



“Be not conformed  
to this world.”

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**“THUS saith the Lord,”** We have been called out of the world (2 Cor. vi. 17), have we obeyed the call? Salvation in one sense is deliverance from the world, as typified by Israel's deliverance from Egypt. If we have not left the world, we are

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not saved in that sense. The world is judged as having rejected Christ, and is left under the power of Satan, who is said to be the ruler and god of this world. The world and its god will be destroyed at the coming of the Lord. (John xii. 31; xvi. 7-11.)

Now Christ gave Himself for us that He might *deliver us from this present evil world*, and purify to Himself a peculiar people zealous for good works. (Gal. i. 4; Titus ii.

14.) The Lord could say of His own, "They are not of the world, even as I am not of the world." (John xvii. 14.)

How many Christians there are who have never left Egypt; they are still in the world, like Lot in Sodom. But there are others who, having professedly left the world, have taken the path of separation; they break bread on the Lord's day *announcing the Lord's death*, that He has died here, died to sin and to the world. In

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so doing they profess their identification with His death, that is, that they have died to the world. We may well ask ourselves if in practice we are consistent with this profession—a serious question for us all.

It is painfully evident that many such have brought in a good deal of the world with them in manners and dress, and in the furnishing of their houses. All this must grieve the Spirit of God, and be the cause of much weakness

in the meetings. In many cases one sees the newest fashions of the world adopted, shewing where the heart is, and evidencing a disregard for the word of the Lord at the head of this paper. No doubt this word covers much more than the matter of dress, but it would at least cover that.

“If a man love me, he will keep my words.” “Ye are my friends, *if ye do whatsoever I command you.*”

In 1 Timothy ii. we have

what should characterise men and women in the house of God. What is to mark the men is lifting up *holy hands* ; the women are to be characterised by modest deportment and dress as becomes women professing godliness, or the fear of God. Many of the fashions of the present day are the very opposite of this ; they are decidedly immodest and unseemly.

The apostle in addressing women says, “Whose adorning let it not be that outward

one of tressing of hair, and wearing gold, or putting on apparel ; but the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which *in the sight of God* is of great price." (1 Peter iii. 3, 4.) Do women dress as in the sight of God or in the sight of men ?

In the matter of wearing the hair, the present fashion of cutting it off is in direct contravention of divine order. It may be that some have



done this in ignorance. For such, a word of instruction and admonition may be used to save them from what is dishonouring to God and unsuitable to the assemblies of the saints.

In 1 Corinthians xi. we have the divine principle which should govern women in this matter. “The head of every man is Christ ; and the head of the woman is the man ; and the head of Christ is God.” This is the divine order. It is remark-

able that Christ as man has taken the place of subjection to God and retains it for ever. What a pattern for us.

The woman's long hair is given her as a sign that she accepts the position which God has assigned to her, namely, that of subjection to the man, and thus to Christ and to God. The woman's hair is her glory, therefore it is shame for a woman to have her hair cut off.

The apostle says that a woman when praying should

have a covering on her head as a sign of her being under authority, "because of the angels." Angels looking down expect to see divine order maintained in the church, however much it may be departed from in the world. In the world to-day every divine principle is contravened more and more every day. Women are claiming equal rights with men, and pushing themselves into prominence in every sphere of life.

Christ's day is coming when divine order will be established universally ; this should be anticipated in the assembly. For a woman to come into the assembly with her hair cut off is dishonouring to God, unworthy of His assembly, a grief to the angels, and a shame to herself.

The whole matter of manners and dress resolves itself into the question whether we are walking *before God* or before men, having *the Lord before us* or the world and

its ways. If Christians imitate the prevailing fashions of the world, it is evident that they have man and the world before them. We need not go to the opposite extreme and make ourselves conspicuous by adopting some special form of dress, like monks and nuns. Without following the newest fashions of the day, it is possible for christian women to dress in a simple and comely manner, as becomes those professing godliness.

If we are under the influence of the grace of God, our desire will be to walk so as to *please Him* "not as pleasing men, but God" ; like Enoch, who, before his translation, had the testimony that "*he pleased God.*" We are instructed as to how we ought to walk and *please God*. The Lord said to His disciples, "If ye love me, keep my commandments." "He that loveth me not keepeth not my sayings."

Let my readers seriously

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consider the scriptures quoted  
in the fear of God. "Be  
ye *doers* of the word, and  
not hearers only" !

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