



# Walking on a Wall

The little boy in the picture is practicing one of the earliest and most essential arts of life—the art of balance.

His real problem is to keep the weight of his body evenly distributed so that the line of gravity passes through his feet. It is the first lesson a child or young animal must learn in assuming an upright position.

Children derive much pleasure and satisfaction from their ability to walk a wall or narrow curb or rail fence. It gives them a sense of accomplishment when they are able to perform these feats without falling.

Balance is important not only in physical posture and movement, but in all the relations of life. It is especially important for children, as well as older people, to learn to keep their balance, mentally, morally, and spiritually.

The life without religion is an unbalanced life. Man needs religion and the consciousness of God to keep him from falling under the weight of temporal cares.

The Church provides religious instruction and spiritual inspiration for all who seek its ministrations.

**THE CHURCH FOR ALL . . . ALL FOR THE CHURCH**

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend and support the church of his choice. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church on Sunday and read your Bible daily.

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**Earning and Spending**  
LESSON TEXT FOR SEPTEMBER 7  
—Proverbs 11:24-27; 16:8; Ecclesiastes 5:10, 11; James 5:1-6.  
MEMORY SELECTION—Better is a little with righteousness than great revenues without right.—Proverbs 16:8.

**EDITOR'S NOTE:** Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

By WILLIAM CULBERTSON, D. D., Of The Moody Bible Institute, Chicago.

**AS BELIEVERS** in Christ we are responsible not only for the way we earn our living, but for the way we spend what we earn.

Of course we must earn our living honestly, but if we spend foolishly that which we have earned, we shall have dissipated much of the effect of our example in earning.

Possessions are a trust from God, and we shall have to render an account of our stewardship.

Just because we have given a certain percentage of our income to Christian causes is no reason to think we shall meet with divine approbation with regard to our stewardship. If we give a tithe, well and good, but what about the other nine-tenths? Is God pleased with our stewardship there?

**I. The Vanity of Wealth (Eccles. 5:10, 11).**

**IN ANY** study of wealth, it seems necessary to begin with an understanding of its limitations. We live in a world in which men frequently lay great importance on possessions, and indeed, there are many things which wealth can purchase. On the other hand, there are some things that money cannot buy. And further, we should recognize that our possessions are not eternal, that they may suddenly fade away.

The passage here reminds us of the fact that wealth for wealth's sake is bound to be a disappointment. The man who loves silver shall not be satisfied with silver, any more than the man who loves pleasure shall be satisfied with pleasure. Augustine was right when he said that man could be satisfied with no less than God himself.

Notice how accurately the picture is drawn. If we have increased wealth, we have increased responsibility (v. 11). That fact is unalterable and the most rigid law we know. The only advantage is, as the Preacher expresses it, the beholding of goods with the eye—not a very great advantage after all.

**II. The Proper Accumulation of Wealth (Prov. 16:8).**

**IT IS** just as true as when Solomon wrote it, that "Better is a little, with righteousness, than great revenues with injustice."

This statement needs no argument, needs no proof. If we would have the honor of men, self-respect, and the blessing of God, there is no alternative.

**III. The Improper Accumulation of Wealth (James 5:1-6).**

**THE** apostle James speaks of a condition that will obtain in the last days (v. 3). There are many evidences that the condition he describes has had altogether too many fulfillments in recent history. James excoriates the rich who have defrauded their employees in order that they might fare sumptuously and live riotously. These unscrupulous rich have taken advantage because they were not resisted (v. 6). Such wealth is corrupted.

Notice once again that the result of their sin will rise to break them. It is a serious thing to trifle with sin, to eat the bread of iniquity. God has no patience with injustice in social relationships. Sooner or later judgment will come.

**IV. The Proper Use of Wealth (Prov. 11:24-27).**

**LIBERALITY** should characterize the child of God. It is true that the Bible condemns the attitude of imprudence, yet it also condemns the attitude of the miser. To withhold more than is meet, also tends to want.

How blessedly true it is that there is a recompense to giving. Here we read that the one who waters shall himself be watered. Our Lord affirmed the same truth in Luke 6:38.

To have it within our power to help, and fail to do so, is to bring upon ourselves censure and condemnation. Therefore, we should seek to perform the good (v. 27).

This passage concludes with the statement that one who searches after evil shall find that evil will come to him. The man who sets his heart to do wrong will not have to wait long to find the occasion to do that which is in his heart.

Many are the injunctions in the New Testament regarding the proper use of wealth. For example, the Christian has a duty toward his own family (I Tim. 5:8). He is enjoined to be sympathetic and generous in his giving to help others (II Cor. 8:8-15). Certainly he is to dispense his goods with the glory of God in view (cf. Col. 3:17).

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