and maker is God," and in the 16th verse he declares God has prepared for him a city. Great cities intrigue and inspire us with their beautiful buildings, wide streets, lovely parks, and friendly people. But heaven is the greatest city of them all. It is the largest city ever built. John describes it as fifteen hundred miles square. New York, our largest city, would be a little village lost in the corner of it.

If all the cities of the world were multiplied together, it would in no wise compare to heaven. Consider that heaven as a city has the following characteristics: (1) A holy city. (2) A beautiful city. (3) A happy city. (4) An exclusive city. (5) A home city. (6) A city where Jesus is.

4. **A Country.** In Hebrews 11:16, the writer says that Abraham and Sarah desired "a better country, that is, an heavenly." There are many beautiful countries on earth, but none to compare with heaven. Heaven has all the outstanding qualities of all the countries of the earth, and many more besides. If we enjoy travel and to explore the countries of the world, how much more will we enjoy the eternity of exploring that wonderful country above.
5. **A Kingdom.** In 2 Pet. 1:11, the apostle says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The church is the present kingdom, but heaven is the eternal kingdom. (See Matt. 25:34; 2 Tim. 4:18). There have been many kingdoms on earth which have symbolized power, wealth, glory, majesty, and splendor. Heaven is a kingdom of power, spiritual wealth, glory, majesty, and splendor far surpassing that of any material kingdom past or present. If the kingdoms of this world thrill and dazzle us, how much more will heaven captivate and enrapture us!
6. **An Inheritance.** Peter in Pet. 1:3, 4, speaks of "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." Christians are described as heirs. (See Rom. 8:16). Here on earth some people are heirs of great estates, and sometimes we envy them and wish we were in their place—but if we are faithful we are heirs to vastly more than any here. Peter suggests four things about our inheritance.

- a. *Incorruptible.* Everything we know in this world is corruptible. "Death and decay and passing away are written upon the wings of time and timely things." So corrupt was the world at one time that God could not bear his own creation, so destroyed it by flood waters (Gen. 6:5-7). Our inheritance cannot be corrupted by time, sin, or anything else.
- b. *Undefiled.* Again, everything we know in this world is subject to defilement. We in America can hardly appreciate the force of this world. We hardly know what filth, disease, putrefaction, and unsanitary conditions are. Peter comforted the exiles by promising them a place that was undefiled. (See Rev. 21:27). One of heaven's greatest attractions is that we shall be sinless, undefiled, absolutely and infinitely holy with Jesus.
- c. *Fades Not Away.* All that we know in this life fades away. Things of nature, friends, pleasures, our most intimate relations. Estates and fortunes here are but temporary. They are lost sometimes by bad management, depression, inflation, or excessive taxation. At death all material wealth is left behind. But in heaven it fades not away—it will always be there.
- d. *Reserved In Heaven.* How happy we ought to be. How rich we are. We are heirs of that which is more valuable and important than money. All the wealth of a thousand worlds like ours is not to compare with this—the wealth of heaven. Jesus recognized the superiority of the Christian's inheritance when he said, "Lay up for yourselves treasures in heaven" (Matt. 6:19-21).

CONCLUSION: This is no doubt the home to which you want to go when this life is over. It is for you. To reach it one must become a Christian and live for Christ all the days of your life. Then when our armor is laid aside, this will be ours for ever and ever!

## Some Things to Think About

1. How do we learn about heaven?
2. Why are not more people interested in going there?
3. Why doesn't the Bible tell us more about heaven?
4. Will we know one another when we get to heaven?
5. Will there be any continuance of the marriage relationship in heaven?
6. Read every Scripture in the New Testament that speaks of heaven.
7. Do you expect to spend eternity there? What must one do in order to have this as his home?

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## EPILOGUE

INTRODUCTION: This is the end. It's been a glorious experience. We've been discussing marriage in terms of what it **is**, and to some extent, in terms of what it can be. This **is** a brief excursion into the area of ideals and values—the "plus" in the ordinary relationship—of what marriage *can* be. Not only are we discussing what it can be, but it has been for some. We are not talking about *impossibilities*, but of *potentialities* that marriage holds. Men and women are made for marriage from the very beginning. We learned this in our first session together. In discussing the possibilities inherent in music, art, or any other product of creative achievement, we at once recognize human limitations. Just because the *man on the street* cannot build a chicken-coop, does not mean there could never be a parthenon. The comic strip and the jazz band does not preclude the highest of human achievement.

## I. WHY DID YOU MARRY?

People marry for one of a number of reasons or for a combination of several of them. We list some of the basic reasons **as**:

1. Love.
2. Economic security.
3. The desire for a home and children.
4. Emotional security.
5. To escape loneliness.
6. For money.
7. For spite.
8. For companionship.
9. Sexual attraction.

10. Protection.
11. Social position and prestige.
12. For pity.
13. To escape a home situation.
14. For adventure.
15. Parents' wishes.

These are obvious reasons and need no further explanation. Was either of these the reason for your marriage? Was there some other reason. Most people marry on the basis of what Popenoe terms the "primary sex complex". This "complex" is composed of five elements: the biological mating urge, economic security and division of labor, sexually colored comradeship, nonsexuality colored comradeship, and interest in home and children.

Popenoe goes so far as to say that marriage to be successful must be based on all five of these elements. A marriage based on fewer than five is likely to fail.

A marriage based on only one is almost sure to fail.

## II. WHAT MARRIAGE MEANS.

1. **Marriage Fulfills the Basic Needs of Man.** Everybody needs somebody. God said a long time ago that it was not good for man to be alone. So it has come to pass that marriage fulfills two of the great needs of mankind—the need of having somebody to be loved by, and the need of having somebody to love.
2. **Marriage Means Companionship.** One of the purposes of marriage was to provide companionship (Gen. 2:18). Loneliness is not good; to feel that one is alone and unloved is one of the bitterest feelings on earth. Marriage is the great foe of loneliness. There is that sense of never being alone, whether two are near, or far distant. It gives the individual an emo-



tional mooring post, a goal and direction for life. It gives him the sense that someone is always "there" to be relied upon, no matter what else seems uncertain and insecure.

3. **Marriage Affords Normal and Adequate Expression of Some of the Finest Things in Life.** Marriage can give a sense of completeness, of oneness, permitting each to **make** an intimate part of his own life values that could not be achieved alone, and personal qualities that neither does not possess. Each enjoys the interchange of ideas, the sharing of thought, the growing of Christian personality which enriches with the passing of years.
4. **Marriage Gives Focus to Life.** It is a well known and established fact that married people live longer than unmarried. Life is not dissipated, but rather focused. Man does not live by "sensation alone". His urges, impulses and ambitions are directed toward the highest things known to mankind. Man creates a world of meaning and value by which man truly lives. God reveals in His Word the highest ideals, and marriage provides the focus of life on **these**.
5. **Marriage Gives a Sense of Belonging to a Larger Whole.** Marriage presents a challenge that no other human relationship can present. Each partner can say, "This is one of the reasons I am here and alive, and one of the fundamental reasons for which I was born. It gives one the sense that this is "first", and to which one is willing to give his or her "all." It enables one to lose himself **in** something bigger **than** himself, and by so doing becomes richer for having lost self **in that** larger self—marriage to a companion for life.
6. **Marriage Provides for Parenthood.** Two people, now **mates**, can **engage** in the fullest and freest of sex expression, having no guilt feelings or shame or **fear**,

but only feelings of fulfillment, or of **Tightness**, of that which is toward good rather than bad. The children that are the consequence of such a union are welcomed, not feared. They add to the two who produced them in marriage, making the husband and wife more completely *one*.

- 7. Marriage Affords Opportunity to Make Others Happy.** "When two people love each other," wrote Guy de Maupassant, "nothing is more imperative and delightful than *giving*; to give always and everything, one's thoughts, one's life; one's body, and all that one has; and to feel the gift and risk everything in order to be able to give more; still more!"

**In** marriage others are looking to us. It is heartening to know that oneself is a major factor in the world of another. Marriage gives untold opportunity for sharing and for being shared with; joys, sorrows, experiences, thoughts, ideas, things owned all are enhanced by such sharing. Children to such a union give satisfactions to parents who know that they can in some small measure give these lives the comfort, affection, love, shelter and food, warmth, training, guidance, and teaching that will be good for them.

The greatest blessing we can have on earth is a happy Christian home. It comes not by accident, but by fulfilling the requisites:

Father,

Grant unto us true family love,

That we may belong more entirely to those whom thou  
hast given us

Understanding each other, day by day, more instinctively,

Forbearing each other, day by day, more patiently

Growing, day by day, more closely into oneness with each  
other.

—John S. Hoyland.

### **Some Things to Think About**

1. How did marriage originate?
2. Does marriage contribute anything to the individual and to society which nothing else contributes? What?

3. Do you agree with Dr. Popenoe's statement of "Complex" marriages?
4. How is marriage a foe to loneliness?
5. Write an evaluation of this course and have it ready to present. Be brief, but adequate.

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#### LIST OF AUDIO-VISUAL AIDS

The visual aids listed here can be used to supplement the material in this book. This is not a *must*. It is recommended that no film or strip be used without first reviewing it in order to determine their suitability for a particular group. Unless otherwise indicated, the motion pictures are 16-mm, sound, black and white films. All of the filmstrips are 35mm, black and white silent.

***The Christian Family*** (Film-strip), Church Production. (40 frames).

***Preface to Life*** (Film). Dept. of Public Health, Austin, Texas. To be used with "When Babies Come."

***Bible on the Table*** (Film). To be used with "Strengthening Family Life."

***Human Beginnings*** (Film). Designed to give first-grade children normal attitudes toward reproduction. Probably of more value to use with people approaching manhood. 20 minutes, sound.

***Human Growth***. (Film). Designed to explain the process of reproductive maturity to children in grades 4 to 6.

20 minutes, sound. Both of those films are excellent for use with college young people to show them how to handle sex reproductive education of children. The films were the outgrowth of the reproductive education program in Oregon.

***Let's Tell the Whole Story About Sex*** (Records). Four conversations between parents and their children. The conversation concerns: How Babies Are Born; Menstruation; Problems of Growing Boys; The Marriage Union. A pamphlet is available for each record at \$1.00 per dozen. The records come in an album of four 78 rpm 10" records (sold as a unit) for \$3.00. and on one 33 1-3 rpm long-playing record for \$1.50. The author of *The Christian Home* could wish one change in the record on The Growing Boy. It is Catholic in slant.

***Know Your Child*** (Film-strip). Eight well-planned lessons visually presenting the mental, physical and spiritual growth and difference of the various levels from infancy to adulthood.

### Directory of Sources

Association Films, Inc., 347 Madison Ave., New York 17.

American Social Hygiene Assn., 1790 Broadway, New York 19.

(Records, also pamphlets, books, etc., on Sex Ed.)

Church Screen Production, St. Louis, Mo.

Moody Bible Institute, Chicago, 111.

Public Health Dept., Austin, Texas (In in Texas).

Texas Educational Aids (See community distributor).





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