

*The*  
**DAWN**

THE SCHOOL OF CHRIST  
"THESE SAYINGS OF MINE"  
THE LIGHT OF BETHLEHEM

DECEMBER

1937

## SPEAKERS' APPOINTMENTS

<p><b>BROTHER H. E. ANDERSON</b> Brooklyn, N. Y. . . . . Dec. 26</p> <p><b>BROTHER T. E. BARKER</b> Worcester, Mass. . . . . Dec. 5 Boston, Mass. . . . . 12 Rutherford, N. J. . . . . 31 Baltimore, Md. . . . . Jan. 2</p> <p><b>BROTHER EDWARD FAY</b> Detroit, Mich. . . . . Dec. 1, 2 Port Huron, Mich. . . . . 3 Flint, Mich. . . . . 4 Saginaw, Mich. . . . . 5 Ypsilanti, Mich. . . . . 7 Jackson, Mich. . . . . 8 Kalamazoo, Mich. . . . . 9 Muskegon, Mich. . . . . 10 Grand Rapids, Mich. . . . . 12 South Bend, Ind. . . . . 13 Chicago, Ill. . . . . 14, 15 Aurora, Ill. . . . . 16 Rockford, Ill. . . . . 17 Beloit, Wis. . . . . 18 Milwaukee—Waukesha, Wis. 19, 20 Madison, Wis. . . . . 21 Tomah, Wis. . . . . 22 Rochester, Minn. . . . . 23 Minneapolis, Minn. . . . . 26 Spokane, Wash. . . . . 29 Seattle, Wash. . . . . 30 Vancouver, B. C. . . . . Jan. 1, 2</p> <p><b>BROTHER A. C. FREY</b> Brooklyn, N. Y. . . . . Dec. 19 Camden, N. J. . . . . Jan. 2</p> <p><b>BROTHER C. F. GEORGE</b> East Liverpool, Ohio . . . . . Dec. 12 Beaver, Pa., . . . . . 19</p>	<p><b>BROTHER FRANK HORTH</b> Hawthorne, Calif. . . . . Dec. 19</p> <p><b>BROTHER A. J. JOHNSON</b> Cheney, Wash. . . . . Dec. 12</p> <p><b>BROTHER J. T. JOHNSON</b> East Liverpool, Ohio . . . . . Dec. 26</p> <p><b>BROTHER J. C. JORDAN</b> Duquesne, Pa. . . . . Dec. 12</p> <p><b>BROTHER GEORGE S. KENDALL</b> Pittsburgh, Pa. . . . . Dec. 5</p> <p><b>BROTHER PETER KOLLIMAN</b> Denton, Md. . . . . Dec. 5 Paterson, N. J. . . . . 12 Baltimore, Md., . . . . . 19</p> <p><b>BROTHER OSCAR MAGNUSON</b> Norwich, Conn. . . . . Dec. 5 Paterson, N. J. . . . . 12</p> <p><b>BROTHER MARTIN MITCHELL</b> Brooklyn, N. Y. . . . . Dec. 12 Camden, N. J. . . . . 19</p> <p><b>BROTHER GEORGE P. RIPPER</b> San Bernardino, Calif. . . . . Dec. 12</p> <p><b>BROTHER A. I. RITCHIE</b> Fresno, Calif. . . . . Dec. 12</p> <p><b>BROTHER WALTER SARGEANT</b> Camden, N. J. . . . . Dec. 5 Paterson, N. J. . . . . 12</p> <p><b>BROTHER J. I. VAN HORN</b> Duquesne, Pa. . . . . Dec. 19</p> <p><b>BROTHER GEORGE M. WILSON</b> Duquesne, Pa. . . . . Dec. 5 Baltimore, Md. . . . . Jan. 2</p>	<p><b>BROTHER W. N. WOODWORTH</b> Brooklyn, N. Y. . . . . Dec. 5 Paterson, N. J. . . . . 12</p> <p><b>BROTHER C. W. ZAHNOW</b> Wilmington, Del. . . . . Dec. 1, Baltimore, Md. . . . . 2 Cumberland, Md. . . . . 3 Connellsville, Pa. . . . . 4 Pittsburgh, Pa. . . . . 5 Ravenna, Ohio . . . . . 7 Akron, Ohio . . . . . 8 Mansfield, Ohio . . . . . 9 Coshocton, Ohio . . . . . 10 Columbus, Ohio . . . . . 11, 12 Piqua, Ohio . . . . . 13 Lima, Ohio . . . . . 14 Ann Arbor, Mich. . . . . 15 Jackson, Mich. . . . . 16 Muskegon, Mich. . . . . 17 Kalamazoo, Mich. . . . . 18, 19 Grand Rapids, Mich. . . . . 20 Flint, Mich. . . . . 21 Saginaw, Mich. . . . . 22, 31 Piqua, Ohio . . . . . Jan. 1, 2</p> <p><b>BROTHER L. F. ZINK</b> Brooklyn, N. Y. . . . . Dec. 1 (108 Montague St.) Laurelton, L. I. . . . . 2 Rutherford, N. J. . . . . 3 Passaic, N. J. . . . . 5 Wilmington, Del. . . . . 8 Newark, Del. . . . . 9 Newport, Del. . . . . 10 Camden, N. J. . . . . 12 Baltimore, Md. . . . . 15 Washington, D. C. . . . . 16 Richmond, Va. . . . . 17-19 Tampa, Fla. . . . . 26</p>
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## COMING CONVENTIONS

**Paterson, N. J., Dec. 12:** The Passaic Ecclesia is sponsoring this convention. All sessions will be held in Veterans Hall, 169 Van Houton. The first session will commence at 10:30 A. M. Lunch will be provided for all visiting friends. A cordial invitation is extended to all who can attend. There will be a special public meeting at 3 o'clock in the afternoon. Class secretary, Mrs. R. H. Sachtleber, 67 No. 14th Street, East Orange, New Jersey.

**BALTIMORE, MD., January, 2:** All sessions of this convention will be held in the auditorium at 4 West Eager Street. The first meeting will be at 10 o'clock in the morning. The Baltimore friends extend a cordial invitation to all brethren who can attend to meet with them on this occasion. Class secretary, J. H. L. Trautfelter, 2408 W. Lafayette, Ave., Baltimore, Md.

**WARRINGTON, ENGLAND, Eastertide.** We have received the following announcement: "A General

Convention is planned for Eastertide, 1938, at Warrington, England, the whole of the arrangements being, as on previous occasions, in the responsibility of the Warrington class. Once more the friends are given a hearty invitation to this gathering with the sincere desire and expectation that over all and during all the proceedings our Master will manifest His spirit. For further details and for accommodations, please apply to Mr. D. Stanley, "Laurel Bank," 140, Knutsford Road, Grappenhall, Warrington, Eng.

"An immersion service is being arranged. Those desiring to symbolize their consecration are requested to communicate with the convention secretary as soon as possible."

**LOS ANGELES, CALIF., July 2, 3, 4, 1938.** The Los Angeles friends wish an advance notice given of this proposed General Convention so that friends may have it in mind when planning vacations.

# The DAWN

*A Herald of Christ's Presence*

Vol. 6, No. 3

DECEMBER 1937

One Dollar a Year

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The Iron Gate—Practical lessons from Peter's experience in being miraculously delivered from prison, when the iron gate opened of its own accord. 15

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## NEXT MONTH

### THE YEARS ROLL BY

The beginning of a new year is an excellent time for taking stock of our spiritual assets and to note the progress we are making in the narrow way. This New Year's meditation outlines some helpful thoughts along this line.

\* \* \*

### A COMPARISON OF NATURAL AND SPIRITUAL LAWS

The eternal happiness of all God's creatures depends upon obedience to His laws; and this article will help us to realize how immutable the Creator's laws really are, and the rich blessings that result from faithful obedience to them.

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### THE LIGHT OF THE WORLD

Second of the lessons based upon Jesus' Sermon on the Mount. A reminder of the importance of the Master's command, "Let your light so shine before men."

\* \* \*

### JESUS, THE HIGH PRIEST

The antitypical priesthood and the better sacrifices occupy an important position in the book of Hebrews. To understand these subjects as the apostle presents them helps one to realize more fully the responsibility that is attached to the matter of being a follower of Christ. We hope this article may prove helpful along this line.

# NEWS and VIEWS

## "WHEN THERE IS NO PEACE"



ACCORDING to the prophecies of the Bible the present world order which we call civilization is to crumble and fall at a time when claims of peace, safety and good will are being celebrated and acclaimed. It is not hard to recognize the manner in which the forces of selfishness are now rapidly undermining the very foundations of our boasted institutions, but perhaps we have not realized to what extent the idea of peace is, at the same time being publicised in the minds of individuals and of the masses. St. Paul, in describing in advance the present paradoxical condition of nations and of society in general, says: "For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thes. 5:3.

Some close students of the Word have felt that although many destructive processes are already at work in the world, the real fulfilment of these words of the apostle has not yet begun for the reason that the proclamation of "peace and safety" has not yet been made. But let us pause for a moment to take into account what has actually taken place along this line. If we recall correctly, the very year, 1914, in which the Great World War broke out, was supposed to have been a Peace Year. And while the din of war has been in the air almost continuously since that time, yet there probably has never been a period in the history of the world that so many efforts have been made to attain peace. Even the slogan that the World War was a "war to end wars," has turned out to be a hollow mockery of the grim reality as we now know it. Today, there are no less than fifty-two peace societies in America, all working for "peace, peace."

On the eleventh day of November, just past, and on the eleventh day of each November as they come and go, practically the whole world celebrates what is called Armistice Day. Certainly this is a cry of "peace, peace; when there is no peace." Never before in the history of the world, so far as we know, has there been such a yearly public holiday. Year by year the nations continue to set aside this so-called day of peace, yet all the years during which it has been observed the world has been passing through a period of ill-will and strife the like of which has never before been known. And the future looks still darker, yet we continue, blandly, with our Armistice Day celebrations. Is not this a marked fulfilment of the prophecies of "peace, peace; when there is no peace?"

That Armistice Day, with its celebrations, is out of place in a world gone mad with selfish lusts for

power and territory, is recognized and attested by many. The following editorial from the *Charlotte (N. C.) Observer*, will be of interest on this point:

### "Armistice Day, A Mockery"

"Armistice Day in this the Year of Our Lord, 1937:

"Hosts assemble to bring into more acute recollection the memorable ending of the World War.

"To listen to orations in lyric compliment to the valor of soldiers of the continents who fought to save the world for democracy.

"To feel the surging shrill of martial music and watch the folds of flags gracefully unfurled.

"To rhapsodize the sacrifice of millions of men whose bones lie buried in Flanders field and whose bodies stretch with unremitting misery on beds in hospitals.

"To sing their songs of peace and hear bristling philippics against the waste and scandal and immorality of war.

"To unite the indignation of the nations against the horrors of man's inhumanity to man and to swear deathless fealty to programs for international friendliness"

\* \* \*

"Armistice Day in this the Year of Our Lord, 1937:

"Giant guns boom and belch China and Spain into bloody shambles.

"The skies rain their hell of havoc upon innocent men, women and children on two continents.

"Tens of thousands being bayoneted or shrapnelled to their unutterable death as these lines are being read.

"Statesmen clicking their heels and laughing as they leave in the face of peace-making conferences.

"Europe reeking with the lust for blood as 50,000-000 of its finest soldiery stand ready to move and march and murder at the call of their military masters.

"The whole world a-quiver with preparations for what has been freely predicted as the next war that is to make an end of modern civilization.

"Two vast camps equipping their arsenals and clothing their battalions of death with guns and poison and implements of human destruction.

"Communism and Fascism and Nazism and the final and frail remnants of democracy making ready to shoot it out in their last stand for supremacy in Europe, Asia, Africa, the Americas and the Isles of the sea.

"Peace treaties abandoned, torn up and strewn to the winds.

"Great governments defying the League of Na-

tions. International jealousy ascendant! The world heads toward its Armageddon."

\* \* \*  
"Armistice Day in this the Year of Our Lord, 1937:

"What is it all about, a mere idle gesture and bitter mockery of the world's ideal of peace?

"Why pause in the presence of a day that recalls the closing of a war that was to end all wars when within the 19 years that have followed that illustrious scene nine international wars, six civil wars and two colonial wars fought out on three continents and in which white, black and yellow races all had their deadly part?

"Why bother about a commemoration of a day of peace when this is a day of wars and rumors of war and of a world that is tearing at its leash to be unchained with its embittered heart and its armadas of anger and its regiments of wrath?

"Why hold longer to the drear and drab illusions of peace or cling yet on to the faint hope that time will ever come when the nations shall know war no more?

"Why not dismiss the futilities of pacts and treaties and covenants and agreements and sacred pledges among the nations and have done forever with this silly business of kidding ourselves with mere will-of-the-wisps?

"Why cherish the beautiful idealisms of a friendly neighborly, brotherly world so long as the grim realisms of the primitive savageries prevail and refuse to be counted out of their regnant place in the ascending level of civilization?"

\* \* \*  
"Armistice Day in this the Year of Our Lord, 1937:

"Its current message never rang clearer. Its meaning was never more momentous. Its lessons never more lucid.

"The spirit of peace which this day is intended to be prophetic and the horrors of war of which this commemoration is designed to be dramatic will never come into their proper prospective in human experience until the *individual heart* is *regenerated* of its jungle passions.

"The basis of peace for the person or for the peoples, for the individual or for the continents of individuals, is the same—and that basis is righteousness.

"The same morality that prevents a man from cutting the throat of his neighbor is the only morality that will prevent Japan from plundering and raping unoffending China.

"The same ethical standard that refuses to allow an individual to brain his companion and rob him of his wealth is the only ethical standard that will prevent the governments of Europe from pitching their people into the maelstrom of another imperialistic war.

"The same Christianity that enables millions to live at peace one with the other in their personal relationships, to bury envies and jealousies, to submerge covetousness, to suppress passions and to 'live

soberly, righteously and godly in this present evil world'—that's the only religion out of which can be fashioned the garments of international peace.

"There is nothing else that has not honestly been tried, and there is nothing else that has succeeded.

"The world is as internationally brutal today as in the day when it was counted decent, refined and civilized to throw old women and freshly-born babies to the wolves while grandstands laden with lecherous multitudes looked on and laughed in their sardonic savagery.

"Peace pacts are of no more value than wrapping paper.

"Sacred covenants are notable only for their futility.

"Trade agreements are broken before the signatories get home.

"Fifty-two peace societies in America, striving for a superficial veneer of the humanitarianisms are chiefly to be admired for keeping the fires of hope a-glow.

"Diplomacies are dismally sterile.

"None of these are touching the heart of the matter because the heart of the matter is the individual heart of the people the world.

"All substitutes may as well be laid aside and those who love peace and labor for it pray about it and stressfully strain their faith that it can come by observation should abandon their false hopes.

"Peace, individual or world in its dimensions, is a spiritual commodity and attainment.

"The Kingdom of God is righteous first, and after that, the Kingdom of God is Peace.

"And there is no other peace."

How utterly hopeless is the situation outlined by the writer of the foregoing editorial, except as we view the matter from the divine standpoint. God knew from the very beginning that the only thing that would bring about a condition of lasting peace and good-will among men, would be the regeneration of the human heart, even as our friend suggests. But what evidence is there that human hearts, on the whole, are being regenerated? Very little. The higher education of these last days has produced a little more outward polish and refinement, but it hasn't affected the hearts of the people.

The situation, however, is far from hopeless, when we take God's plan into consideration; for that plan is to regenerate human hearts through a process of education in righteousness. This will be accomplished through the establishment of the divine Kingdom. Our difficulty in the past has been in thinking of the Kingdom of God as merely an ideal to which the individual has the privilege of subscribing; and we have hoped and prayed that this Kingdom ideal would ultimately become universal, and that thus God's will ultimately would be done on earth as in heaven. But now we see that the Kingdom of God is more than an ideal, that it is to be an actual government, backed by divine power, and operating in harmony with and controlled by divine principles of righteousness and love.

**THE EVERLASTING GOSPEL**

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time,  
16 And said, By myself have I sworn, with the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:  
17 That in blessing I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:  
18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.  
Gen. 22:15-18 Gal. 3:8

20 For ye are all the children of God by faith in Christ Jesus.  
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.  
Gal. 3:26, 29

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.  
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.  
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.  
Rev. 21:2-5

20 And he shall send Jesus Christ, which before was preached unto you.  
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.  
Acts 3:20, 21.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.  
Gal. 3:8

9 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.  
10 For he looked for a city, which hath foundations, whose builder and maker is God.  
Heb. 11:8, 10

9 And all flesh shall see the salvation of God.  
Lu. 3:6

## The Light of Bethlehem

**The Messianic hope of Israel—Prophetic foregleams of the Light of Bethlehem—The greater Temple and its glory—The birth of the Saviour—The angel's message—The heavenly anthem—The Light of all the world.**

**W**E SOMETIMES think of Jesus as the Star or the Light of Bethlehem. But not only was He the star of Bethlehem, however, He was the Star of God, the great Star of the divine promise that had so majestically coursed in the firmament where the eyes of men and women of faith had been directed for thousands of years. In the Scriptures, He says, "I am the root and the offspring of David."—Rev. 22:16.

Ever since sin and death have been in the world, men have needed a deliverer, and some have known that this deliverance could not come from man himself, but must come from God. Enoch was one of the first to turn his mind to the Lord in faith and hope, believing that emancipation for mankind would be accomplished in due time, in the proper way. Because he walked with God for hundreds of years, Enoch must have arrived at a very clear discernment and comprehension of the divine character, such as it is given to but few to possess. And we know he beheld the Star of the divine promise, for by faith he saw the mighty One that was to come, for he could and did foretell the advent of the Lord with ten thousand of His saints to execute justice and righteousness in the earth.—Jude 14.

The Star of the Promise must have meant much to all the patriarchs. By virtue of its light, Abraham sought a "city . . . whose builder and maker is God." (Heb. 11:10.) Because of his assurance that God's plan would eventuate in a glorious way, Jacob left the old homestead to his brother and went forth into the wilderness on his journey to his relatives, for it was his desire to be in the line of the Seed of prophecy that God had set forth as the one and only hope for the world. Then there were others in those early days of the world's history who saw the great need of a change for the better in the affairs of men, and regarding these, the Apostle Paul says that, "these all died in faith, not having received the promises [fulfilled in their time], but having seen them

afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13.

The Star of the Promise also shone benignly throughout the Jewish era. Among the last words of Jacob were these: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo come; and unto Him shall the gathering of the people be." (Gen. 49:10.) And that prophecy was held sacred by the whole house of Israel for long centuries during which God raised up men to keep alive this hope, so that we find many prophetic utterances regarding the "times of retitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:21.) Faith in the coming blessings foretold by God's various messengers constituted the very nucleus of the religious life of the Jewish nation.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be a ruler in Israel," said the Prophet Micah in chapter five, verse two. And Isaiah wrote of Christ in the words, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

The highest types of monarchical government that the people had seen were the Davidic and Solomonic regimes. David had been their ideal of a warrior. He had begun his career of fame by slaying the giant Goliath. He had performed the most valiant exploits against the enemies of Israel. Then, after the death of Saul, he had united the warring houses

of Israel and had become the king of a united people. So the people reasoned that if Christ was to be of the line of David—and the line of prophecy to this effect was irrefragable—then He, too, of necessity would be a warrior. Indeed, otherwise how could He subdue the enemies of the Jewish nation? How could He conquer the mighty power of Rome unless He did it by the force of arms? How could He raise Israel to the highest pinnacle of glory she had ever known except by the greatest exhibition of military power that had ever been displayed?

### ***Christ's Glory Illustrated in the Temple***

The people believed that Christ also would be a King like unto Solomon. The reign of this monarch had begun most auspiciously. The king had asked wisdom of God, and God had granted his request. His throne becomes a synonym for this very quality, as well as for glory and strength. The king encouraged the arts of peace. Then he built the glorious temple of the Lord. Had he done nothing else, this work alone would have made his reign outstanding—one of renown. A great army of men was employed in all the ramifications of the work connected with the erection of this sacred edifice; for thus we read in the sacred record: "And Solomon took out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them." (2 Chron. 2:2.) As to the splendor of the temple, we quote Eldersheim as follows:

"Alone and isolated in its grandeur stood the temple mount. Terrace upon terrace its courts rose till, high above the city, within the enclosures of marble cloisters, the temple itself stood out, a mass of snowy marble and of glorious glittering in the sunlight, against the half-encircling green background of Olivet. . . . Nor has there been in ancient or modern times a sacred building equal to the temple, whether for situation or magnificence."

The Israelites therefore saw in the temple a picture of something that Christ would do, only on a larger and grander scale. While He might erect a mighty literal temple again, as a monument of His greatness and power, the thought that many had in their minds was that the nation itself would be the greater temple, and that it would be dedicated to God as had been the temple of Solomon. Furthermore, they believed that God would manifest His acceptance of the temple in some remarkable way, even as He had done in the days of Solomon, for in this connection the Scripture says, "When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house."—2 Chron. 7:1.

The coming of the Messiah, then, was to mean glory for the Hebrew nation. Yea, the glory of the Lord would fill the entire house. It would be the glory of government, the glory of equity. The prophet said, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains

shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and break in pieces the oppressor. . . . He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. . . . The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him. . . . His name shall endure forever. . . . All nations shall call Him blessed."—Psa. 72:2-17.

Such a line of prophecy was most acceptable to the people, but how apparent it is that they missed another line of prophecy that pointed to a work of suffering and death on the part of Christ. So then, the prophetic foregleams of the light of Bethlehem were only partly discerned. The teachers of the law could not understand why the Messiah of Israel should be born in a manger, being crowded out of any human habitation. Probably they thought that His coming would be associated with some illustrious Jewish house. They just could not connect Him with the humble things of earth, for they supposed that His majesty would be above anything that their nation had known.

### ***The Angel's Message***

And now the time had come for the Light of Bethlehem to be born. A proclamation must be made of this great event, and witnesses chosen who later could bear truthful testimony of what had occurred. And whom did the Lord chose for this wonderful privilege? Did He select some noted ones among the scribes and Pharisees, or a group of earthly Potentates? No! Rather, this privilege came to a group of lowly shepherds who had no renown in the world. To these humble ones came the angelic announcement of the birth of the world's Saviour, and to these He gave the information as to where the infant Jesus could be found, that they would find Him in a manger. Yes, these lowly shepherds were the official witnesses to behold earth's future King while He was still a lowly babe in the manger.

The shepherds may have heard that the time was come for Christ to be born. Little did they dream, however, that they would receive a special revelation of this wonderful event. Their natural supposition would be that the doctors of the law would be the first to know about anything so momentous as this, and that through these religious leaders the facts would be proclaimed to the people with much pomp and ceremony. That might indeed seem the proper and logical way for the God of Israel to handle the affair. But they, like many others, had to learn that "God moves in a mysterious way His wonders to perform." And indeed, had He not long before affirmed, "My thoughts are not your thoughts, neith-

er are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. 55:8, 9.

"Glory to God in the highest,"  
That song dispels all fear.  
It swells, its music never dies,  
It floods the night with cheer.  
In that celestial anthem  
Earth's radiant hope is born.  
Death's curtain falls, 'tis life that calls  
To the birth of love's great morn."

"I bring you good tidings of great joy, which shall be to all people," was the angel's message to the shepherds. That message has gone to but few during this Gospel age. The time to enlighten the world with the glad tidings of peace has not yet come. The light of Bethlehem has penetrated through the gloom indeed, but it has reached only a few humble, earnest hearts. This does not mean that it has been a failure. No, indeed! As the world sees greatness, Christ was a failure; for He did not measure up to the world's estimate of greatness and achievement. But the truth that He gave to His people has not been a failure; for it has done its work—it has accomplished the divine purpose. It has gone here and there, sealing God's people in their hearts for Him. The pure light of the Gospel message has not been dimmed by persecution, by famine, by calamity, or by sword. It is the most worthwhile light that is in the earth, and its radiance and glory shine out in the life of every loyal and faithful disciple of Christ. These all treasure it beyond anything this transitory world has to offer by way of reward or emolument.

### **The Light of the World**

The light of Bethlehem—Jesus—was also the light of Israel, could Israel but have grasped that fact, and He has become the light of life to those who have been able to recognize His Messiahship and the divine purpose that He has been working out and who have covenanted to follow in His footsteps of service and sacrifice in order that they may gain the heavenly inheritance—joint-heirship with Him. This light has dispelled the darkness that formerly obscured their mental vision. They can compare their former unsatisfactory condition with their present liberty in Christ. They can look out and behold the great darkness of the world all around them, and realize that where they now stand in the divine sanctuary of truth darkness cannot come, and so long as they remain under the covert of His wings no harm can befall them. Their only concern can be that of permitting other themes and interests than this Gospel to interfere with their progressive walk in the light so that the light may become darkness—and how great would be that darkness and anguish of soul.

To preserve the light of God's sanctuary was one of the duties devolving upon the High Priest of

Israel. Our reference is to the golden candlestick with its seven branching lamps. The flame of the lamps was fed by olive oil, and this, in the Scriptures is symbolically used to represent God's holy spirit. In the Most Holy there was that wonderful light called the Shekinah glory, and this was maintained by God Himself. It was a symbol of the divine presence. During their wanderings in the wilderness the people of Israel were led by the pillar of light by night and by the cloud by day. Thus, in some form or other the light was ever with them, just as the great light of truth is with the Lord's people at the present time. The light of the Harvest truth discloses the presence of the Lord and thus He is in their midst. See margin of Psalms 46:5; also Joel 2:27; Zeph 3:5; Matt. 18:20; Luke 12: 35-37; Rev. 3:20-22.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist."—1 John 4:2,3.

### **The Believer's Test**

The Scripture just quoted has a direct bearing on Jesus the Light of Bethlehem, the Light of spiritual Israel, and the future Light of the world. Some think that the text applies solely to the time of the apostles, but there is no valid reason for thinking that it should not apply today. Indeed, the fact here stated is the very pith and marrow of Biblical teachings. It stands at the very root of the "plan of the ages." The name Jesus means Saviour, and the title Christ means Anointed. So the thought is clearly presented that the Anointed Saviour came in the flesh, that is, as a man. And this involves the purpose of His coming in the flesh. As the Apostle Paul expresses the matter, "He was made a little lower than the angels for the suffering of death." So, here in this brief statement of truth we find the great Ransom sacrifice implied, as well as the resurrection; for without His resurrection there could be no justification—no making right of the wrong, the imperfect.—Rom. 4:24, 25.

Satan has fought the truth of the first coming of Christ, just as he has fought the truth of the second coming of Christ. Through philosophy he has taught that Jesus in His first coming was a great religious teacher, but was not the Son of God who came down from heaven. That is, He was not the Christ. Then Satan has taught many to believe that Jesus was not immaculately born, but that Joseph was His father. He led the Jews to reject Jesus as the Messiah. He has utterly confused the first advent by setting forth the bewildering doctrine that Jesus, while on earth, was His own father, His own son, and Himself all combined in one. Satan, therefore, has obscured the real light of Bethlehem in every conceivable way. But to humble, earnest, prayerful hearts it cannot be obscured by any means, and today it shines forth with a radiance that imparts joy to the mind and gives the assurance of victory over every enemy and

every form of sin and evil; for He is King of Kings, and Lord of Lords.—Rev. 19:16; 17:14.

### **Back to Bethlehem**

We have read in fairy tales of a kind of magic that could transfer people from one period of time to another. In a sense, the Bible has such a power as this. It can carry our minds across the great tide of events contained in the many centuries of human affairs. Here, in those pages that glow with the light of sacred story, we can travel back, back, from the present seething, nerve-wracking civilization to the greatest events of earth's history. Through our imagination, we can find ourselves in the sweet fields of Judea, under the starlit canopy of the heavens. In the calm, still night we can fancy ourselves pondering on the hope of Israel, and on the thought that Messiah might come at any time. And now, to our astonishment, we can behold the glory of a light that is not of earth. We can hear the words of the angel of God: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And then the angel instructs us to go to Bethlehem where we shall find the young child.—Luke 2:10-15.

Shall we take heed to the words of the angel? Shall we go once more to Bethlehem? Ah yes, we have gone there before; but let us go again. Every day is bringing its experiences into our lives, and in

the light of these experiences we can more clearly behold the light of Bethlehem. Shall we then find the humble manger, withdrawing ourselves from the cold proud, selfish world? And there, while the wondrous morning of truth breaks upon our enraptured sight, shall we kneel down before the sweet child and worship Him? Shall we tell Him something of our love? And shall we present to Him our gold, our frankincense and our myrrh?

The scene then fades before our mental vision; the curtain lifts again. There is another change of time, scene and place. After all, we are here—here in the twentieth century. A great pall of darkness hangs over the world. Great nations are warring even unto death. We cry, "How long, O Lord? How long?" And then, ah then, all at once there is music in the air. It is coming down from heaven. No, it surely can't be the angel's song! And yet it is. Over the expanse of nearly two thousand years it has reached us again. It floods the night, and it floods the hearts of those who love our King. Oh, pause a moment and listen to the angels' song: "Glory to God in the highest, and on earth peace, good will toward men." And, as we listen to this matchless melody, we know that He who was the light of Bethlehem, and has proved Himself the light of life for us, will ere long become the light of all the world, even the great Sun of righteousness, to arise with healing in His wings for the uplift and the blessings of all the families of the earth.

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# The Christian Life

## The Epistle to The Hebrews



**T**HE Epistle to the Hebrews, generally supposed to have been written by the Apostle Paul, or at least under his direction, has yielded many precious gems of truth to the seekers after knowledge of the divine plans and purposes; and in undertaking to discover its rich treasures of Divine truth, it is not with the thought of finding new things, but rather, in the light of divine-plan truths already revealed, to attempt a bringing together of some of the outstanding features of the epistle, that our faith in the "strong meat" therein contained may be the more firmly established. We believe it is as true of the Epistle to the Hebrews as it is of the entire Bible, that as we continue to study its message we will find that "Still new beauties shall we see, and still increasing light."

### The Plan

In undertaking this study of the Epistle to the Hebrews we shall not follow the verse by verse, chapter by chapter method so generally used, but rather, shall study the epistle as a whole with a view to ascertaining, first of all, what purpose the apostle had in mind in writing it; and then we shall endeavor to find out the manner in which the diversified subject matter of the epistle fits in with the hoped-for object to be accomplished. Each lesson, therefore, as we pursue our study, will deal with thoughts that are to be found throughout the various chapters.

The first important question is, Why was the epistle written? Much depends upon the proper answer to this question. Unless we can take our position with the apostle, and grasp the central thought he so painstakingly sets forth in every chapter, we are almost certain to form wrong conclusions as to the meaning of certain things he says. An architect's description of a *house* might be perfectly plain and understandable, but if we read it with the thought in mind that he is trying to describe a *barn*, all would be confusion.

Heretofore, this particular point has not been given serious thought, and because it hasn't we have generally supposed that Paul wrote this epistle primarily for the purpose of explaining the tabernacle types and shadows, and to show us where the New Covenant is placed with relationship to the divine plan. But a closer examination of the epistle seems to reveal that this was not the apostle's object in

writing it. In chapter 9, verse 5, Paul mentions things "of which we cannot now speak particularly." Nowhere else in the epistle does he deal with these points which he thus raises and fails to explain, which would not be the case had he written the message as an exposition of the types.

True, the apostle gives us a rich fund of information relative to the typical teachings of the tabernacle, the Covenants, etc. Indeed, we would not be able to understand these matters apart from this epistle, but this subject matter is used merely as incidental to the main theme. It is in chapter 5, verse 12 that we get the clue as to the real purpose of this outstanding apostolic message. In this text we learn that the "Hebrews" (evidently some certain congregation of early Christians composed mostly of Hebrew converts) had not been living up to their privileges in the gospel and because of this were not properly established in the truth, but were wavering and unsettled in their hearts and minds. See also chapter 6:1-3.

In view of this unhealthy spiritual condition of the "Hebrews" we find the apostle constantly employing language designed to correct it, by encouraging these wavering Christians to a more resolute stand for God and for the truth. On this point note chapter 2:1-3. We quote: "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." The Hebrews were letting these things slip, and were neglecting this great salvation, hence this epistle of encouragement.

In chapter 3, verse 14, we read, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Chapter 4, verse 1, says, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Chapter 6, verse 19, reads, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." Chapter 10, verse 23, reads, "Let us hold fast the profession of our faith without wav-

vering; (for He is faithful that promised.)" Verse 38 of the same chapter reads, "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Chapter 12, verse 3, reads, "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." And in chapter 13, verse 9, we read, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

The foregoing sample quotations from the various chapters seem to reveal unmistakably that this epistle was written to establish, more firmly, the faith of a group of Christians, who for some reason or other were not living up to their privileges in this respect. Approaching our study with this thought in mind, the reason for the apostle's choice of subject matter at once becomes apparent, and every point he introduces in the general argument takes on an added lustre and beauty. From this viewpoint, how very appropriate is the introduction, and how well calculated it is to help lay a really firm foundation for unwavering faith and fidelity. We quote: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Chapter 1:2.

### Confidence Necessary

A normal minded person must have confidence in the source of information presented to him, if he is to believe what he hears. No matter how pleasant the tale, or how alluring, if we cannot have confidence in the one who relates it we cannot believe what is told. This was just as true of the Hebrews as of anyone else, and the apostle knew it; hence, he realized that if faith, steadfastness and enthusiasm were to be reestablished in the hearts and minds of these wavering Hebrew Christians they must be forcefully reminded of the unimpeachable source of the gospel message which they had espoused.

St. Paul possessed the happy faculty of being able to put "first things first," and this he has done in the opening words of this message. He comes directly to the subject, saying, "God." What a sense of assurance the use of such a name should give to one whose spiritual moorings were not as well established as they should be, and who, as a result, was permitting his hold on the gospel to slip. It would have meant but little to these back-sliding Hebrews for the apostle to tell them that they should pay attention to what *he* said, or what *Peter* or the other apostles had said. But, if he could plant the thought in their minds that God had spoken, and that by failing to give heed to the message, they were despising God's grace, that should help, indeed, to stabilize them.

Yet the mention *merely* of God, apart from other considerations, was not enough. Paul knew that their faith in God, even as ours, depends on a proper *knowledge* of God. Many gods were being proclaim-

ed in the days of the early church. Doubtless the adherents of each of the false religions then extant claimed that their particular god was the only true god, the only one that could speak with authority. In view of this, the apostle took the trouble to identify the God of which he was writing, and which he claimed was the author, or source of the gospel which they had accepted. It wasn't any one of those many gods worshipped by the superstitious Greeks. It wasn't the sun god, or the moon god; nor yet the fish god of the Ninevites. No, none of these, but it was, on the contrary, the "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets."

All their lives these Hebrews had believed in the God who had spoken to their fathers through the prophets. They not only had the messages which had thus come from God, but they also had the historical records of the miraculous things God had done for their fathers from time to time. They knew, as a fact, how God had brought His chosen people through the Red Sea; of how He had spoken to them in thunders of Sinai; of how He dammed up the river Jordan in order that Joshua might lead the Israelites over into the promised land; of how He had fought for them in the days of battle whilst they were driving their enemies from that promised land; of how He protected the three Hebrews in the fiery furnace, and saved Daniel from the mouth of the lions. All of these miracles, as well as the glowing message of the prophets would naturally be in the minds of these Hebrew Christians, and would make the God who had thus spoken to their fathers in times past, a very precious reality to them.

And Paul was careful, in seeking to reestablish the zeal of these Hebrews for Christ and the gospel of Christ, to build upon this sure foundation of their faith. Although Paul knew full well that Jesus spoke with authority, yet He does not ask the Hebrews to accept this thought except upon the basis of the fact that God, their God, the God in whom they had full confidence, had spoken through Jesus, in these last days, even as He had spoken through the prophets in the former days. And then the apostle indicates that God had not only spoken through Jesus, but that He also had used this mighty one to make the worlds, and that now He had made Him heir of all things. Surely if God had honored this One so highly, and used Him so mightily, it was but logical to believe that He would speak through Him.

### A True Builder

The apostle's method of helping these Hebrew Christians who were in need of having the first principles of the Gospel of Christ preached to them again, is commendable. He doesn't berate them for being wrong, or for being unfaithful. He doesn't even mention these points until, first of all, he has laid a firm foundation for the reestablishment of their faith and zeal. Surely it would be well for all of us to follow Paul's example in this respect. Destructive criticism of another's views or methods is never pro-

ductive of wholesome results. Paul did point out to the Hebrew Christians in later chapters that they had not lived up to their privileges; but not until he had pointed out to them the better way and assured them of his love by calling them "holy brethren."—Chapter 3:1.

Following the method of building upon that which they already believed, the apostle makes a comparison between the authority and the glory God had given to His Son, and that which had been vested in the holy angels. This would be familiar ground to these Hebrews. While the sect of the Sadducees did not believe in the existence of spirit beings, or angels, the other sects of the Jews did. These Hebrew Christians, then, would be familiar with the different times that God had communicated with their fathers by means of the angels. They would know of the time that three angels appeared and spoke with Abraham; of the angel that wrestled with Jacob; of the one which blocked the road in front of Baalam, and caused the ass to speak; of the angel that came to Daniel in answer to prayer, etc.

### **The Son Greater Than Angels**

Knowing that they believed in angels, Paul quotes one of their own prophecies concerning them, where the prophet says that God "maketh His angels spirits; His ministers a flaming fire." (Psa. 104:4.) Building upon this, Paul then reminds them that the same prophecies had foretold the wonderful manner in which the Logos, the only begotten Son, the highest One among the spirit creatures, would be exalted and used by the God who had spoken to Israel through the prophets. We quote: "But unto the Son *He saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Chapter 1:8, 9.

These Hebrews believed that God had used the angels in times past, and the apostle assures them that God is still using angels—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?" (Chapter 1:14, 13.) Thus by building upon that in which the Hebrews already had faith and confidence, he endeavors to establish more firmly in their minds a living faith in the One who, in fulfilment of their prophecies, "brought life and immortality to light through the gospel."—2 Tim. 1:10.

But the apostle seemed to realize that there was still a weakness in his argument, that the case for Jesus as the spokesman for Jehovah was not complete as it should be. It was well enough to claim that God had spoken through Jesus, but how were the Hebrews to be fully assured of this. Probably they had never seen nor heard Jesus themselves. The apostle himself had been favored with many visions and revelations, and Jesus had spoken per-

sonally to him on the road to Damascus; but these Hebrews had not been so highly favored. They had heard the message indirectly, through the apostles, so Paul would now have them realize that there also was authority back of these messengers of Jesus.

"How shall we escape," he asks, "if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by *them that heard Him?*" (Chapter 2:3.) But how were they to know, of a surety, that these who had brought the gospel to them had really been authorized to speak for God and for Jesus? How were they to be sure that their God had used them, and that the message of salvation through Jesus which they preached had the stamp of God's approval? They knew that God had spoken through Moses, for example, because there were so many miraculous manifestations of divine power which accompanied Moses' ministry; but what about those apostles who told about Jesus? Had the God of Israel dealt with them in like manner?

Ah yes, He had, and with the mentioning of this fact, Paul closes the first faith-reviving lesson of the epistle. Of these earthly representatives of Jesus, the apostle adds: "God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will." (Chapter 2:4.) What more could reason demand as a basis of living faith. The argument is complete. The God of Israel had spoken. He had spoken through His Son. He had used the angels, and was still using them as "ministering spirits." The prophetic messages had been accompanied in many instances by miracles, and the apostolic confirmation of Jesus as a divine messenger and Saviour had been supported by miracles. Thus were the Hebrews reminded of facts by which they would be able to indentify the handiwork of their God in the Messianic gospel message which they had accepted.

### **Faith's Sure Foundation**

Yes, God had spoken; of this they must be assured else nothing the apostle could write to them would be of any avail in establishing their hearts in grace, and helping them to become anchored to that glorious hope which was within the veil. Nor does Paul permit the Hebrews to forget this important point. In chapter 12, verse 25, he brings the reader back to this fundamental fact. "See," he says, "that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more *shall not we escape*, if we turn away from Him that *speaketh* from heaven."

In the passage just quoted, we again have brought to our attention the apostle's object in writing the epistle. The Hebrews were showing a tendency to turn away from the living God; they needed to have their faith strengthened and their zeal renewed. They needed to have a deeper conviction of God and of His promises. The reality of God's dealing with them needed to be impressed upon their minds and hearts. And how could this be better accomplished than by

the way the apostle did it? We have briefly analyzed Paul's opening argument from this standpoint, and as we go on we shall find that all the subject matter introduced by the apostle is vitally related to this important aspect of the matter.

It was well enough for these Hebrew Christians to be reminded that the God of Israel had spoken to them through Jesus and His authorized representatives; but how would this argument hold up under scrutiny? If this increasing light of the new dispensation were really of God it must needs be in harmony with what they had already learned from God through the prophets. If the messages of the prophets were true, Jesus' message must be in harmony therewith, else it would not be the truth, hence could not have come from God. The idea that progression of knowledge means that the truth of today becomes error tomorrow, is not of God; for God does not deal with His people in that way.

### **Truth Always Harmonious**

There were many precious truths in the Old Testament which must find their place in the New Testament setting, if there were to be no stumbling blocks to the faith of these Hebrew Christians. In fact, everything that God had said through the prophets was true, and if any of it was discounted in the message of "great salvation, which at the first began to be spoken by the Lord," it would mean that however much of good there might be in the Master's teachings it could not be wholly relied upon as coming from God. The God of Israel was an unchangeable God, and if He had spoken through Jesus, the message must be in harmony with that which he gave through the prophets.

Many wonderful things were embodied in the prophetic messages of the Old Testament, and in the types and shadows of the tabernacle and its arrangements. There was the oath-bound covenant with Abraham, and the "city" for which he looked; there were the tabernacle services and the priesthood through which the Law Covenant was administered; there were the promises of a coming Kingdom—the Messianic Kingdom; there were the promises of a New Covenant which was to take the place of the original Law Covenant; there was a promised rest for the people of God. Every devout Jew would have these things more or less clearly in mind as being associated with God's dealings with and promises to Israel. Nothing, then, could be more faith-strengthening to a converted Jew than to be able to realize that all of those God-given arrangements and promises were being worked out and fulfilled through Jesus. It is for this reason that the apostle continually emphasizes the fact that the God-inspired hopes of the Israelites could ripen into fruition only through Christ and His redemptive sacrifice.

But not many Jews seemed to have been able to comprehend the full breadth of the Messianic purpose. They rejoiced in the hope of the Messianic Kingdom glory, but they did not realize that in addition to the Messiah Himself, many sons were to be

exalted to glory with Him. But most of all, they had failed to grasp the fact that there must be a dispensation of sacrifice and suffering on the part of these "many sons" ere the Kingdom glory could be realized. All of these points, then, the apostle makes plain to the Hebrew Christians. He not only shows that the things they had looked for were to come through Jesus, but he points out to them many prophecies which they seemingly had failed to notice, prophecies which must also be fulfilled through Christ, if He were the promised Messiah, the One through whom God would speak and had spoken.

Jesus, then, becomes the central and all-important personage in the epistle. The Jews looked for the Seed of Abraham, and Jesus is shown to be that Seed; they looked for a King, and Jesus is disclosed as that King; they looked for a Kingdom, and Jesus is declared to establish that Kingdom; they were promised a New Covenant, and Jesus is definitely indicated to be the Mediator of that Covenant; they had a tabernacle and services of the tabernacle conducted by Aaron and his sons, and Jesus is now the high Priest, etc. Some of the Jewish hopes with which they are likely to be most familiar, he alludes to but briefly; while others, more important for the moment, he explains in detail; and all for the purpose of reestablishing the faith of these Hebrew Christians, and to rekindle that first-love enthusiasm which was theirs in the "former days," when first they were illuminated.—Chapter 10:32.

Next month the study will have to do with the apostle's discussion of the antitypical priesthood and the "better sacrifices."

*(To be continued)*

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## **RESPONSIBILITY TOWARDS TEACHERS**

"The church has been responsible in a considerable measure for the stumbling of those whom it has recognized as elder brothers and teachers. While they should not think evil, surmise pride, or surmise arrogance, they should be so wakeful to their own duties and responsibilities toward these brethren that they would not unduly flatter them, nor unduly encourage them, nor stimulate them to manufacture new light.

On the contrary, all who are spiritual should be helpful to these elder brothers; should commend them for their loyalty to the Lord, and to the old, old story, rather than commend them for fanciful fictions, or encourage them further along such lines. The gospel of grace has not changed; it is still the old story of Jesus and His love, and of the Father's love; it still includes the thought of our calling and election by faithfulness to the terms laid down in the Scriptures. The brethren should be encouraged along these lines rather than along the lines of manufacturing types by guesswork without any authority from the Word of God."—*Reprints, page 4503.*

## The School of Christ



**D**OUTBLESS we all remember our school days. Indeed, the day when we first went to school probably stands out in our memories with special vividness. It meant leaving the constant environment of the home and entering into a sort of new realm. How we gazed upon the big room with its little desks, its seats, its blackboard all around, but most of all, upon the teacher. What an august personage that pedagogue seemed to be. Our childish minds invested her with all kinds of mysterious properties, and, of course, we thought she knew everything. We soon found out that she had sundry and divers rulers and pointers at her command, and that she could use a short stick with considerable deftness when she made application of it for disciplinary purposes.

The folks at home told us that we must be good in school, that we must learn the school rules and obey them, and that we must learn all we possibly could so that we might pass into higher grades and thus become good scholars. Perhaps they told us about some of the world's great men, and tried to make it clear to us that we, ourselves, could never become great or rise to any position in society unless we received a good education. Thus they did all in their power to stimulate our interest in the learning of our lessons, and the teacher did likewise.

### *Learning the Rudiments*

The fundamentals of education were considered to be the "three 'R's'"—Reading, Writing, and Arithmetic. In regard to the first of these we began with the letters of the alphabet. This is not the method generally followed now, but it was the old-time method. Having learned the letters, we began to learn combinations of letters, and found that certain combinations stood for certain things, such as dog, cat, pig, hen, etc. Learning to read, then, consisted of deciphering these various combinations. Then we learned to make the combinations ourselves, that is, we learned to write. And as the days went by, we became acquainted with the mysteries of figures. What a realm that study opened up to us indeed. The teacher had a small frame on which were parallel wires, strung with beads. By moving these beads back and forth she taught us to add and subtract. Multiplication was a much more difficult process, and so we had to learn the multiplication table. This we had to memorize so that we could tell that seven times five was thirty-five without having to think.

Later in our school experience came geography, history, nature study, essay writing, and still later came algebra, geometry, trigonometry, physics, chemistry, botany, and some smattering of geology and astronomy. And, as a rule, we were required to have a knowledge of some classical language.

*Learning to read—Lessons in writing or expressing the truth—Adding and subtracting—Learning obedience, faith, kindness, love—God's reason for instructing us—Our examination—Our graduation—Our diploma*

Graduation day was a big event. In the large assembly hall, in the presence of our friends and relatives we were called up to the platform to receive our certificate of graduation. If we had won a prize in some subject, that was a double honor. Ah, there was the gold medalist. He had won the highest honor for having the highest aggregate percentage in the various subjects. Perhaps we felt a trifle envious of him; yet, probably we also felt proud of him. We knew that he had worked hard to gain that prize, for prizes are not won by laziness or slipshod methods. That student had applied himself diligently to his studies, while others, perhaps were having a good time. He knew that graduation day would surely come, and he wanted to be a credit to his community. And now the days of hard study are past, and his parents are proud of him, and all who know him are proud of him.

But the old school days are long since past. We have found that life itself is a school, for every day brings fresh opportunity for acquiring the knowledge of something to those whose eyes are open and who are wise enough to learn by their experiences. God's great universe indeed is a teacher. The trees, the flowers, the birds, the fleecy clouds of the sky, the sparkling waters of the lakes, the merrily flowing streams, and many other things of nature have lessons for us, if we will but take heed to them.

### *The Greatest School*

But the Christian has entered into still another school, and this is the greatest and the most wonderful school of all; for it is the school of Christ. He found out that after all, the knowledge that the world has at its disposal is not the highest knowledge, the noblest science. He came to realize that he might be the greatest archeologist that the world has ever known, and be well versed in the knowledge of ancient cities and the relics of ancient civilizations, and yet know nothing at all about the greatest of all the cities, which is the New Jerusalem, built by God Himself, and designed to shed the radiant glory of divine government, wisdom and power, upon the entire world.

Also, one might be an ethnologist of repute, being versed in the knowledge of the various races of mankind, and yet not know about the greatest, race or people, of all—the "holy nation, a peculiar [ or "purchased," margin] people [or "a People for a purpose," *Emphatic Diaglott*] mentioned by the Apostle. One might be a scientist of eminence, and yet not have acquired the highest science, which is a real knowledge of God. Ah, yes, one feels that all other knowledge is as nothing compared to this inestimable boon, concerning which the Apostle Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I

have suffered the loss of all things, and do count them but 'vile refuse' that I may win Christ, . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8-11.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.) And in order to acquire this most essential and necessary knowledge of God, Paul had entered the school of Christ, where he could say, "Forgetting these things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.) And the way this reads in the Greek is, "According to a mark, I pursue towards the prize of the above calling," etc. It would seem that the "mark" referred to was the standard of faithfulness held up before him in the school of Christ. It may therefore be considered to be the mark of perfect love, or the example of love and fidelity set before us by Jesus Himself.

### **A Fresh Start**

Yes, Paul had entered the school of Christ. He found that he had to make a fresh start, that he had to become as a little child and had to learn the lessons that God prescribed for him. Oh, how much he had to learn! What had he known about all those wonderful types of the Jewish law? Hardly anything. The sacrifice of the atonement day bullock and goat in the fall of the year, and the killing of the passover lamb in the spring, amounted to just so much religious ritualism to him. He had been persecuting the Christians, driving them to strange cities, opposing the work of the Lord. But God saw that he had an honest heart, and so decided to place him in the school of Christ; for He foreknew that Paul would be a good student, and that he would make a good member of the Christ company selected to bless all the world in the coming age. But in order to do this, he must learn the necessary lessons now, and become versed in those things that would qualify him to be of the greatest possible assistance to mankind.

And as the Apostle Paul had to learn those fundamentally necessary lessons, so also, do we have to learn them. We have had to "become as little children" and enter into the class room where the Lord can teach us the great lessons that He wants us to know. In this school, we must acquire a knowledge of the "three R's." The first of these is reading. Yes, we must learn God's alphabet. We must learn how to read the Bible. And we must not read it in the false light of the creeds. We must learn to read it as near the original as possible. When it says that in the creation "man became a living soul," we must not make it to read that man "received" a living soul. When it says, "the living know that they shall die, but the dead know not anything," we must read it just that way. Then, when Jesus said, "The Harvest is the end of the world," we must learn what that word "world" really means, and going to the original Greek text

we find that the word in the Greek is "aion," which means "age." We must also learn that the word "hell" means "the grave," or the state of death. Yes, it is very important that we read these things aright.

Then we must learn to read all the divine promises with the eye of faith, turning upon them the clear light of truth. When God says that "He shall give His angels charge over thee [the Christ, Head and Body], to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone," we must read it just like that and lay hold on it and believe it. For if we do not learn to read aright, how shall we teach the people of the world to read aright in the coming age? To be sure, "the books will be opened," but the people will have to read them. While God will use corrective judgments, He will not force people to read the writing of the truth against their wills. Also, they must learn to read about God in the great book of nature, for everything around us bears the divine handwriting if we but apply ourselves to an understanding of its important message to us.

### **Witnessing for the Truth**

Then we must learn to do some writing ourselves. That is, we must learn to give expression to the truth we have received. If we look into our copy-books, we shall find the beautiful writing of the Master as something to use as a standard. Jesus, indeed, gave a wonderful expression to the truth. We cannot do as well as He did, but we can be faithful even as He was faithful. We can seize the golden opportunities to tell "the old, old story of gracious heavenly love." A brother once put out a few tracts on a train. When he was through, a gentleman came over to him and sat down beside him. He said to the brother, "I see that you are a Bible Student. I am wondering if you would mind answering a few questions. They are about life and death and something on Revelation."

Upon the brother replying that he would do the best he could, the gentleman said: "I have put these questions to various persons, but cannot get them answered to my satisfaction. I want to know about the soul, just what it is, and if it is immortal. I want to know just what is the prospect of dead people coming to life again. Then I want some light on the book of Revelation, as to the meaning of the expression, 'A time, times, and half a time,' the 'seven trumpets,' and other interesting things."—Rev. 12:14, 6; 11: 2; 13:5; 8:2; 10:7.

Well, the brother talked to that man for about an hour, and when he was through, the man said, "Well, my friend was right. He said that if I really wanted those questions answered, I should hunt up a Bible Student, and you have proved the truth of his words, for you have given me the first satisfactory answers that I have received. Now I shall read your tract, and if it proves as good as your oral Bible expositions, I'll send away and get the books that you have mentioned in the course of your remarks."

On another occasion, after a brother had given

a talk, a lady said to him, "You have given me hope for my son who died six years ago. He made no profession whatever of Christianity, and according to the creeds of the churches there is no chance for him, but I believe you have stated the truth of the matter, and I feel convinced that I'll meet him and be with him again in the great time of resurrection. God bless you. You are preaching a glorious truth."

Ah yes, we are learning to write the truth, to express it whether by word of mouth or by the printed page, to "make it plain upon tables, that he may run [for the prize of the high calling] that readeth it." (Hab. 2:2.) In the age to come, we shall have to teach the people of the world to give expression to the truth, therefore it is incumbent upon us now to "shew forth the praises of Him who hath called 'us' out of darkness into His marvellous light." (I Pet. 2:9.) For "if thou shalt confess with thy mouth the Lord Jesus [confess Him by confessing His great plan of salvation], and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9.) So, then, by this text as well as from the general Scriptural teachings on the subject, we know that confession or outward expression is essential to salvation.

### **The Higher Arithmetic**

Then there is arithmetic in the school of Christ. We have to learn to add and subtract, to multiply and divide. And what are some of the things we add? The Apostle Peter says: "Add to your faith virtue [fortitude]; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ . . . for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:5-11.

And why is it that an abundant entrance shall be ministered unto us if we learn these lessons of addition? Because God wants in that Kingdom (its heavenly phase) those who have graduated in faith, fortitude, knowledge, patience, etc., so that such persons may become properly fitted and prepared as the instructors of mankind. We must remember that it will be necessary for the world to develop to absolute perfection of being. People will not be perfect at the outset, but will have to learn the lessons of patience, temperance, brotherly kindness, love, and all the things that will eventually round out their characters according to the righteous standards that God has set for them. And the Apostle says that we are to devote our energies to the attainment of these virtues with "all diligence." We are to set our minds to it assiduously. We must be well equipped if we are to become the kings and priests of the world, shedding forth the sunlight of righteousness upon all the families of the earth.

Then we must learn to subtract or remove some things as well as to add those just mentioned. The best method of subtraction is to introduce the higher things and thus crowd out the lower ones. We need to subtract or remove mean thoughts about other people, and any petty envyings and jealousies that may be in our hearts. An inordinate tendency to find fault with others and to judge them, should be subtracted. We should subtract any growing desire that would cause us to draw back from the completion of our sacrifice. We should subtract the weeds of doubt and distrust that sometimes grow up in the garden of love and tend to destroy the beautiful flowers of graciousness and benevolence. We should subtract or remove discontent if we find it entering our minds, remembering that "godliness with contentment is great gain," and that we should "be content with such things as 'we' have: for He hath said, I will never leave thee, nor forsake thee."—Heb. 13:5.

### **The Lesson of Obedience**

And we must learn obedience in the school of Christ. When the Lord tells us to do something, we should try to do it. He will not require of us that which is impossible. Of Jesus it is written that "though He were a Son, yet learned He obedience by the things which He suffered." (Heb. 5:8.) It may be difficult for some to think of Jesus as learning obedience, since He had always been obedient. But the fact is that He had never had the opportunity to be obedient under conditions of such severe testing, sorrow and pain. While on earth, He had to go through this process. He had to learn what it meant to actually feel weariness and heartache and anguish of soul and to be obedient under such conditions. Therefore, we are informed that "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted [tested] like as we are, yet without sin." (Heb. 4:15) Jesus was tested as the members of the church are tested, not as the people of the world are tested. But under all conditions He proved obedient. He conformed to the great law of sacrifice that He had come under; He never swerved from it. How faithful and true He was in all things!

A lonely way!  
 Christ found it so.  
 He heard the winds  
 That moan and sigh,  
 That come and go,  
 That oft-times wail.  
 Oh why walked He  
 That lonely trail?  
 And yet somehow  
 I'm glad that He  
 Yearned for the voice  
 Of tenderness,  
 Of sympathy.  
 I know that He  
 Shall understand  
 Eternally.

## Love and Service

Above all else in the school of Christ, we must learn the heart science of love. As we cannot love God unless we love the truth, neither can we love God unless we love the people of God. Hence we find the question asked, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) If, in the age to come, we are to show love for the millions of earth, and to manifest that love in a way that shall be helpful to them in the highest possible degree, then we must get some practice in the present life. We must learn to put up with the faults and failings of the fellow members of Christ. Love suffereth long and is kind," we read. We all have opportunities to prove our love for others, to show an interest in them, to extend to them the hand of encouragement and cheer.

In the school of Christ, we must learn that we are all ministers [servants] of the gospel, which means that we are servants of the Lord. We must realize that we have pounds and talents and that these are given to us for a definite purpose—not to be laid away, but to be used. It is required of a steward that he be found faithful. If we are to teach men to be useful and altruistic in the future, then we must be useful and altruistic now.

So then, the Lord's followers are struggling on, buoyed up and stimulated largely by the anticipation of their future work. Their purpose is not merely to get to heaven themselves, but to be of service to others, both now and hereafter. The highest service that we can render to anyone who is groping in darkness is to carry him the message of the truth. Then, after a while, God will say to us, "Now go to work and give the truth to all mankind. You did the best you could to spread the good tidings when you were on earth, now you may spread them world-wide.

Truly we have great privileges in the school of Christ. Great lessons have to be learned and a searching examination has to be passed. But think of our graduation and of our diploma, and of the Master's "Well done . . . thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21.) And, as the joy of the Lord now chiefly consists in doing good to others, so, also, it will be in the future. God's people will be the great ministers of the joys of salvation, shedding forth the glory of the Lord, the glory of the truth, the glory of kindness and of love, throughout that great age of righteousness and peace that is soon to burst forth in all its effulgence, with the graduation of the last pupil in the great and glorious School of Christ.

## The Iron Gate

"Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter (the Passover) to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

"And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when

Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode."—Acts 12:1-19.



HERE is a wealth of meaning connected with this statement of Scripture. We rejoice in the fact that the Lord in His loving providence sent His angel and delivered the Apostle Peter from the power of King Herod and his

soldiers. The Apostle James had been apprehended and put to death. The Apostle Peter was in prison, bound with two chains and guarded by sixteen soldiers. It is reasonable to believe that Peter was informed that on the morrow he would be led forth to be executed. Perhaps the soldiers who were guarding him, understanding that he was a good man, sought to comfort him on what they believed was the last night of his earthly life, by offering to watch with him through the night. Peter doubtless answered them something like this: "My God, whom I serve, is able to deliver me from King Herod and his power, but whether or not He will do so, I do not know. I do know, however, that His will for me is best. My conscience is clear; I suggest that we lie down and take our rest as usual."

While Peter and the soldiers were asleep, a light shone in the prison and the angel of the Lord awakened Peter saying, "Arise up quickly," and his chains fell off from his hands, as the record shows. Then the angel led him forth, past the first and second ward, and when they came unto the Iron Gate that led into the city, it opened to them of its own accord. Straightway the angel departed from him. Peter knew his way about the city, and immediately went to the house of Mary the mother of John Mark, where a number of the brethren were gathered together praying for him. Peter knocked at the gate leading to this home. This gate did not open to him of its own accord. No angel was there to lead him through that gate and to bring him into the home of his friends. The practical lesson we may draw from this is that there are certain things that we must do for ourselves and that our friends can do for us. The Lord does not work miracles on behalf of His people unless it is necessary. The astonishment and joy of the brethren at the miraculous deliverance of Peter was great.

### **More Service for the Apostle**

We can understand the reason why it was the Lord's will that Peter should be delivered when we remember that on a certain occasion, Jesus said to him, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:32.) Peter had borne witness to the truth with great power on the day of Pentecost, and at the time of the healing of the lame man who had been lying at the gate of the temple, which was called Beautiful. (Acts 3:1-16.) Up to this time, he had surely been a source of great strength and encouragement to the brethren, but the Lord had still more work for Peter here upon earth. A part of that work was to write the two wonderful epistles which bear his name.

The lesson of this text has an application to every true believer in our Lord and Saviour, Jesus Christ. Every child of God at some time has had, figuratively speaking, an experience that corresponds to being confined within prison walls and shut in by an iron gate. Figuratively speaking, they have been bound with two chains and guarded by sixteen sol-

diers. They all have needed the help of the angel of the Lord to make deliverance possible by commanding the iron gate to open so that they might be led forth to fields of greater service and usefulness.

It is not difficult to give names to some of these iron gates. There is the iron gate of poverty; the iron gate of sickness and physical weakness; the iron gate of sin and selfishness; the iron gate of intolerance and opposition from those near and dear to us; there is also the iron gate that is mentioned by the Apostle Paul when he says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) The Apostle John names our enemies as the world, the flesh and the devil. (1 John 2:15-18; 5:19.) In our battle with these, we also need the angel of the Lord to lead us forth to victory.

### **Prayer, Submission, Loyalty**

The brethren prayed for Peter's deliverance; likewise we may be certain that Peter also prayed to the Lord, and along with prayer he had faith and hope: there was also submission to the will of the Lord and a steadfast loyalty to the truth. Likewise we see that these are the requirements for all who would walk in the way which the Lord has appointed. It is not the portion of many to have a spectacular deliverance as did Peter. Nevertheless, their experiences may be equally vivid and their deliverances equally real, only in a different manner. The portions of Scripture which record remarkable deliverances of the Lord's people are a source of both inspiration and encouragement. Abraham, the friend of God, did not falter in his loyalty and devotion when told to offer his beloved son, Isaac, as a burnt offering on Mt. Moriah. It was necessary for the angel of the Lord to stay the arm of the devoted father from slaying his only son of promise. That was a happy day for Abraham and for his son, Isaac. The iron gate opened to them of its own accord!

When the children of Israel stood before the Red Sea with the army of the Egyptians behind them, they realized that they were confronted by a mighty and terrifying iron gate. In their distress, they complained to Moses and he in turn cried to the Lord in their behalf. The Lord answered Moses saying, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." When they were obedient to that commandment, the iron gate opened to them of its own accord! Let us note well that when the haughty Egyptian monarch with his chariots and mighty men of war sought to follow the path through the Red Sea which the angel of the Lord had made for the children of Israel, the iron gate did not remain open. The enemies of God's people on the contrary were overwhelmed and destroyed in the surging sea.

Shadrach, Meshach and Abednego steadfastly refused to bow down and worship the golden image which the great King Nebuchadnezzar had caused

to be made. They were resolved that they would be faithful to their God. The anger of the king, because of their refusal, was great, and his commandment concerning the three Hebrew children was very urgent. They were cast alive into the fiery furnace, its heat had been increased seven fold. Because of their faithfulness, the Lord gave them a wonderful deliverance. That was a great and notable day for Shadrach, Meshach and Abednego. The iron gate opened to them of its own accord!

King Darius labored without avail until the going down of the sun to deliver his faithful servant, Daniel, from the result of the conspiracy which the enemies of Daniel had prepared for him. Evidently more as a hopeful wish than as a conviction, the king said to Daniel, "Thy God whom thou servest continually, He will deliver thee." (Dan. 6:16.) After a sleepless night, the king came early in the morning unto the den of lions, and when he came to the den he cried with a voice of sadness unto Daniel, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" Then Daniel gave the king this wonderful answer, "O king, live forever. My God hath sent His angel, and hath shut the lions mouths that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan. 6:19-23.) That was a happy morning for King Darius and for Daniel. The iron gate had opened of its own accord!

### **Jesus Also Suffered**

Among all those who have suffered in the cause of righteousness, no one has had greater difficulties to overcome than did our Lord Jesus. To fulfill His mission of being the Saviour of mankind, it was necessary that He die the cruel death of the cross. It even required that for a moment, His Father's favor be withdrawn from Him, at which time He cried out in the anguish of His spirit, "My God, my God, why hast Thou forsaken me!" (Psa. 22:1; Matt. 27:46; Mark 14:34.) The day of His death ended in darkness and sorrow for His faithful disciples, but very early in the morning on the third day, they had a rebirth of faith and hope, when they understood that Jehovah had commanded that the bonds of death which held His beloved Son, be loosed. That was a wonderful and glorious resurrection morning. The iron gate opened to them of its own accord!

The Lord is the same, yesterday, today and forever—He changeth not. Today, as in the olden time, He answers prayer. However, we must remember that sometimes the Lord's answer to our prayer is the same as that which He gave to the Apostle Paul, when He said, "My grace is sufficient for thee: Happy are we, if, like the beloved apostle, we can answer as he did; "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. 12:9.

Can we give personal testimony that these things are so? Doubtless all of us, upon reflection can bear witness that the iron gate has been opened for us, that the Lord has given deliverance when there was no human arm that could save.

No consecrated child of God should ever feel that severe trials or difficulties are an indication that he is being forsaken by the Lord; on the contrary, we have the statement of the Scriptures, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6.) Concerning our Lord Jesus it is written: "Though He were a Son, yet learned He obedience by the things which He suffered."—Heb. 5:8.

"All those who journey soon or late,  
Must pass within the garden's gate.  
Must grapple there some fierce despair;  
God pity those who cannot say,  
'Not mine, but Thine.'  
Who only pray 'Let this cup pass'  
And cannot see the purpose in Gethsemane."

### **Divine Plan Gives the Answer**

In the store of Maurice L. Rothschild on State Street in Chicago, there is a beautiful painting that is named, "Too Late." The Bohemian composer, Smetana, is shown lying dead on his bed, amidst surroundings indicating poverty. In the background of the picture, is a figure representing death. In front of the dead man, there stands a young man and a young woman clad in beautiful garments; another young woman is kneeling at the bedside weeping. The two young women are bearing garlands of flowers. The young man is holding out to the dead composer a laurel wreath, the emblem of victory and success. To Smetana, the iron gate of poverty did not open. During his lifetime his genius went unrewarded. Because of the many failures in connection with our present existence, there are those who feel that life is in vain. However, in the light of the knowledge of God's glorious truth, we find the answer to man's most difficult problem.

The Lord's provision for a future life and for eternal joy and happiness to all the willing and obedient of mankind, is the answer to man's greatest need and most difficult problem. The most formidable iron gate that confronts the children of men, is, figuratively speaking, the iron gate of sin and death. Many people speak of death as a friend who comes to bring release from the sorrows and hardships of life; but that is not the language of the Scriptures; sin and death are therein represented as strong enemies against which no human power can prevail. How thankful we are that our Heavenly Father in His great love and mercy sent down from heaven a strong angel to open the iron gate of sin and death so that all who truly believe in Him may be enabled to say with the Apostle Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15:57.

## THE IRON GATE

They put him in prison and kept him there  
Till he was released by the voice of prayer,  
And Peter went forth in the strength of the Lord,  
And the iron gate opened of its own accord.

"Thou Daniel must call on none else than me,  
On pain of death." was the king's decree.  
But Daniel praised God with unshaken word,  
And the iron gate opened of its own accord.

Three Hebrews were summoned, to God to prove  
Base and disloyal, renounce their love,  
With great fierce fires the furnace roared.  
But the iron gate opened of its own accord.

'Twas Jesus came down from the heavenly light  
To dwell for a space in the earth's dark night;  
The vials of anguish were on Him poured.  
But the iron gate opened of its own accord.

And so 'twill be in the Age to come,  
When men find the trail to the good old home,  
When truth on error shall draw the sword,  
Death's gate shall open of its own accord.

Be true, be loyal, fair comrades all;  
When you've done your best, on the Lord then call,  
And build your faith on His glorious Word,  
And the gate shall open of its own accord.

## These Sayings of Mine



THE words of our text are the introduction to the closing lesson of Jesus' Sermon on the Mount. It has frequently been said that there is enough in this sermon to save any man, apart from the remainder of the Bible. However, while many vitally important truths are set forth in this discourse, it hardly would be true that it contains all that is necessary to salvation. For example, the Scriptures make it plain that there is no salvation outside of the blood of Christ, yet the ransom work is not mentioned at all in the sermon on the Mount. In fact, there is very little said in it about the *means* of salvation, but it is more in the nature of instructions to guide the lives and activities of those who accept the gospel and essay to become the Lord's ambassadors.

This discourse, although preached within hearing of the multitude who came to listen, was primarily intended for all those who were and would become His disciples. Matthew 5:1. It was not preached to answer the question, "What must I do to inherit eternal life," but to guide the lives of those who enter the narrow way that their service to God might be acceptable to Him, being built upon the sure foundation of His righteousness. To believe on the Lord Jesus Christ is the *means* of salvation, and the Sermon on the Mount outlines the responsibilities and privileges of those who do believe in order that, as they build upon their faith, the building may meet the divine approval.

There are, in a sense, two kinds of doctrine taught in the Bible. One has to do with the outline of the divine plan of salvation, and the other is to govern the conduct of those who dedicate themselves to cooperate with God in His plan. In Matthew 7:28, "these sayings" of the Sermon on the Mount are spoken of as "doctrine," yet, as we have seen, very little is said therein about the doctrines of the divine plan except in an indirect manner. We have to look elsewhere in the Bible for them. This means then, that to be loyal to the doctrines of the Bible we must

*"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."—Matthew 7:24*

carefully watch our conduct, as well as earnestly endeavor to keep our vision of the divine plan clearly in mind. It isn't Scriptural to say that it doesn't make any difference what we believe, as long as we live right, because the things we believe have a direct bearing on how we live, or should live. Our lives should be devoted to letting our light shine, and if we have wrong conceptions of the truth, the light which we let shine will not be the true light of the gospel; hence, our lives, to this extent, will not be in harmony with the divine will.

"Except the Lord build the house, they labor in vain that build it," is one of the light beams from the Old Testament which is exemplified in the Sermon on the Mount. That is to say, if our devotion to God is to be manifested in ways that will meet with His approval, it must be in harmony with the rules and regulations which He has laid down for us. St. Paul expresses a similar thought, saying, "If a man also strive for masteries, yet he is not crowned, except he strive lawfully."—Psa. 127:1, 2 ; 2 Tim. 2:5.

### The Beatitudes

Jesus opens this remarkable discourse with what are known as the Beatitudes. In these Beatitudes He gives us a cross-section view, as it were, of the qualities of heart that should be possessed by every sincere follower of Christ: "Blessed are the poor in spirit"—those who do not think of themselves more than they ought to think. "Blessed are they that mourn"—those who are weighed down with the sorrows of the world; or like Jesus, who wept because others were distressed. "Blessed are the meek"—the teachable. "Blessed are they which do hunger and thirst after righteousness"—who have a genuine longing to be in harmony with God and with His laws. "Blessed are the merciful"—those who, realizing their own imperfections, are glad to deal with others as they would like God to deal with them. "Blessed are the pure in heart"—the sincere, those who are free from hypocrisy. "Blessed are the peace-makers"—who themselves are at peace with God and

those who faithfully use the "Word of Reconciliation" in an effort to effect peace between God and their fellowmen, as many as have hearing ears; also, those who radiate peace and good will rather than strife. "Blessed are they which are persecuted for righteousness' sake," etc.—those who let their light shine and thus attract persecution.

Jesus is not here describing eight different classes of believers, each possessing but one of the qualities which He mentions; but the thought is, rather, that each individual follower of the Master should seek to possess all the virtues He mentions, and hope for all the rewards which He holds out. The Greek word translated "blessed" has more the thought of "happy"—happy are the peacemakers, etc., so the combined lesson of the Beatitudes is that of the happiness, present and future, which comes to those who by thought, word and deed, as well as at heart, strive earnestly to meet all the righteous requirements of the consecrated life.

### ***Joy of Sincerity vs. Woe of Hypocrisy***

The full significance of the Beatitudes can best be seen and appreciated by contrasting them with the eight "woes" which Jesus pronounced upon the scribes and Pharisees, as recorded in Matthew 23: 13-33. The scribes and Pharisees were the professed representatives of God as teachers of the people in things pertaining to God. They, as Jesus said, "sat in Moses' seat," and were very proud of their exalted position; and may have thought that whatever God did for the people as a whole He would do through them. But Jesus made it plain that a different class was to be selected for the future priestly work of blessing the world, a class that would be like children in teachableness, "for of such is the Kingdom of God."

So it is that we have the two Kingdom classes before us; the one, the true, who come under the beatific influences of the Gospel, and the other, the hypocritical pretenders, who resist the gospel, lose their position as special representatives of God, and who place themselves in grave danger of losing everlasting life itself.—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [Gehenna]?"—Matt. 23:33.

The first of the Beatitudes speaks of the blessedness, or happiness of those who are poor in spirit, for theirs is the Kingdom of heaven. The first "woe" tells how the scribes and Pharisees, because of their arrogance, were not fit for the Kingdom of heaven themselves, and, also, through their false leadership, prevented others from entering. We quote: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23:13.

This contrast is very enlightening, and should be very heart-searching. Jesus had come as the promised King and Messiah (this is a prominent theme in St. Matthew's gospel). The long-promised Kingdom was to be established through Him. Joint-heirs

for the Kingdom were to be selected. The terms of discipleship and future kingship were being set forth by Jesus, but the scribes and Pharisees were resisting the message. They were willing to be a part of a Kingdom, in fact, they claimed that they alone had the right to be the rulers of Israel, but they wanted to "enter in" their own way, not by the narrow way. They wanted to enter in by the way of pomp and ceremony, and, if necessary, by the glitter and glamour of armed force. But the divine prerequisite for exaltation was sacrifice and humility. So it was that the scribes and Pharisees refused to enter into the Kingdom because they refused to humble themselves.

But how different it is of the true "children of the Kingdom"—"Blessed [happy] are the poor in spirit, [the humble, contrite ones who do not have a haughty spirit]: for their's is the Kingdom of heaven." (Matt. 5:3.) God's ways are always higher and better than man's ways, and true humility before God is manifested in one's enthusiasm for God's ways—an enthusiasm that insists on doing God's will no matter what the cost may be to self. This is the way to be truly "poor in spirit," and is one of the first conditions upon which we may enter the Kingdom of heaven. Thus does the Master furnish us with an example of pride and the "woe" that results; but He also in this Beatitude itself points out that the exaltation to Kingdom glory is dependant upon heart humility before God. "Humble yourself therefore under the mighty hand of God, that He may exalt you in due time."—1 Peter 5:6.

### ***Mourners Comforted, Mourners Oppressed***

The second Beatitude reads, "Blessed [happy] are they that mourn: for they shall be comforted." Note the contrast between this and the second "woe" which reads: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." (Matt. 23:14.) By contrasting this second "woe" with the second Beatitude, we have a double lesson brought to our attention, both important. First we are reminded of the many mourners there are in the world, and of how they are to be comforted by the Kingdom blessings; also that it is our privilege to comfort as many of them now, as possible, by telling them of the glad Kingdom message. This class of mourners—Greek, "grief-stricken" ones—are impersonated as the "widows" in the woe pronounced upon the hypocritical Pharisees. The Pharisees pretended to comfort the widows by wailing out long prayers to be heard of men, but actually they were exploiting them, making life still more unbearable. The practical lesson in this to us is, that we should be sincere in our sympathy for the poor groaning creation, and be willing to lay down our lives, as Jesus did, in an effort to help them—doing this, of course, in God's way, and for God's purpose.

The other lesson, very closely associated with the foregoing, and the real lesson of the second Beatitude to us, is that in which we see the "children of

the Kingdom" as the "mourning ones," and the children of the devil the hypocritical pretenders. In this lesson, we are reminded that Jesus Himself was a mourner, one who was filled with grief; not grief for Himself, but for others. When He saw the multitude without a shepherd, and needing help, He was "moved with compassion." (Matt. 9:36; 14:14.) When He stood beside the tomb of Lazarus, He wept. (John 11:35.) His was a genuine sympathy for the world and its ills. But at the same time Jesus' heart was comforted by the "joy that was set before Him," the future joy of blessing the world with life and happiness.—Heb. 12:2.

Yes, in Jesus we have the perfect example of a true mourner, a mourner whose grief for others was so genuine that life itself was not too much for Him to give up in order that joy might be brought to them. How is it with us? How deep do our sympathies go? Are we filled with compassion for the multitudes? Are we filled with compassion for our own brethren for whom we are commanded to lay down our lives? Paul brings this point squarely before us in a way that challenges the depth of our consecration and the sincerity of our love, saying, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."—Phil. 2:1, 2.

But O how different is the picture of the pseudo mourning of the Pharisees. That was a mourning to be seen and heard of men, while inwardly they connived to exact and extract the life-blood from those for whom they professed sympathy, and to whom they feigned to minister. May we turn our backs upon this picture, while we look to Jesus, the perfect pattern, and strive to be more like Him.

### **The Inheritance of the Meek**

"Blessed [happy] are the meek: for they shall inherit the earth," is the next Beatitude. This could easily be construed as an earthly promise pertaining to the hope of restitution; but this, evidently is not the real meaning of it in that, like the other Beatitudes, it was addressed to those who were and who would become His disciples. However, while the church class will not live on the earth, there is a very special sense in which they will "inherit the earth," and that will be in connection with the Kingdom rule. "They shall reign on the earth," is the promise of Revelation 5:10, *Diaglott*. As "able ministers of the New Covenant," their work will be to "establish the earth, to cause to inherit the desolate heritages." (2 Cor. 6:2; Isa. 49:8-10.) As a part of the royal priesthood of the next age, the work of the church will be that of administering the law from Mt. Zion, for the instruction and reconciliation of the world:—Isa. 2:3; Rom. 11:26; Heb. 12:22; Rev. 14:1.

And how reasonable that the qualification for such a high future office should be that of meekness. Meekness is teachableness. Meekness is not weakness, as some have supposed. As a matter of fact,

it requires great strength of character to be truly meek before the Lord. It means willingness to be taught of the Lord, in the Lord's way, and then to order one's life accordingly; and it's in the doing of the Lord's will that one's strength of character is put to test. God's will often runs counter to our own, and counter also, to the wills of our friends and relatives, hence much fortitude is required to follow the path of meekness before the Lord. But those who are to teach the world to know and to do the will of God, must learn well the lesson of meekness themselves, and learn it through difficulty.

Now notice the contrasting "woe" which Jesus pronounced upon those who had not learned the lesson of meekness, yet made the claim of being the seed of Abraham, and as inheritors of the promise made to him, possess the commission to convert the world to the faith of their fathers. We quote: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. 23:15.) What a picture of failure! Not failure because they didn't work hard enough, but because they didn't work the way God wanted them to work—they were not meek. Jesus told these scribes and Pharisees on another occasion that they were of their father the devil, whose works they did. They were the devil's children because they were under the influence of the devil's teachings; and his teachings lead to pride and arrogance rather than meekness. So then the meek will inherit the earth, but the proud Pharisees will not, although they encompassed sea and land in an endeavor to do so.

### **"For They Shall Be Filled"**

Jesus continued: "Blessed [happy] are they which do hunger and thirst after righteousness: for they shall be filled." Literal hunger and thirst are terms which describe a genuine need and desire for food and water. There isn't anything hypocritical or feigned about a normal appetite; thus, to hunger and thirst after righteousness, means that one has a true and genuine desire for righteousness—that he really wants to know the truth in order that, through it, he may know and serve God acceptably. What whole-hearted sincerity for righteousness is thus implied. It reminds us of another statement made by Jesus, which says, "If any man will do His will, he shall know of the doctrine." (John 7:17.) Yes, God will reward such whole-hearted sincerity by filling the heart and mind with those needful things pertaining to the truth and to Himself.

But how about the hypocrites? Again it is "woe" for them. We quote: "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or

the altar that sanctifieth the gift?" etc.—Matt. 23: 16-22.

This contrasting picture of spiritual blindness resulting from insincerity should help us to see more clearly what it means to really hunger and thirst after righteousness. The quibbling about the relative value of the temple and the gold in the temple; or the altar and the gift upon the altar, are illustrative of a desire to evade the real issues of the truth and its service, and to spend precious time and energy in endless discussions over matters which, even if they could be definitely settled, wouldn't enable us to serve God any more acceptably. Jesus thus clearly shows that the confusing of issues in this matter indicates, not a true hunger and thirst for righteousness, but an attitude of foolishness, with the resultant "woe" of spiritual blindness, rather than the joy of being filled with the truth and its spirit.

### **"Blessed Are the Merciful"**

The compensating portion that comes to one for the exercise of the quality of mercy in dealing with others is that he shall obtain mercy. This reminds us of a portion of the Lord's Prayer, "Forgive us our debts [trespasses] as we forgive our debtors." (Matt. 6:12, 15.) And how much we all need to have the quality of mercy exercised toward us! Not for a moment could any of us stand approved before God on the basis of our own righteousness. God shows His mercy to us every day; but we cannot expect a continuance of His mercy unless we learn to exercise the same qualities toward those who trespass against us.

This is a very heart-searching test. It is not that we are supposed to exercise mercy where there has been but a seeming trespass. No, that wouldn't merit mercy being shown toward us from God. Our trespasses against God are real. We are actually imperfect, not seemingly so. This means that we are continually saying and doing things, especially in God's sight that call for His exercise of mercy. So then when we see the imperfections of others, even as God surely sees ours, let us be merciful in our judgment and treatment of them.

The proper exercise of mercy depends upon a proper interpretation and application of the truth, particularly those phases of truth which have to do with Christian conduct. That is, if we have properly hungered and thirsted after righteousness, and God has filled us with His holy spirit, then we will be inclined toward the exercise of mercy. But the scribes and Pharisees in their insincerity, had failed to grasp the reality of what the law—God's will for them—was supposed to mean. Note the contrasting Woe on this point: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, *mercy*, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."—Matt. 23:23, 24.

What strength of language is employed in the lat-

ter part of the passage just quoted. The scribes and Pharisees strained their drinking water for fear there might be a gnat in it, lest taking it unobserved into their stomachs they would be violating that part of the law which forbade the eating of unclean meat; but at the same time, Jesus said, they were guilty of swallowing camels; not literal camels of course, but acts of disobedience to God's law, which, compared to the inadvertent swallowing of a gnat, would be like taking an unclean animal as large as a camel into their stomachs. The passage indicates that a failure to exercise merciful judgment, and faith, would be one of the camel-swallowing violations of God's law. May God help us to be more merciful, that we may obtain mercy!

### **The Pure In Heart**

The next Beatitude, the sixth, is concerning the "pure in heart." This quality of Christian character results in vision—"they shall see God." Yes, though ushered into His personal presence when we pass beyond the veil, yet even now in our imperfect state, we can see Him by the eye of faith, through the truth. Purity of heart in this instance, seems to indicate a genuine, inward purity, as contrasted with an outward show of piety. It is a quality of character which can be *seen* and appreciated only by God, and at the same time results in our being able to see God. "Man looketh on the outward appearance, but the Lord looketh on the heart," we are told in 1 Samuel 16:7.

What a sobering thought this should be to us. We pay a lot of attention to the outward appearance, as a rule, so as to gain the favor of men, because men can see only the outward appearance. Men spend all their lives endeavoring, from one standpoint or another, to favorably impress their fellowmen, and thus to gain their confidence; but these things should have but little weight with the Christian. Our chief concern should be how to make certain that God is pleased with us. He has given us His Word as our guide in the science of inward purity. If we can learn and apply this science of inward purity, we need not worry about what men may think of us.

That mere outward purity and show is not very impressive to the Lord is indicated by what Jesus says in declaring the sixth Woe upon the scribes and Pharisees. We quote: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. 23:25, 26.

Ah yes, how true, that the most effective way of cleaning up the outward appearance, is by seeing that the heart is pure before God. If our thoughts and words and deeds are always governed by what we believe would be pleasing to God, the outward appearance—that which men can see—need not concern us at all. This does not mean that men will always be pleased with our conduct; in fact, many times

they will not be; but we can serve only one master, and God, who looketh upon the heart, must be first in all our considerations.

### **The Peacemakers**

Beatitude number seven reads: "Blessed [happy] are the peacemakers: for they shall be called the children of God." The followers of the Master are peacemakers, but they cannot promote peace at any price. They may sacrifice and should sacrifice themselves and their own preferences for the sake of peace; but never should they presume to infringe upon the rights of others. Heavenly wisdom must guide in matters of this kind. The apostle James tells us that "the wisdom from above is first pure, then peaceable."—James 3:17.

Yes, purity of heart—inward purity—is an essential prerequisite to peace. True peacemakers, who are properly called "the children of God," are not of the political sort. The whole world is seeking peace today, and always have done so, after a fashion. Seeking peace when peace brought gain. But such negotiations are not guided by heavenly wisdom, which is first pure. The seventh Woe upon the scribes and Pharisees seems to carry out this thought: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity [lawlessness]."—Matt. 23:27, 28.

The last word of the text just quoted is enlightening. In the Greek, it is really "lawlessness," illegality, the application being more particularly to a failure to keep God's law. These hypocrites made a great show of piety and righteousness on the outside, but inwardly they ever were plotting against others to forward their own interests. A vivid example of this sort of hypocrisy on the part of the scribes and Pharisees is the arrangement they made with Judas to betray the Master. Here we see an outward show of peace, friendship and harmony symbolized by the kiss, but inwardly Judas, as well as the hypocrites who hired him, were seeking Jesus' life. No wonder Jesus pronounced a Woe on characters of this kind. But for us, let us seek to be genuine peacemakers, not for policy's sake, but because we are at heart at peace with God and faithfully endeavoring to abide by His laws, and want to help others to be similarly at peace with Him. Those who are truly at peace with God, will be in the very nature of things, at peace with each other, or will strive to be that way; and these shall be called "the children of God."

### **For Righteousness' Sake**

The eighth and last Beatitude has to do with suffering with Christ. "Blessed are they which are persecuted for righteousness' sake: for their's is the Kingdom of heaven." This reminds us of many other passages pertaining to suffering and the promised glory to follow—"If we suffer, we shall also

reign with Him." (2 Tim. 2:12.) "If ye suffer for righteousness' sake, happy are ye," the Apostle Peter declares. (1 Peter 3:14.) Two important thoughts suggest themselves in this connection. One is that we should make sure that whatever persecution may come to us will be for righteousness' sake, and not for foolishness' sake. The other is, that when persecution does arise because of our loyalty to God and the truth, we should bear it with fortitude, rejoicing in the fact that we are sharing in the sufferings of Christ.

The eighth Woe is pronounced upon those who are responsible for the persecutions, in other words, the persecutors: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."—Matt. 23:29-33.

Here, then, we have the contrast between those who are persecuted and gain the Kingdom and those who do the persecuting and lose the Kingdom. Our greatest safeguard from joining the ranks of the persecutors is to have a pure heart, a meek and quiet spirit, to be merciful, and to be peacemakers. May we, by God's grace, always be of the class whom Jesus calls "blessed," or "happy," and finally enter into the rewards of the *truly righteous*.

## **RUNNING TO AND FRO**

"Look down from an upper window upon any American city today and you will see a world in motion. In New York City, for example, you see in the streets below you, banked masses of motor cars stream past the green lights. Farther away, smoky switch engines dart about the yards and the Limited glides into the station. Beyond, you may see a tug trudging along with its tow. In the distance, you just make out tiny cars crossing a graceful sweep of bridge and racing along white ribbons into the hills. Even as you look, a cabin transport may roar overhead.

"You are looking at transportation. You are looking at today's stirring chapter in the history of the world."—Selected.

### **CROSS AND CROWN PINS**

From England we have received a supply of rolled gold Cross and Crown pins, suitable for Christmas presents. There are three kinds. The catch pin for either lady or gentleman is 50¢; the pendant for a lady, 50¢, and the bar pin for a gentleman's tie or to be used as a lady's brooch is 75¢.

# CHILDREN'S HOUR



## JOSEPH

**T**HE story of Joseph is one of the most beautiful narratives in the Bible. Joseph was a wonderful character and about whom we all love to hear. And just here," said Uncle Eb, "I am reminded that we have a Joseph in our class, and the name has come down to him from one of the finest and noblest men that lived in the Old Testament times.

"No doubt, you all know that Joseph was the son of Jacob. His mother was Rachel. His father loved Joseph more than any of his other sons, because he was the son of his old age. And then, too, Joseph was a fine, manly, noble-hearted boy, the kind of boy of whom any parent might well be proud.

"Now Joseph had eleven brothers, and these eleven brothers did not like him. The fact is, they were jealous of him when they saw how he was favored by his father. Jealousy is a terrible thing; for there is never any sense or reason in it. You will remember that it was jealousy that caused the rulers of the Jews to have Jesus put to death. Then, too, it was jealousy that caused King Saul to persecute David. King Solomon said, 'Jealousy is cruel as the grave.' I hope that you and I never have such a mean thing in our hearts. If we see other people getting along better than we are, we should be glad on their account, for that is the attitude of love, and where there is love, jealousy cannot possibly exist."

"Uncle Eb," enquired Peter. "Is it jealousy that makes me wish I knew the Bible stories as well as you do?"

"Why, no, Peter, that is not jealousy at all. Indeed, that is a very good thing, and I am very glad that you have such a desire. But if you felt angry at me because I know the Bible stories better than you do, that would have the ugly look of jealousy. Do you see the difference?"

"Yes, Uncle Eb," replied Peter, "I believe I do."

"All right, then. When Joseph was seventeen years of age, he was acting as a shepherd, helping to take care of the flocks. It was at this time that he had two very interesting dreams. You see, in those days God sometimes made things known to people by means of dreams. Today, we don't take any notice of dreams, but in olden times they did.

"Well, Joseph told his dream to his brothers, and I

suppose it was natural for him to do this, for it was a curious dream; yet it might have been wiser for him to have kept it to himself. Perhaps he thought his brothers could tell him what the dream meant. At any rate, he said to them: 'One day we were out binding sheaves in the field, and my sheaf arose and stood right up, and your sheaves all stood around and bowed down to my sheaf.'

"And his brothers said to him, 'What kind of dream is that? Do you imagine for a moment that some day you will rule over us?' And their feeling of jealousy toward him became much greater than it had been before.

"Then Joseph dreamed another dream and told this to his brothers, too! He said, 'In my dream this time the sun, the moon and the eleven stars bowed down to me and honored me.' When Joseph's father heard this dream, he said: 'What indeed have you dreamed this time?' Do you suppose that your mother and I and your eleven brothers will some day bow down to you and acknowledge you as a ruler?' Yet, while father Jacob said this, he remembered what Joseph had told him and treasured it in his heart.

"Now the brothers of Joseph went to pasture their flocks in a place called Shechem, which was some considerable distance away. Jacob their father became somewhat anxious about them and wondered just how they were getting along. Thinking it would be a good plan to find out how matters were going in Shechem, Jacob called Joseph and asked him to go to where his brothers were dwelling and bring him back word as to their welfare. And this Joseph readily consented to do, for it would be something of an adventure for him, a sort of break in the daily routine of life. And then, of course, he wanted to please his father.

"Now, as I have said, this young man had quite a journey before him. And his journey lay through the wilderness, where there were no cities nor towns. You know from your history books that it is not so very long since this great country of the United States was a wilderness. Perhaps some of you have read a book called, 'The Oregon Trail' by the historian Parkman. It is a very interesting book indeed, for it tells how Mr. Parkman rode right

across the great wilderness for hundreds of miles until he arrived in Oregon. He had many adventures with the buffalo and with Indians, but finally he arrived at his destination and, in due time, he returned home.

"Well, there were no Indians in the country through which Joseph had to pass, but sometimes there were bands of marauders. And then there were wild animals of various kinds. We remember that at a later time David killed a lion and a bear, and that Samson killed a lion. Then there were wolves, hyenas and jackals, which were fierce beasts of prey. Joseph did not carry a gun, for there were no guns in those days, but he took with him a stout staff. He was seventeen years old, and very sturdy for his years, and I feel sure that he trusted in the Lord to take care of him, and after all, that is the very best protection that any one can have. In due time he arrived in Shechem, but his brothers were not there. He did not know what to do and wandered about until a man appeared and he learned from him that they had gone to another place called Dothan, and that is where he found them.

"Now would you think that these men would be glad to see their brother, wouldn't you? They should have been glad to hear about the old home and their father and how matters were going on at the farm. But as soon as they saw Joseph coming, a very wicked thought entered into their minds. They said to one another, 'Here comes this dreamer of dreams. Let us kill him and cast him into some pit, and we'll tell our father that some wild beast has devoured him, and then we'll see what becomes of his wonderful dreams. But one of the brothers, Reuben by name, was more tender-hearted than the others, and he did not want any harm to come to Joseph, so he advised them to cast him into a pit, thinking that when they went away, he would come back and deliver his brother.

"Now Joseph's father had given him a beautiful coat woven of many colors. No doubt, the boy was very well pleased with such a fine garment; but his brothers took the coat off him and kept it as a means of deceiving their father, Jacob. Then they cast him into a pit, in which there was no water. As they looked out over the country, they saw a band of Ishmaelite merchant's approaching. These men were on their way to Egypt with a load of precious spices, balm and myrrh, which they expected to trade for other things or to sell for money. Then one of Joseph's brothers said, 'Why kill our brother? for he will surely die in the pit. Let us sell him to this band of Ishmaelites.' And the rest of them thought this a very good idea—all but Reuben, who must have been away from them at the time, for later he came back and was dismayed to find that Joseph was not in the pit. Joseph was sold to them for twenty pieces of silver. That was the price of a slave in those days. It was a small sum of money though probably, it seemed a good deal at that time, when money had more value than it has now.

"Then the wicked brothers took Joseph's fine coat of many colors and dipped it in the blood of a goat and took it to their father, and said, 'Here is a coat we found. We thought you would know if it is Joseph's coat or not.' And the poor old man recognized the coat as that of his son Joseph, and he said, 'It is my son's coat; an evil beast has devoured him; Joseph is without doubt rent in pieces.' And Jacob rent his clothes and mourned for his son many days, and refused to be comforted, saying, 'I will go down into the grave unto my son mourning.'

"Meanwhile, let us see what became of Joseph. As a slave, he was taken down into Egypt, and there he was sold to a man by the name of Potiphar, who was an officer, captain of the guard in the army of Pharaoh, king of the country.

"Now Joseph was not heart-broken because he no longer had his liberty. He reasoned that the finest thing he could do would be to make the very best of the situation. In carrying out this idea, he was taking a very wise course indeed, and has left us a splendid example to do the same thing when we find ourselves in unforeseen difficulties. So he braced up and went to do the work that fell to his lot; and the Lord was with him and blessed his efforts to please his master, so that Potiphar promoted him and made him the overseer of his house and all that he had.

"Now the wife of Potiphar tempted Joseph to do something that was wrong; but Joseph refused, saying that if he carried out her request, he would be sinning against God. This made Potiphar's wife very angry and she falsely accused Joseph before her husband. So enraged did Potiphar become that he ordered Joseph to be thrown into prison, where the king's prisoners were kept. But the Lord gave the young man favor with the keeper of the prison, and the keeper made Joseph the overseer of the entire place. So here, again, was a promotion for one who never neglected his opportunities and whom the Lord blessed and prospered in all that he did.

"In prison seems a poor place to leave Joseph, but I feel that our story for this time has been about long enough, and so we can safely leave him in prison, knowing that God is taking care of him. An encouraging text in the Bible says, 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' It is comforting to us to think about that. In due time God's angel delivered Joseph, and the Lord promoted him to great honor, as you will hear in our next story."

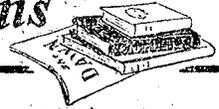
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**THE DAWN, 136 Fulton Street, Brooklyn, N. Y.**



# International Sunday School Lessons



## THE BIRTH OF JESUS

December 19: Luke 2:8-20

8 And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

**GOLDEN TEXT:** For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

\* \* \*



HE greatest event that the world had known in four thousand years of its history took place in a simple, humble way. For many centuries, the Jews had been expecting the promised Messiah, and the prophet had made it clear that He should be born in Bethlehem of Judea. Indeed, the Scriptures inform us that the people were looking for Him at the very time of His birth. No doubt, the prophecy of Daniel was understood in this connection, for the prophet had written, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."—Dan. 9:25.

Instead of being born in a palace Jesus was born in a manger. There was no place for Him, not even in a common inn. And from that day to this, the world has found but little place for Him. Those who came to seek Him and to worship Him were not the great ones of the earth, but humble shepherds; and later, as the record shows (Matt. 2:1), certain Magi from the eastern lands. The hearts of the lowly keepers of the flocks were better prepared to receive a message of this kind, and so it was to them that the angel of the Lord appeared and the glory of the Lord was revealed. Then came the proclamation of the wonderful truth, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." How their heart must have been thrilled by a message of this kind.—Luke 2:10, 11.

These "good tidings of great joy" have not yet gone to all the people of the earth. There are millions who have never heard the name of Christ. In fact, out of a population of about two thousand million, the world has only approximately five hundred million who own the name of Christian, and the

great majority of these are far from being Christian. Therefore three-fourths of earth's populace still lies in heathen darkness. But in the age of Christ, when His reign shall be established, the "good tidings" of divine love and of salvation will be promulgated worldwide.

The song of the "heavenly host," "On earth peace, good will toward men," is also a prophecy. The great age of peace for the blessing of this poor, war-cursed world has not yet arrived. Today, the nations are not beating their swords into plowshares and their spears into pruning hooks, as the prophet says they will do in the Millennial age, but are doing just the opposite. The nations are all jealous of one another, and are spending billions of the people's money in preparing implements of destruction; but in due time, peace will be permanently declared by Him who is called "The Prince of Peace," and of the increase of whose government and peace there shall be no end.—Isa. 2:4; 9:6.

We frequently hear the heavenly song quoted as "peace on earth among men of good will." This, however, is a wrong translation of the passage, for the construction of the original Greek will not permit of such a liberty to be taken with the sentence. The noun *Eudokia* (good will) is in the nominative case, and the word for "men" is in the dative case. The proper thought therefore, is that peace on earth and good-will are to be declared to all men, and it will be, indeed, a wonderful time when the white banner of peace waves over a world that has been torn by strivings, frictions and wars for some six thousand years.

### QUESTIONS:

What is the significance of the fact that Jesus was born in a manger?

Explain the message of the angel to the shepherds, and the song of the heavenly host.

## CHRISTIAN CONSECRATION

Dec. 26—Phil. 1:12-26.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

**GOLDEN TEXT:** For to me to live is Christ, and to die is gain.—Phil. 1:21.



THE Apostle Paul's faith in the wisdom of God's providences is manifest in his writings. Instead of being depressed by his severe experiences, he felt that they were all for the good of the Lord's cause. The great fact that meant so much to him was that the gospel message was going forth. To be sure, all were not equally sincere in preaching the good tidings, but the apostle was not permitting that to worry him. He said; "Some indeed preach Christ even of envy and strife; and some also of good will, . . . notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein rejoice, yea, and will rejoice."

Paul wanted Christ magnified in his body, whether by life or death. In regard to the matter of life or death, however, he would not make a choice. He left such things entirely in the Lord's hands. Yet there was something that he did desire, and that was to be with Christ.

In verse 23, the word "depart" evidently is not properly translated. Commenting on it, Dr. Wilson in *The Emphatic Diaglott* says: "To *anulusai*, the *loosing again*, or the *returning*, being what Paul earnestly desired, could not be *death* or *dissolution*, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for *the anulusai*, which was a *THIRD* thing, and very much to be preferred to either of the other *two* things alluded to. The word *anulusai* occurs in Luke 12:36, and is there rendered *return*. . . . Jesus had taught His disciples that He would come again, or *return*. . . . Paul believed this doctrine and taught it to others, and was looking for and waiting for the Saviour from Heaven." Dr. Wilson therefore translates the verse in question: "I have an *earnest desire* for the *RETURNING* and being with Christ, since it is very much to be preferred."

Every sincere Christian throughout the gospel Age has desired the return of Christ, and has longed to be with Christ. Instead of

Christ's return being a dreadful event,—as was frequently pictured to us by the exponents of false creeds—it is a cause of great rejoicing for all who know of it, and in due time, it will mean joy and happiness for all the willing and obedient of the world.

That Christ as a spirit being, even as the Lord of glory, has already returned to earth, there is much evidence. To be sure, He cannot be seen by the natural eye, but only by the eye of faith and understanding, and in the light of the signs of the times. When He was raised from the dead, and before His ascension, although He was on earth for forty days, He made Himself visible only on a few occasions. Also, He could appear and vanish whenever He pleased, in harmony with His statement as found in John 3:8, "The wind bloweth where it listeth, . . . but can'st not tell whence it cometh and whether it goeth: so is every one that born of the Spirit." It takes a knowledge of prophecy and its fulfilment to enable one to discern the presence of the Lord today; for we are told that in the last days certain scoffers would be saying, "Where is the promise of His presence [the Greek word here used is *parousia*, meaning, *presence*]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. 3:4.

True consecration to the Lord means that one is brought into the "secret place of the Most High," where these great divine verities are revealed to him.

### QUESTIONS:

What is consecration? What elements enter into it? How is it maintained?

What were the chief things that caused the Apostle Paul to rejoice?

Did Paul make a choice between life and death? What was the thing that he earnestly desired?

Should every Christian rejoice in the thought of Christ's return? What evidence have we that Christ is already here?

Is it important to know the Harvest truth? If so, why?

## THE GOSPEL OF SERVICE

January 2—Mark 10:35-45

35 And James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou shouldst do for us whatsoever we shall desire.

36 And He said unto them, What would ye that I should do for you?

37 They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

**GOLDEN TEXT:** And whosoever of you will be the chiefest, shall be servant of all.—Mark 10:44.



ESUS had been telling His disciples that those who had left all to follow Him should have a hundred fold more in this present time and in the world to come eternal life. It was then that James and John came to Him privately and made the request that they should have the chief favor in the Kingdom. Matthew tells us that it was their moth-

er who really made the request for them. (Matt. 20:20-28.) Jesus did not reprove them, for He knew that they did not understand the nature of His Kingdom and He realized that their hearts were loyal to Him. No doubt, at this time the disciples were all thinking of an earthly Kingdom, and that Jesus would be a monarch somewhat after the pattern of Solomon.

Jesus merely gave them some counsel in humility. He knew that, at a later time, they would understand just what would be the requirements of those called to become members of the church class. When He alluded to the drinking of the cup the Father was to pour for Him, evidently they did not know what He meant, so they said they could drink it. Jesus indeed knew that they would have to drink it if they were to reign with Him in the future, so He foretold that they would suffer with Him, undergoing His baptism of sacrificial death; but, at the same time He made it clear that the rewards of faithfulness were not His to give, but that they should be given to those for whom they were prepared.

Jesus extolled the glory of service—ministering to others. He made it clear that if His disciples were to be servants of righteousness in a future age, they must be servants now, and that even He Himself had come to earth to minister. In this He set a great example to all His followers. He was always ministering to the needs of others. Whether it was in feeding the multitude, in healing the lepers, or the lame or blind, or in the raising of the dead, Jesus was faithful in service. And He was also ready and willing to minister to the heart-hunger of those who craved to know of the way of everlasting life. He did not have far to go to find needy ones, for they were all about Him. It was a sin-stricken, sorrowing, dying world in which Jesus found Himself; and while He was in the world, He shone out as its light, showing certain foregleams of that ineffable glory of the Sun of righteousness that is to arise and scatter the darkness of earth's long night

and cause happiness, peace and life to spring up in the earth and endure forever.

To those who accepted Him and His message to them, Jesus said, "Ye are the light of the world." (Matt. 5:11.) They, too, were to let their light shine forth in service. They would find the world very dark, just as He did. They would see the evidences of sin and sorrow all about them, and they should be ready to give the helpful word and the kindly touch at the right time. Not that they were to devote all their time and attention to the task of straightening out the world's difficulties; for their chief business would be the preaching of the gospel and cooperating with the Lord in the work of selecting a bride for His Son. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," said the Master. (John 18:37.) And all those who follow in His steps will be glad to do likewise.

In order to be acceptable to the Lord, it devolves upon His people to keep themselves humble, not disdaining any service that He asks them to perform. Let us remember that whosoever exalteth himself shall be abased, and that he that humbleth himself shall be exalted. (Luke 14:11.) We can leave the matter of future reward entirely in the Father's hands, for He will know exactly how to apportion the different offices in the Kingdom. If we do our part, He will assuredly do His.

### QUESTIONS:

State the circumstances in connection with the events of the lesson.

Had Jesus spoken to the disciples of His approaching death? And did they understand His words?

What, evidently, was the thought in the minds of John and James when they made their request for honor and distinction?

Mention some of the acts of humility of Jesus. Did He perform such acts merely to show His humility, or why?

How can we prove ourselves humble at the present time? And how can we keep humble right to the end of our course?

## PREPARING FOR A LIFE OF SERVICE

January 9—Mark 1:1-13

1 The beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I sent My messenger before Thy face, which shall prepare Thy way before Thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto Him all the land of of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down to unloose.

8 I indeed have baptized you with water; but He shall baptize you with the holy spirit.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon Him:

11 And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth Him into the wilderness.

13 And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.

**GOLDEN TEXT:** Prepare ye the way of the Lord.—Mark 1:3.



ESUS had a fitting forerunner in John, for the latter was a man who cared nothing for the fashion and show of the world. Jesus ranked John with the great among the prophets. John had a two-fold message. To the humble ones of

Israel he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) And to the hypocrites of His time, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. . . . And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. 3:7-10.

John did not claim to be a great person. He said, "For this is He that was spoken of by the prophet Esaiah, saying, The voice of one crying in the wilderness." Thus, in saying that he was nothing but a voice, he called attention to his message and not to himself. Perhaps there was no quality in John that Jesus appreciated more than this humbleness of spirit.

When Jesus came to John to be baptized, John did not understand the matter. He said, "I have need to be baptized of Thee, and comest Thou to me?" But Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:14, 15.) Matthew's account of the incident is, "And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."—Matt. 3:16, 17.

The baptism of Jesus could not have been for the remission of sins because He had no sins to remit. Evidently, then, it was invested with an entirely different significance. Jesus was now setting Himself completely apart to the divine service. For three and one-half years He was to be engaged in the ministry of the truth. His baptism in Jordan then would symbolize the burial of His heart and mind into the will of God in connection with the service that He was to perform on behalf of humanity. In other words, it would symbolize His death to human hopes, aims, and ambitions and desires—in fact, His death as a man.

Then His coming out of the water would picture His resurrection.

In this, as in other matters, Jesus set us an example that we should follow in His steps. When we come into Christ, we become dead to the world, and to the carrying out of our own selfish desires. That is, we have formed the resolution that we shall no longer live for such things. Then we undergo the rite of water baptism to picture the great thing that has taken place in our lives. The Apostle Paul said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized in His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans 6:3-6.

It was in order that the body of sin (the great body or mass of sin in the world) should be destroyed, that Jesus died. And Paul says that the members of the church die for the same reason. This sacrificial death on their part will mean that they shall share with Christ Jesus, the work of destroying sin during the Millennial age. Becoming the servants of truth and righteousness now, they will be the servants of truth and righteousness then. So, then, God has placed them in the school of Christ now, and if they learn their lessons well, after a time, they will be able to assist humanity in the highest and best way.

### QUESTIONS:

Was Jesus baptized for the remission of sins? If not, then what was the import of His baptism?

Is the church's baptism for the remission of sins? If not, why not?

Was baptism pictured in Old Testament times? If so, how?

What does the apostle mean by the words, "That the body of sin might be destroyed"?—Rom. 6:6.

# Talking Things Over



## "THAT YE LOVE ONE ANOTHER"

JESUS gave what He called a "new commandment" to His disciples, which was that they were to love one another as he loved them. (John 13:34; 15:12.) This was a new commandment in the sense that it went beyond the demands of justice, requiring the sacrifice of self on behalf of the "brethren." Jesus' love for us was one which constrained Him to lay down life itself on our behalf. Jesus laid down His life for us, and the world, in answer to a need for such a sacrifice; and there can be no true following in His steps except as we too, recognize a need for our joint-sacrifice with His, and in self-forgetfulness, respond to that need, placing our whole being unreservedly upon the altar that has been consecrated for us by His blood.

The need for Jesus' sacrifice was first of all that universal need of a ransom for all. Jesus alone met this need; and we can in no wise add to the efficacy of that finished work; although we are privileged to share in the sufferings. Never were truer words written than those of the poet, which say, "Jesus died and paid it all, yes all the debt we owed." But there was a need on the part of the brethren that went beyond that of the payment of the penalty of sin that was against them, even as the world also stands in need of something more than the mere cancellation of the death penalty. So it was that Jesus, in addition to shedding His blood for the remission of sin, patiently used His strength, mental and physical, to render a further much-needed service. That service, in brief, was giving to His disciples, and through them to us, the Word of truth, that by its proper use and application His entire church might be sanctified, or set apart and prepared for the future universal service of restoring the world of mankind to perfection and harmony with God.

It was the performing of this service under favorable conditions that entailed weariness, privation and suffering; and it is in this respect that we, Christ's brethren, even today, find our most blessed opportunities in the obeying of His command to love one another as He loved us. Jesus loved His disciples to the very end; although many times their behavior was of such nature as to discourage a self-sacrificing love on His part. But even though they manifested a lack of faith, displayed selfish ambition for chief places in the promised Kingdom, were sectarian in their desire to call down fire from heaven to destroy some who did not respond to their requests for assistance, etc., yet Jesus continued untiringly,

and sympathetically to serve them. Even Judas, who betrayed Him by a kiss, was addressed as "friend" by Him.

No period in the history of the true church has been without its special trials and testings; hence at all times each member of the bride elect has needed the help afforded by the self-sacrificing service of fellow-members. "As I have loved you" would seem, then, to carry the additional thought of a love that would be specially needed, and which would indeed be forthcoming from hearts and lives fully consecrated. We are now living in the "evil day" prophesied for the end of the age, and peculiar conditions among the saints of God incident to this time of special testing, provide precious opportunities for us to demonstrate in a very practical way, how much of the real spirit of the Master we have developed throughout the years. Do we find ourselves, today, possessed of a rich indwelling of that spirit of divine love, which "is moved by one burning, deathless force, to give"?

Just as every period in the church's development has found the brethren in special need of help, so it is today. The brethren who are in the greatest need at the moment, however, may not be those with whom we are in daily contact, but the ones, who, through force of circumstances, have been cut off from fellowship with others of like precious faith. These are most surely our brethren, just as much as those with whom we now enjoy sweet communion. Surely, then, that genuine, all comprehensive love for the brethren should find expression in a consuming zeal on our part in finding and serving these needy fellow-members of the body.

Some will probably answer, yes, we would like to do something for our brethren who are so much in need of help, but how shall we do it? It has been well said that "Love will find a way," and in this case we believe it is true that Love will find many ways; indeed, it has already found various methods of contacting and serving our brethren who, by perversion of the truth, have been driven off into temporary wilderness of discouragement. Last month we called attention to the rich manner in which the Lord is blessing the efforts of Brother Zahnow in contacting the brethren and encouraging them to once more come together in regular meetings and classes. This good work goes on, and will continue to go on as God directs and blesses it.

That a public proclamation of the truth is one of the best means of locating and serving our brethren, continues to be demonstrated, not only by Brother

Zahnov's ministry, but by others as well. Recently—on November 7 to be exact—a small group of friends meeting in Camden, N. J., arranged for a local, one-day gathering of the brethren residing in that territory. One of the sessions of the convention was for the public. This public meeting was not widely advertised, and naturally, not many "Strangers" attended. However, the circulars announcing the meeting contained a statement to the effect that any interested person who could not attend the meeting, would, upon request, be supplied with free literature.

A few days later, the following brief letter was received from one who had read the circular, but was not able to attend the meeting:

"I saw the circular announcing the address this afternoon in the Y. M. C. A., Broadway and Federal Street, Camden, N. J., and I regret that I could not attend. However, I would be pleased to receive a copy of the booklet, 'God and Reason,' as I am interested in prophetic testimony."

The booklet was, of course, sent to him. Just five days later, there came another letter from this same person, reading as follows:

"I wish to acknowledge receipt of your little booklet, 'God and Reason,' and must say that I enjoyed reading it. It calls to mind so vividly the writings of the late Pastor Russell, that faithful, humble and studious servant of God, who is now passed on. I note on the cover of the little booklet there is mentioned a monthly magazine, with the offer of a few copies on trial. I would be pleased to receive a copy or two."

It is obvious from this second letter that here is probably a brother in Christ, who for reasons unknown to us, had lost contact with the truth people. This case is of particular interest to us because some of the friends who attended the gathering at Camden seemed somewhat discouraged because there was not a larger attendance of the public. What matters it if the public do not always respond in large numbers, if, occasionally, through the distribution of literature, or through our newspaper announcements, or otherwise, one of our very own brethren in Christ is found and encouraged to take a renewed stand for the truth? After all, is not our entire ministry of the truth primarily for the purpose of reaching and building up our brethren?

In this day of the brethren's great need, it is refreshing to know that the spirit of love divine in the hearts of many is prompting them to look around for opportunities of service and sacrifice, and to conceive ways and means whereby as many as possible, and especially those in greatest need, may be helped. The following letters from Delaware contains suggestions which seem timely and practical. Perhaps these suggestions may point the way to further cooperative efforts among the friends to serve the brethren. We quote:

"Dear Brethren:—We have noticed lately how many classes are holding what are known as Fifth-Sunday conventions. Sometimes several classes cooperate in

these gatherings, while others are arranged by single classes inviting the friends in the surrounding territory to join in the spiritual feast. Now it occurs to us that in many cases a still better use could be made of the Fifth-Sunday idea. This thought has impressed itself upon me especially since learning through *The Dawn* of the work our brother Zahnov is doing, and of how the Lord is so manifestly blessing that work. Surely this, also, indicates the need for much greater efforts along such lines.

"Now not many of us are in circumstances which enable us to do the same kind of work; but that should not stop us from devising ways and means by which we can, under the circumstances in which we find ourselves, do something for our spiritually-needy brethren. Here is where the Fifth-Sunday idea can be utilized to the blessing of a greater number who are most in need of help. Let us, for example, look at a map of our own territory, and see what we find. The distance between Philadelphia, Pa., and Baltimore, Md., is one hundred miles. The centre between these two large cities is Elkton, Md. Within a radius of fifty miles around Elkton we take in a territory in which are a number of classes. There are also numerous towns and cities in this territory without classes; and in practically all of these there are isolated brethren, many of them doubtless discouraged and needing help.

"Now many of these would be happy to attend a class if one were in reach of them. Perhaps there are enough in some of these places to form a class of their own if they had a little encouragement. So why could not the existing classes, in any territory, cooperatively hold their Fifth-Sunday conventions in one after another of these towns instead of in their own communities where classes already exist. To make these conventions effective in accomplishing the objective in view, an advertised public meeting would need to be one of the features of the program. Also, the class nearest to the place where each such convention is held would need to act as the hostess class, and also assume the obligation of following up what interest might be awakened, by sending one of their elders to the city to conduct weekly study meetings in the divine plan. Something akin to this has been done in a town near to Wilmington, with heart-cheering results.

—Brother Peter Kolliman."

The above suggestions are worthy of thought, and no doubt in many localities would prove workable. Surely, conventions arranged in this way and for such an unselfish purpose, whether arranged by an individual class, or by a group of classes, should prove to be a vital power for good to others besides those who ordinarily would be in attendance—and they that water, shall themselves also be watered.

We know of one place where an effort similar to the above was tried, and the results were blessed. A few friends in this small city were endeavoring to keep contact with each other as best they could, but there was no regular class. An ecclesia in a near-by city cooperated with these partially isolated brethren in holding a convention. A public meeting was ad-

vertiesd. The result of the effort was that five additional brethren were reached who are now attending the meetings in this small city; and, we understand, a regular class has been formed.

Friends of the Passaic, N. J., Ecclesia, are planning a similar effort in the near-by city of Paterson, on December 12. What the result of this will be remains to be seen. But even though there may be no visible results at all, the convention itself will be as great a spiritual blessing to the friends who attend as though it had been held in Passaic; and an added blessing will come to the brethren in that they unselfishly tried to render a service to some of their fellow-members in the Christ body.

And right here we wish to say a word about results. From time to time we report, through these pages, the interesting experiences of the friends along different lines as they endeavor to carry out the terms of their consecration of service to God; not with the thought that all the brethren may hope to enjoy similarly encouraging experiences, but merely with the thought that others may wish to try methods of service which some have found successful. The service of God, the truth and the brethren, cannot be properly limited to any one sphere of activity; and it is in the free exercise of thought and initiative on the part of the church as a whole, and by the individuals in the church, that the richest blessings of the Lord are to be enjoyed.

What some find to be a successful method, others may find to be a failure. In fact, any certain method of service repeated by the same brother, or group of brethren, will not always yield equally encouraging results. If such were the case, there would not be much of a test of faith upon those who participated in the Lord's service. While we should seek ways and means of serving the Lord that seem to have His favor in the results obtained, yet we should realize that God's blessings are not always to be measured by the increase which He grants.

Discouragement is one of the most formidable foes of the new creation. Faith is the only thing that will overcome discouragement. Our faith must be based upon the sure promises of God's Word, as well as upon the outline of God's will revealed therein. We know that it is God's will for us to serve the brethren. We know that the chief method of service is through the promulgation of the truth. We know that we are to sow the truth beside all waters; and we are divinely instructed to the effect that in thus sowing, we know not which shall prosper. We know that times and seasons do not affect this divine commission of those who have the holy spirit to comfort those that mourn. We know, also, that we are to be "instant in season, (and) out of season."—Isa. 32: 20; 2 Tim. 4:2.

The question then arises, Is our faith in God's will strong enough to enable us to continue doing what He wants us to do without the necessity on our part of always being rewarded with visible results? Or must we, on account of the weakness of

our faith, be continually putting the Lord to the test by taking the attitude that unless He gives the sort and amount of increase that we decide should be given, we will not continue to serve Him, because it is only in these visible things that we are able to read His will? Surely, our faith should rise above an attitude of this kind!

The average cost of time, strength, and means of each member of the church class from Pentecost down to the present time, to prepare for and reach the Kingdom, must have been colossal. There is, of course, no way of computing this cost, but we are quite certain that if it could be computed, it would be found that each member of the "Little Flock" has cost the expenditure of sufficient time, strength and means, to put on many large public meetings, hold a number of conventions, distribute large numbers of tracts, etc.; yet there is always the tendency to feel that the Lord is not pleased with our efforts unless every time we put out a few hundred tracts, or hold a small or large public meeting, or make other efforts to spread the truth, one or more accept the message and make a full consecration. Brethren, let us not permit the devil to discourage us into assuming an attitude of defeat, but realize, that the Lord wants us to continue laying down our lives for the brethren in any and every way we can find opportunity.

### THE TRUTH IN INDIA

"Dear Brethren: We would like to mention a case which might interest you, namely, a dear old Indian brother. It is about two years ago since our dear Brother Charles E. Wessman in Sweden gave me the name of Brother Moses Vedanthu, of Gulpur, India, and asked if I would communicate with him and, if possible, send him some literature with regard to our Lord's presence and also anything I might have on 'Spiritism.' It was my privilege to mail this brother the April, 1935, issue of *The Dawn*, dealing with our Lord's presence; and also to send him the little book, 'What Saith the Scriptures About Spiritism,' which he received with much interest and blessing. In his last letter to me, received last week, he states:

'I am reading *'The Plan of God in Brief'*—truly it is the best book of its kind. Yes, God's plan is revealed in God's Book. The method of teaching God's plan through this small book is very interesting and effective. Sorry I could not go through the pages of your beautiful magazine, *The Dawn*, until now; but I peeped into it deeply and came to know that the different useful-subjects were beautifully written—strictly adhering to the Word of God; hence, I shall be highly obliged if you were to send me the same in the future. These magazines will go to many hands with welcome messages, and will be accepted by them with pleasure.'

"We have already entered this brother's name with you as a subscriber, but we thought this message from India would be both interesting and encouraging to you. With much Christian love, your brother by His kind favor,  
—Herbert Poole, B. C."

**"GOOD HOPES" REPORT**

(For months of July, August and September, 1937)

**FREE TRACT FUND**

A1-433-453 .....	\$ 27.66
1-432 .....	250.00
1-437 .....	5.00
1-442 .....	73.40
1-447 .....	5.00
1-499 .....	31.21
1-452 .....	9.00
1-454 .....	5.00
*7-59 .....	5.00
*Balance From Free Book Fund, .....	3.92
Balance Free Tract Fund, July 1 .....	108.30
Transferred From General Fund .....	200.00
<b>Total .....</b>	<b>\$723.49</b>

Total number of tract pages of free literature of various kinds sent out and charged against this Fund, 1,353,880.

Total cost of printing and shipping ...\$661.63

Balance in Free Tract Fund ..... \$ 61.86

\*NOTE:— For convenience Free Book Fund is being combined with Free Tract Fund.

**ADVERTISING FUND**

H8-67 .....	\$ 3.00
8-68 .....	5.00
Balance July 1 .....	207.76

Balance in Advertising Fund ..... \$215.76

This Fund was inactive during summer months—see Talking Things Over next month.

**FREE SUBSCRIPTION FUND**

E5-93-94 .....	\$ 2.12
5-91 .....	25.00
5-92 .....	5.00
5-95 .....	6.50
Balance July 1 .....	22.48
Transferred From General Fund .....	\$200.00
<b>Total .....</b>	<b>\$261.10</b>

Number of 3-months subscriptions charged to this Fund, 289 at 25 cents each: \$72.25. Number of annual subscriptions charged to this Fund, 169 at \$1 each: \$169.00.

Total charge ..... \$241.25

Balance in Free Subscription Fund ... \$19.85

**TRAVELING SPEAKERS FUND**

C3-521-574 .....	\$66.52	3-545.....	\$ 5.00
3-517 .....	10.00	3-547.....	5.00
3-518 .....	18.00	3-551.....	5.00
3-519 .....	5.00	3-552.....	5.00
3-520 .....	5.00	3-555.....	5.00
3-523 .....	5.00	3-557.....	5.00
3-524 .....	5.00	35-558.....	5.00
3-525 .....	5.00	3-559.....	5.00
3-527 .....	5.00	3-560.....	5.00
3-530 .....	5.00	3-562.....	5.00
3-531 .....	5.00	3-564.....	5.00
3-535 .....	5.00	3-565.....	5.00
3-536 .....	5.00	3-572.....	6.00
3-537 .....	5.00	3-575.....	200.00
3-538 .....	5.00	Bal. July 1.....	20.23
3-540 .....	10.00	Transferred.....	150.00
3-542 .....	5.00		

Total ..... \$605.75

Traveling Expenses of Speakers ..... 548.30

Balance in Traveling Speakers Fund .. \$57.45

Number of class meetings served, 269; total attendance, 9,721.

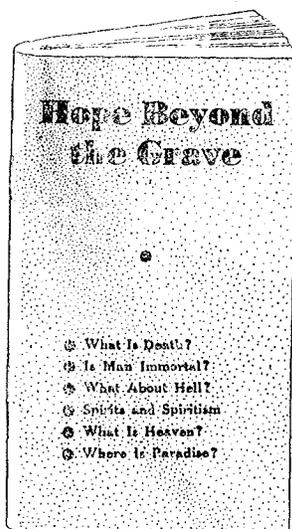
Number of public meetings served, 14; total attendance, 1,655.

**GENERAL FUND**

F6-1144-1223 ...	\$65.00	6-1186.....	\$ 25.00
6-1143.....	5.00	6-1187.....	20.00
6-1145 .....	8.00	6-1188.....	10.00
6-1148 .....	7.50	6-1190.....	5.00
6-1149 .....	23.00	6-1192.....	20.00
6-1152 .....	25.00	6-1193.....	25.00
6-1153 .....	10.00	6-1198.....	13.00
6-1154 .....	10.00	6-1200.....	5.00
6-1156 .....	5.00	6-1201.....	13.00
6-1158 .....	10.00	6-1203.....	25.00
6-1160 .....	5.00	6-1204.....	5.00
6-1165 .....	5.00	6-1205.....	10.00
6-1169 .....	15.00	6-1206.....	25.00
6-1174 .....	10.00	6-1207.....	10.00
6-1175 .....	5.00	6-1213.....	55.00
6-1176 .....	9.00	6-1219.....	25.00
6-1177 .....	20.00	Bal. July 1.....	192.17
6-1178 .....	5.00		
6-1180 .....	25.00	Total.....	\$813.67
6-1182 .....	7.00	Transferred.....	550.00
6-1183 .....	6.00		
6-1184 .....	50.00	Balance .....	\$263.67



## Contents of Hope Beyond the Grave



128 pages, 5 cents

The subject matter of "Hope Beyond the Grave" is arranged in six interesting chapters, as follows:

**What Is Death?**—A general statement of the truth on this point, as it is found in both the Old and New Testaments; showing that science, on this subject, agrees with the Bible.

**The Hope of Immortality**—Gives Scriptural definition of the soul and spirit; and examines every text in the Bible containing the words immortal and immortality.

**What About Hell?**—Deals briefly but convincingly with the hell question, examining all Scriptural passages ordinarily used to prove the torment theory.

**Spirits and Spiritism**—Deals with the subject of angels, holy and fall-

en, and shows how the fallen angels attempt to deceive the world on the subject of death. Explains how Jesus preached to spirits in prison.

**What Is Heaven?**—Deals with the hope of the church, the translation of Enoch, Elijah and the fiery chariot, the transfiguration scene, how St. Paul desired to be with Christ; our earthly and heavenly tabernacles, etc.

**Where Is Paradise?**—A fitting conclusion, pointing out the restitution hope of the world, explaining Jesus' statement to the thief on the cross, how Paul was caught up to the third heaven, etc.

This little booklet is unique in that it covers all the supposed objections usually raised against the plain truth that the wages of sin is death.

### MEETING PRESENT NEEDS

In this day of hustle and hurry people as a rule will not take time to read a lengthy presentation of truth until they become somewhat interested. This changed attitude of the people must be taken into consideration in our methods of witness work. For this reason the Dawn Publishers, from now on, will issue all booklets in vest-pocket size in order to encourage a wider dissemination and reading of the truth, each booklet leading up to and announcing The Divine Plan of the Ages.

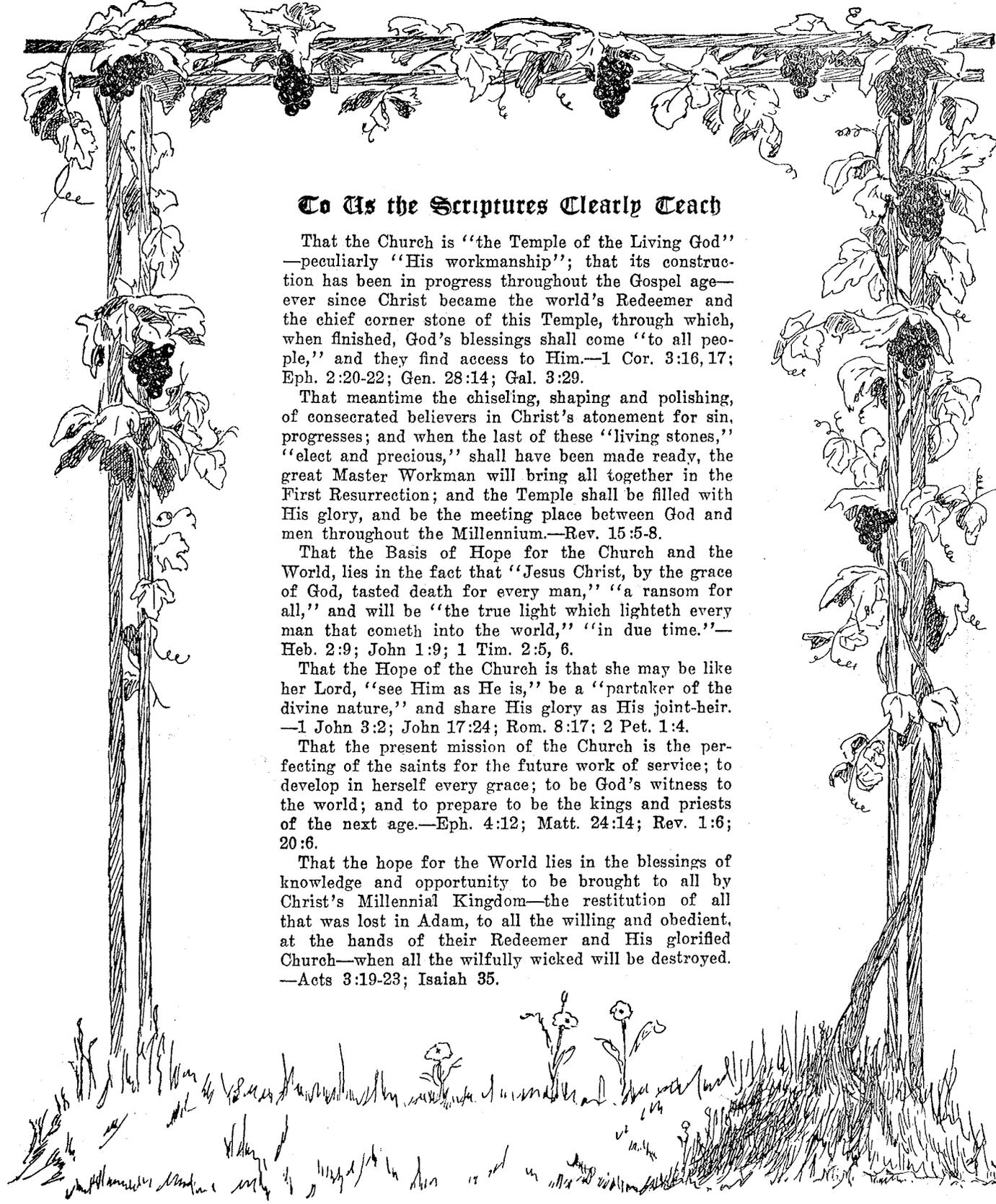
We already have announced three of these booklets: "God and Reason," "The Day of Jehovah," and "What Is Man?" Now a fourth is ready, "Hope Beyond the Grave." We believe that this booklet will, like the others, find its place in the efforts the friends are making to spread the truth. To Bible students there is nothing new in "Hope Beyond the Grave," except the arrangement of subject matter; which has been made with the view of appealing to the busy person. Like the other vest-pocket booklets, "Hope Beyond the Grave" is priced at 5 cents each, postpaid, in any quantity.

### A SUGGESTED USE

Recently a number of brethren have enquired about the advisability of mailing a truth message to the friends and relatives of those who die. "Hope Beyond the Grave" is well adapted to a service of this kind. We are preparing a special post card to be used in offering "Hope Beyond the Grave" to the bereaved; samples of which will be sent gladly, upon request.

The Dawn, 136 Fulton Street,

Brooklyn, N. Y.



## To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.