NO ROOM FOR THE CHRIST CHILD

Mary and Joseph had moved from their home in Nazareth to Bethlehem. It was the time of the census, and they were required to register in their place of origin. However, when they arrived in Bethlehem, they found that there was no room in the inn for them.

Luke 2:7, "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

They had come a long way, and had been looking forward to resting and finding shelter in Bethlehem. But now, they were faced with the reality that there was no place for them in the inn. For many who were homeless, this was a terrible blow.

Mary, who had been expecting a child for many months, was distressed. Joseph, who was also a carpenter, knew what it was like to be without a place to call his own. He was sympathetic to their plight.

"But Mary, Mary, thou art blessed among women. Many times have I pondered over the words of the angel to me at the time I was needed, but we away poorly. He said, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which isconceived in her is of the Holy Ghost. And she shall bring forth a son, and shalt call his name Jesus: for he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' These are the very words of the angel. Again and again I repeat them in my heart."

Joseph turned his disappointed face towards Mary. "There is no room for us in the inn or in the town. It breaks my heart to take you into a stable."

"Never mind, Joseph. God will take care of us. There is no other place to receive us from the wind. It will, at least, be warm. I am so cold and tired, that any place will be welcome."

And as we read in Luke, "She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Surely it touches all of our hearts to know that there was no room in the inn for our Saviour to be born. There was no room for the Roman soldiers. There was room for the tax-collectors. But there was no room in the inn for the Son of God. The only place that could be found for Him was a stable, His crib was a manger. What a wonderful truth for Him who was to be called Wonderful, Counselor, the mighty God, the everlasting Father, The Prince of Peace."

But such a humble birth is enshrined in a beautiful truth. That truth is the wonderfulness of our Saviour to dwell in any place regardless of how poor or humble it may be. This, indeed, is the hope of the poor, the humble, and the sinful. Today Jesus does not first of all search for an abiding place in the hearts of the rich, the great, and the powerful. But His search begins first of all for the poor, the humble, and the sinful."

"But Mary, thou art blessed among women. Many times have I pondered over the words of the angel to me at the time I was needed, but we away poorly. He said, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which isconceived in her is of the Holy Ghost. And she shall bring forth a son, and shalt call his name Jesus: for he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' These are the very words of the angel. Again and again I repeat them in my heart."

"Oh, how still it seems to lie."

"Our hearts seem peaceful. Soon we will be in the warmth of the inn. It cannot be soon enough for I know, Mary, that these are almost over us, the weary, and cold. But all that will soon be forgotten when once we are in the protection of the inn."

We follow the travelers into the court of the inn. When the keeper of the inn learns that there are some in want, he is not surprised for room he goes out to them. He says to Joseph, "I am very sorry for you, Joseph and Mary. But you shall have room in the inn. If thou had a day earlier we might have provided for thee."

"But my wife is weary and sick. We have travelled from Nazareth. Surely there is some room where we could stay. It matters not how small."

"Far be it for me to refuse room to such a man. If God wills, and he is hired."

"Perhaps then I can obtain room in one of the homes of the townsman."

"I am very much afraid that you will be disappointed if you try. Three or four have come back already and informed me that all the homes are rented, and very small to house so many strangers."

"But what are we to do? My wife and I am sick to sleep in the cold night air."

"Well, I do not like to suggest it. But if you were agreeable to sleep in the stable, you will find the cattle beasts out of its stall. We could put some straw in it and make it more comfortable as possible."

Joseph turned his disappointed face towards Mary. "There is no room for us in the inn or in the town. It breaks my heart to take you into a stable."

"Never mind, Joseph. God will take care of us. There is no other place to receive us from the wind. It will, at least, be warm. I am so cold and tired, that any place will be welcome."

And as we read in Luke, "She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Surely it touches all of our hearts to know that there was no room in the inn for our Saviour to be born. There was no room for the Roman soldiers. There was room for the tax collectors. But there was no room in the inn for the Son of God. The only place that could be found for Him was a stable, His crib was a manger. What a wonderful truth for Him who was to be called Wonderful, Counselor, the mighty God, the everlasting Father, The Prince of Peace."

But such a humble birth is enshrined in a beautiful truth. That truth is the wonderfulness of our Saviour to dwell in any place regardless of how poor or humble it may be. This, indeed, is the hope of the poor, the humble, and the sinful. Today Jesus does not first of all search for an abiding place in the hearts of the rich, the great, and the powerful. But His search begins first of all for the poor, the humble, and the sinful.

"Bible Christianity" is published monthly. Each issue will appear at the subscription price of $1.00. Subscription price for one year is one dollar. Where two or more are purchased, the yearly price is seventy-five cents.

Please send subscriptions to: REV. WILLIAM OOMS, BUSINESS MANAGER.
Our Policy
Why "Bible Christianity"?

It is the policy of this paper to present Bible truth. There is altogether too much effort in the church of today to present the wisdom of man. Preachers and teachers, instead of being more interested in learning the truths of the Scriptures and searching the wisdom of man. They are more interested in man's books than in God's Book. They have become superior to the Christianity of the Bible. But we know that the Bible is God's Book, and he who builds his faith on that Book is a Christian. He who builds his faith on the wisdom of man is building on sinking sand. He who builds his faith on the Word of God is building upon a rock. Such faith will not be destroyed by the rain of depression, the floods of temptation, and the wind of false doctrine.

In a humble way this paper seeks to present the facts of its readers in the fundamentals of the Scriptures. Although the material of this paper is pointed, the wise will discern its purpose, and find it challenging. Doctrinal ministers, it is the hope that it will be of help to Bible believing Christians of all denominations. Since the Scriptures are God's Word, there should be more cooperation of the various regiments of God's people. Ignorance and modernism are the two common foes of all Bible believing Christians. The spirit of worldliness that is in the world has caused a great deal of ignorance of the Bible. The creeds of the churches which are based on the Scriptures are anathema to the people who are more interested in learning the names and characters of movie heroes than in learning the names and characters of Bible heroes.

Modernism in the final analysis destroys faith in the Bible as the Word of God. This has often been denied. But you can tell a tree by its fruit. Neglect of the Bible has always been one of the fruits which attended denominating preaching. Doctrinal preaching and teaching have been conspicuous by their absence.

Sincere Christians of all denominations are greatly concerned over the degradation of the church today and modernism. We cannot sit back calmly and watch the enemy take citadel after citadel. Surely it is a time to war against these foes. Every means should be employed to fight them. The Bible is the most effective weapon. It is the sword of the Spirit. It is therefore the policy of this paper to use that sword in combating the enemies of Bible truth.

"The Gospel is the glad announcement of God's free pardon of sin, of restoration to his favour, of the renovation of their nature, of the resurrection of the body, and of eternal life."

Let no man think error in doctrine a slight practical evil. No road to perdition has ever been more dangerous than that of false doctrine. Error robs us of the consolations and a bandage over the eyes.—Hodge.

Fools For Christ's Sake

It may seem strange that any one would seek to launch a religious paper during a time of depression. Many religious papers are now struggling to keep up their circulation and in fact struggling for their very existence. Consequently they are seeking any means of increasing their circulation. However, God has placed a burden on the souls of a group of Christian men and women to fight the spiritual warfare of the church at large. There is no doubt that we are living in an age of spiritual poverty. There is a declining interest in the things which pertain to God. It is not necessary to spend much time in proving this. It is evident in every community in which you live. The majority of churches are half empty. Real prayer meetings are a thing of the past. Those who go to church today are half empty.

The hope in many hearts is that a great revival may come. We know that the only means of victory is the grace and mercy of God. So our constant prayer should be to God for an outpouring of His Holy Spirit. We know that God always uses the Word in the bringing about of a revival. His Word is power. So in a humble way we hope to bring the Word to the people as an appropriate means of this religious paper. In so doing we trust that God may use it to bring about a renewal of interest in the part of the people in His marvelous revelation which He has made to the world through the Scriptures. Although we may be "fools" for starting such a venture during these days, remember that we are fools for Christ's sake.

"EXAMPLE" OR "SUBSTITUTE"

At the close of a service in Germantown, Pa., some time ago, a stranger addressed the late Dr. D. M. Stearns as follows: "I don't like your teaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the Teacher and Example." "What, do you think I ought to follow Him if I preach Christ, the Example?" asked Dr. Stearns. "I would," said the stranger; "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step, WHO DID NOT SIN? Can you take this step?" The stranger stared, and looked confused. "No," he said, "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an Example, but as a Saviour. And this is every man's need."—Witness.

For what is more consistent with faith than to acknowledge ourselves naked of all virtue, that we may be clothed by God; empty of all good, that we may be filled by him; slaves to sin, that we may be liberated by him; blind, that we may be enlightened by him; lame, that we may be guided; weak, that we may be supported by Him; to divest ourselves of all of glorying, that he alone may be eminently glorious, and that we may glory in him? Calvin.
The Family -- The Divine Order

Thoughtful people deplore the present-day decay of the family life. This decay is due, in part, to the distractions brought in by the vast changes that have taken place in our industrial, social, and spiritual life, changes that are still in progress, with what ultimate consequences no one can tell. These onward movements have been inevitable, perhaps, but the old family life needed to find the pace and adjust itself to the rapidly changing conditions. Besides, there has been infiltration of the influence of Seinti, which holds that the fixity of the family unit is a barrier in the way of the reorganization of society on a better basis, an influence that should be eliminated in the reconstructed world that is to be, and that the leading children of society should be carried on by the State, rather than by the parents. And all the time there is while the people are vague concerning, that parents, in the present order, must be tied down, for long years, with the care of a family, and so to have no leisure for the study of the things that are in store for them or for their children. The function of the parents is great, but it is the order of nature and of God. Vast as is the care and burden, and the care and burden when rightly accepted, full of blessing to the parents themselves, and for their children after them.

Never are we to forget the Divine help in the work. The very element of necessity that enters into the family life should assure the parents that their children are the gift of God, and carries with it the assurance of His grace to them and to their children, and to their work of love for their little ones. This is promised in answer to our constant prayer.

November 9, 1909.

TOPICS OF THE DAY

Discovery Upsets Chemical Texts

Under this heading it was announced in the daily papers that a discovery had been made which will require the changing of every textbook on chemistry in the world. The accepted theory has been that gases, such as carbonic acid, used in drinking glasses, and many other gases, are made in the processes of chemical analyses. Now Prof. H. S. Booth of Western Reserve University, has succeeded in accomplishing the apparently impossible by making six different chemical compounds of argon.

How wonderful it is that our faith is not built upon the changing textbooks of human science! Our faith would have to change with every changing theory. And yet there are preachers who would rather build their faith on the theories of science and reject the command of God. They would rather accept the evolutionary theory of creation than the story of creation as found in Genesis. Because science is skeptical of the Virgin Birth they are skeptical of the Virgin Birth of our Saviour. Because science scoffs at the miracles of the Bible they scoff at the miracles of the Bible. However, the textbooks of science soon outlive their usefulness. The Word of God abides forever. The wisdom of God is eternal.

The Ethiopian Situation

One wonders how any nation that has gone through the horrors of the last World War would deliberately bring about another war. It is as exactly what Italy has done. Without any provocation it has gone about to steal Ethiopia away from the Ethiopians. At the present time Italy is but making slow headway in its attempt to conquer. We cannot help but hope that they will not be successful in their attempt.

Is it not strange that the Pope has made no great efforts to stop Italy from warring against a smaller nation? It makes one doubt his sincerity in speaking of his love for peace. Or is it that his influence is waning in Italy as it is in other Roman Catholic countries?

MAN PLUS GOD

There is no limit to what God can do with us and through us if we are willing. It is quite true that there is little we can do of ourselves. Our resources are limited. His are not. Alone, Dwight L. Moody is a shoe clerk, struggling to make a bare living. With God, Dwight L. Moody touches millions of lives and changes the spiritual atmosphere of two continents. Alone, one is insignificant and all but useless in the world. With God, one becomes a power for good, how great only eternity can reveal. "Wait for the promise of the Father," said Jesus to the disciples, "and ye shall receive power." Let us wait upon God and He will show how great things He can accomplish through our lives. -- The Christian Observer.

THE RANSOM

Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

During His earthly life Jesus was greatly misunderstood. Few understood His work, and He was misunderstood by Mis Mother and by His brothers. As He preached to great multitudes they attempted to understand Him, but they failed. While He was on earth He was misunderstood by the religious leaders of the day. Everything which He did was construed to be the work of the Devil. His marvelous wisdom, His miraculous power, His charitie were said to show that He was an impostor. They misunderstood Him to the extent that they caused Him to be crucified upon the cross. His great love brought only their bitter hate. His teaching brought only their desire to kill. Such action on their part showed only their ignorance of the character and work of Christ. Such ignorance of His true mission caused them to misunderstand the heart of Christ. It would, then, be natural for Him to turn His back upon them and say, "In the heart desires to be understood. It would seem that the disciples would be the very ones to fulfill such a longing. They saw His great works. They heard His words of wisdom. If anyone would understand Him it would be His own. But even as Jesus came upon earth, it should be to them. If anyone would realize that He preached a spiritual kingdom, they would also misunderstand. They also were blind to the real mission of Christ. This is vividly illustrated by the action of Salome and her two sons, John and James, in our Scripture lesson. They came to Christ and desired certain things from Him. And He said unto them, "What will ye that I should do unto you this day?" They asked to sit in His kingdom. Grant that these two my sons may sit, the one on thy right hand, and the other upon thy left, in thy kingdom. This was in imagination of a vast earthly kingdom. She had this in common with the great multitude, "Ye know not what ye ask, 'Ye know not what ye ask, what a good thing it is to be a soldier in a war!" The commander would have no difficulty in feeding his armies. He could heal the afflicted. So they figured. But they were wounded in battle. There were to be many other occasions in the course of the centuries when the world was in a warseculous power. It would be but a little while that He would free them from that kingdom, and make His own Kingdom. That such was His mission was the sincere belief of Salome and her two sons. With a Mother's unalloyed devotion and a love for her sons she would have a prominent place in such a kingdom. Jesus answered and said, "I came not to establish a worldly kingdom. They were able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized"
Lesson for December 1
Developed by Quincy A. McDowell
Ezra's Mission to Jerusalem
Lesson: Ezra 7: 6-10; 8: 21-23, 32.

Ezra was a man who believed God. He was not only a man who learned in the Scriptures, but he was one who put his faith into action. As Ezra prepared to set out on his mission, he was extremely careful. In planning not only the work of rebuilding the wall, but also in his approach to the people of Jerusalem, he knew that he was in God's service. He also knew the enemies of such a work. So he went quietly, took a survey of the whole situation, then called for a meeting of the rulers, the priests, the nobles and the leaders of the people. Before them he made known his mission, the promises of help from the king, and the assurance of God's blessing. And they believed! Ezra was a man that God's faith is rewarded. For not only did the king grant his request, but he also gave the 80,000 talents from himself and his counsellors to prosper him in his mission. He was also commissioned by the king to carry on the service of the temple of the house of God, whatever he needed, and to do so at the expense of the royal treasuries. It was a great trust. It is also true that the treasurers of the provinces should assist Ezra with tributes of wheat, oil, and wine. He was also given authority to appoint judges over the people according to the laws of the land, and they were to obey his commands. Ezra was a man of great faith, and God has surely rewarded his faith in giving him such favor with this foreigner, and to give him the favor and blessing of God in the goodness of the king. It was the God of his fathers, and he made it a thing in the king's heart. It is from the same God that all good things come to us today. So Ezra had much money and many treasures to take with him.
not want Him! But is that all that He came for,—just to give impetus and add zeal to efforts toward general well being? Certainly not. He came to give life and to give it abundantly (Mt. 20:28). Behind that word "ransom" lurks the dark picture of slavery, of chains, of helplessness and hopelessness. In the days before our minds slave ships that were human pest-holes, unspeakable French and Russian cruelties were to be seen all over the world. All the misery of the worst forms of human dejection is implicit in this word "ransom." In applying this figure to the whole world, distinctions are infinitely worse. The whole world is guilty before God (Rom. 3:23). Men are guilty from the day they come into the world. They are guilty before they are able to do anything. They have been "brought under" (Rom. 8:3), and there was passed upon the whole race the sentence of death because of sin (Ezek. 18:20). It was to liberate us from this sentence of death that Christ came, taking upon Himself a nature which was subject to death, and Himself being made like unto His brethren became a sin offering (Heb. 2:14). We love to linger over the great thought that Christ is the Great High Priest, and we must not stop there, for the reason He became a babe of earth was that He might become a man of heaven, go on to Calvary. In those words uttered there, "It is finished," do we see the consummation of an act purposed in the secret council of eternity before He became flesh and dwelt among us.

Lesson for December 29

Developed by H. Wilson Sieber

Significance of the Exile and the Restoration

Throughout this quarter we have been studying the prophesies and the events of the Holy Land, from the days of the Kings of Israel and Judah to the coming of Christ the King. The Kingdom of Israel and Judah had ceased to render due allegiance to the true God. For the sins of Israel which are recorded in the book of Kings, see II Kings 17:17-18; 22-23, and for Judah see II Chronicles 36:14-17. We see that they were guilty of two great sins. Their first sin was that they had forsaken the law of God. We can very well understand this from their history. All of the commandments and the various and sundry laws given to them were broken. It was a sin to murder, to commit adultery, to become an exile. God gave them the laws to keep, they were told the consequences if they would fail; (Deut. 28:15-58), and they failed.

God has given us laws in the Bible. We are instructed to obey them. He built into them the idea that if we fail (Rom. 1:32). Let us notice what happened to Israel and Judah when they failed to do their part. We may be able to see that we do not do likewise.

Their other great sin was in turning away from worshipping the true God and bowing down to heathen gods. Their duty was made plain to them in the first commandment. Punishment was threatened if they failed (Deut. 6:13-15). Yet they failed and the exile was their lot.

We have that same command. Our commandments are for us to observe. Many of the truths of the commandments are among us today. Many are being led astray. Let us remember that there is to be no turning away from the Son of God. He has only begotten Son Jesus Christ. It is that which will save us.

For Judah the exile lasted seventy years. It came about at the decree of Nebuchadnezzar. About forty-three thousand of them returned ( Ezra 2:64). Eventually that number reached the exiles; the exiles of Israel returned to their own land. God had brought punishment upon them but He was ready and willing to release them to their former state if they would but follow Him. Thus God is always ready to restore us to a fellowship with Him if we are but willing to turn to Him.

THE RANSOM (Continued from page 3)

The word "ransom" does not mean as much to us in this present age as it would to the disciples of Christ. Ransom, as a common English word, was a very common thing then. This was in part due to the frequency of slave raids, in those days, by course of a war prisoners would be taken. These prisoners would likely be ransomed after each war. A prisoner would pay a ransom to exchange another prisoner or by a sum of money. Of course, the more valuable a prisoner was, the more required to ransom a captive. A captain would be worth, perhaps, twenty, thirty or a hundred. For a king it might be a hundred thousand. Day by day we are more liable to read of a sum of money as ransom. Bandits, robbers, or whatever the situation may be.

The price of their ransom would depend upon their wealth or position. That is why a king's ransom is required to free a person from bondage, imprisonment, or slavery.

Now to every ransom there are three parties. There is the one who is ransomed, the giver of the ransom, and the receiver of the ransom. Consider to the one who is ransomed, are you willing to be ransomed from it? Is it the clear Biblical teaching that Christ came to die on the cross for all who believe? Is it not physical but it is the death of the soul. Death is the penalty for the sinner of sin and death. Have you ever seriously thought about that fact? Some day you will have to pay the price for sin. Are you going to pay the price? Do you want to pay the price? After all it is a question of willing. The price of sin is eternal death. There is no way by which you can escape the penalty of sin. The price or penalty is eternal death. Are you guilty. Knowing that you are guilty how do you feel about escaping? You cannot bribe the judge with any of your wealth or by any means. You will not always receive the penalty for the crime which you commit. If you are wealthy you can hire clever lawyers who will get you off. You can hire any scamps if you steal a loaf of bread to murder. Judges have been known to get off the rich and how have not always been honest. Many crimes do not even appear before court. Many are swept away from home to find an illustration of someone who is seemingly getting away with all manner of wickedness and licentiousness without receiving the penalty of the law. But this is sure, He nor any one else has to answer to something at the last judgment. He cannot bribe the great Judge. The devil will not be able to plead anyone's case for him. Money will not help. Social position will not clear the guilty. The only simple judgment: "The wages of sin is death." There is nothing which God has provided to escape this death. There is nothing I can do to suspend the judgment. No man on earth, with all the power of his brain, can change the judgment from the just. We must look elsewhere. We must look for someone who is as far above us as the heavens are above the earth. There is one who is the purest among the pure.

There is one such. That is Jesus. There was no other good enough.

To pay the price of sin:
He only could unlock the gate of heaven, and let us in. Do you catch the significance of that song? Only Jesus was good enough to pay the price of sin. No other man or woman could have paid the price. But He. His life was worth to redeem not hundreds, not thousands, but millions. When He laid down His life, He was so precious in the eyes of God. For was He not His only begotten Son? Was He not the only one who has taken on himself the sins of the world? He has made the perfect obedience to His will? Aye! He is the only one who has paid the penalty for the sins of the world.

It was to receive their penalty that He came. Notice also that He said He came to "give" his life that they might have life. His purpose upon earth. That was His mission in this world. It was not for glory or praise that He descended upon earth. It was not for the establishment of an earthly kingdom that He left his Father. It was to be a savior. "He came to be a minister, and to give you knowledge of the truth." (John 1:14), being as a lighthouse. He is the Great High Priest, and we must not stop there, for the reason He became a babe of earth was that He might become a man of heaven, go on to Calvary. In those words uttered there, "It is finished," do we see the consummation of an act purposed in the secret council of eternity before He became flesh and dwelt among us.

I wonder whether that glorious prophesy of Scripture strikes any corresponding chord in our hearts? Perhaps you have never been exposed to a series of state plaititudes. It is something which you expect a preacher to say simply because he is a preacher. You expect to hear such things in church just like you expect your bread and butter at meal time. Oh, how hard-hearted we Christians so often become! We take Christ's death upon the cross as a matter of fact. It is doctrine, but it does not thrill our hearts. That He was wounded for our transgressions and he bore our sins in our stead before God. He was bruised for our iniquities does not make us sad at heart. That with many stripes we are made to bear, and scars are seen on our heart. Pharisees was hardened in heart; the Roman (Continued on page 8)
Young People's Society

By Rev. Lambert Olgers

A suggested program for the Young People's meetings.

1. Two or more hymns selected for their fitness to the subject for the day.
2. Reading of the Scripture Lesson.
3. Prayer by the leader or a few of the members of the society.
4. Special music or a hymn with the leader or other officer directing or following while the organist plays.
5. The leader's discussion of the topic.
6. A general participation by all present or as many as time permits.
7. A closing hymn followed by the repeating in unison of the Benediction.

Topic for December 1, 1935
How Should the Christian Use Friendship to Advance the Cause of Christ? Mark 13:13, 14.
Suggested hymns to use:
1. "What A Friend We Have in Jesus."
2. "Lord, Speak To Me That I May Speak."
4. "O Master, Let Me Walk With Thee."

It is not always an easy matter to speak to our friends concerning Jesus. Often, the Christian world takes friendship as a real and personal relationship between individuals. This thought is often a hindrance to the growth of genuine Christian friendship. This thought is the real barrier to the growth of genuine Christian friendship. This thought is often a hindrance to the growth of genuine Christian friendship.

The question of "What is my neighbor?" is also a question of love. Who must I love? This attitude of looking on our friends as mere acquaintances is not wise but, with the world, is the only way to love. Friendship and love go hand in hand.

The world uses friendship for selfish ends in many cases. What can I get out of him or her that they should be my friends, is all too common an attitude. Not so for the Christian. His attitude, based upon love, is, what can I give to my friends?

Jesus says, "Greater love hath no man than this, that a man laid down his life for his friends." (John 15:13).

That is the strength of the Christian ministry, and on the mission field. Also, should it be in our lives as Christian young people. How about using your talents for those who cannot get to you? There are people's groups going into the hospitals of the large cities to read the Scriptures, to offer prayer and sing hymns for the patients in them. Others have gone into prisons, or on the corners of the streets in large metropolitan centers, to work with teams to take charge of services in churches that had no missions.

Friendship brings a sense of security to us. It is a bond that holds us together. How can we make our church more efficient and true?

Questions For Discussion
1. What is the relationship to this wealth?
2. Is all giving sacrificing? Why?
3. Should we be exercising our friendship?

Topic for December 22, 1935
Hymns: "Joy To The World."
"While Shepherds Watched Their Flocks By Night."
"O Little Town of Bethlehem."
"It Came Upon a Midnight Clear."
Perhaps the happiest season in Christendom is the Christmas season. How much of that happiness is connected with the thought of giving. To be given and received is hard to say. We know that much of the real meaning of Christmas is lost amidst the tinsel, the tramp, tramp of shopper's feet. Back of all is the idea of a gift received. The give a gift and return much of the first coming of the Son of Man as the Saviour of the world is hidden.

A few years ago there was a movement among religious thinkers having to do with the idea of Christ's sacrifice. This year, we have the opportunity to speak of this topic. As that thought becomes prominent in our minds we see once more the whole picture in pageant form of that first glad day. We see the weary march of Joseph and Mary from Nazareth to Bethlehem, dragging a bundle of goods and the little child. We see the shepherds in the silent watches of the night shining amazing at the spectacle before them of the heavenly hosts singing their angelic choral. We see the guiding star of hope and love leading them to the Light of the World. Their gifts of frankincense, gold and myrrh were presented to Jesus.

In casting aside the customs of men and their traditions we shall be drawn closer to the Christ Child and the purpose of His coming, the many needs of the world and the service of Christ. Almost every parent, when the little son or daughter first sees the light of day, plans for the years, builds castles of future greatness. Seldom do they think at the dawn of life of the day when that life shall cease to be. Yet it must ever

PAGE SIX
be so with the life of Christ. As in retrospect we look at His life we link the story of His birth with the day of death. Our very lack of knowledge of so much of His life seems thereby to bring these two events so much closer, and we may well think of those who claim to be sent are usurping the right of the sender. They are taking of the name of Christ and making it their own, as the False Prophet makes his own. It seems to be taking him rather long. But, behold, is that not how in the distance?"

"I believe it is. The stars are so bright this night that one can see a star's distance. It seems that he is carrying something in his hand which I wonder what it can be?"

"To me it appears that he carries one of the flock. Yes, so it is..."

"Well, Reuben, what seems to be the trouble?"

"The same old story, Caleb. The wolves are back again. Fortunately I came just in time to scare them off. They nearly killed this lamb. My how I hate those wolves."

"Yes, they are terrible creatures. But what I hate worse is a human being who takes our name to himself and makes himself out to be a shepherd when he is not. Herod is nothing but a blood-thirsty wolf. Would that we could protect Israel from him as we protect this flock from the marauding beasts."

"Only God can be such a Shepherd, Caleb. As David said of old, 'The Lord is my Shepherd.' Some day the great Shepherd of the flock will pour out His grace and treatment of Israel.

"That will be in the days that the Messiah will appear upon earth. Do you think, Thomas, that the Messiah will appear in our day?"

"I do not know. But O how I wish He would come. Herod becomes more cruel every day. The Romans tax us with taxes. It is in tax to tax us more that they have summoned the family of David to gather in the town of Bethlehem. If ever the Messiah is needed it is now:

"It would indeed be wonderful if He were to appear in our day. The prophet Isaiah says of Him 'That his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' That passage of the prophecy will come to mind with longing for the coming of the Messiah."

"And so it does with me. Reuben. To think of one who is to be a greater prophet than Moses; a greater priest than Aaron; and a greater king than David. But then I suppose that we will never behold Him if He comes in our own day."

"No I do not suppose we will. He will be born in Jerusalem of some great family. He will reign as a great king. Such humble shepherds as we will not be able to approach him. He will be surrounded by the chief priests, the scribes, and the pharisees. But what does matter as long as He delivers us and reigns with justice and righteousness. Still it would be wonderful just to have a glimpse of Him."

"But, behold, does it not seem to be departing?"

"Yes, the heavens seem to glow with a strange light."

"And what being is that. It must be God I am afraid."

"And so, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them. 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 this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will towards men. 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 the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

**BIBLE STUDY**

**EXPOSITION OF THE SERMON ON THE MOUNT**

Isn't it surprising what little attention we pay to the words of our Lord and Saviour? We spend hours upon hours of reading literature of all sorts but we spend very few moments in reading the recorded words of Jesus. We are occupied with the wisdom of the world but the wisdom of Jesus is neglected. Surely every word of our Lord should be treasured. And what a treasure there is in the Sermon on the Mount which is recorded in the fifth, sixth, and seventh chapters of the Gospel of Matthew. It is the greatest sermon of all ages. How much do we know of that sermon? How many of its principles have we taken into our lives? If we are true followers of Christ His words should be our constant study. Our greatest desire should be to live as He wants us to live. The only way we can know how Christ wants us to live is by taking time to study the Word. For that reason it is our purpose in this column to make a study of the Sermon on the Mount. In every issue we will take part of that Sermon as our study.

The First Principle

The first principle that should be observed in the study of the Sermon on the Mount is that it was written for Christians only. These words were spoken by the Saviour of Christ. Only a Christian can ever hope to follow these words. Only a Christian can apply these words to his life and heart. Christ did not say "Ye are the light of the world" to an unbeliever. Christ did not call a drunkard, adulterer, or thief the salt of the earth. His true followers are those who take the light of the world and the salt of the earth. A presupposition of this devotion is that the listener is saved. The natural man will not receive a study of this sort as so much foolishness. But the spiritual man will rejoice in the Word of the Lord and will make a serious effort to apply them to his heart and life. With this in mind let us make a diligent study of this Sermon.

The Beatitudes

Jesus begins His sermon by stating the blessedness of those who have the virtues of the citizens of the kingdom. To be blessed means to be happy. So often people have the

(Continued on page 8)
idea that to be Christ's means to be gloomy and sorrowful. That is not true. One does not know happiness until he surrenders himself to Christ, and possesses the virtues of the kingdom. The promise of true happiness certainly attracts one to the kingdom of God. Luther states, "That is, indeed, a fine, sweet, friendly beginning of His teaching and sermon. For He does not proceed like Moses, or a teacher of the law with commands, threats, and terrors, but in a most friendly manner, with pure attractions and allurements, and pleasant promises."

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Isn't it strange that the requirement for entrance in the kingdom of heaven is that one should be poor in the spirit? You would think that those who are poor in spirit would be the ones crowding the entrance to the kingdom. But according to Jesus' is the kingdom of heaven who realize the poverty of their souls. The first requirement of the kingdom of heaven is that one should empty himself. He becomes an empty vessel waiting for the Lord to fill him. He empowers himself of pride, self-righteousness, and all vanity.

To be "poor in spirit" is to realize the sinfulness of one's condition. One realizes that one is not morally, what one calls moral, because one realizes that in many ways he has offended God. "God have mercy on me a sinner" is the cry of the soul that is poor in spirit.

To be "poor in spirit" is to realize the terrible ignorance of the things of the Spirit. There is so little we know who are supposed to be the revelation which He has made.

To be "poor in spirit" is to realize the smallness of the good one is doing. There is so much that one leaves undone. One feels that he is not doing one part of what he should do for God and His kingdom.

When there is a consciousness of sin, a consciousness of ignorance, a consciousness of poverty of goodness then one is ready to flee to Jesus and receive from Him the blessings of the kingdom. Jesusdwells in such souls. He comes to us as a companion of pride and vanity. As we read in Isaiah, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also, is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Blessed are they that mourn: for they shall be comforted."

No doubt, if a person is poor in the spirit he will mourn for his state of persuasion. But at such a time Jesus will comfort him with the assurance that his sins are forgiven. When a person is under a conviction of sin the only comfort that he will ever find is in Christ Jesus.

There is also another aspect to be seen in the second beatitude. Blessed are those who mourn because of the loss of one or more of the comforts to be found at such a time that comfort which is found in Christ Jesus. What a wonderful comfort! The majority of ministers are disposed to their creeds and what is more are disposed to Christ. For Christ believed and taught that the Bible is verbally inspired. For proof that we have merely to refer to the statements of Christ in reference to the Scriptures. And this we hope to do from month to month. By so doing there cannot be any doubt, at least, as what Christ taught.

Matthew 4:1-11

Bible Christianity

We begin in this issue by quoting the first records of words of Christ after His baptism. Turn to your Bible and read carefully the first eleven verses of the fourth chapter of Matthew. There are three statements that have an appealing bearing on our subject. They are, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; and, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Thus three times in that passage we come across the expression, "It is written." From this we can note the following

Inspired in Part

Some say that the Bible is inspired only in part. There are parts inspired and parts not inspired. Then the question comes up, What parts are inspired and what parts are not inspired? The answer to the latter question is that the scholars will determine which parts are inspired. That means we place the scholars in greater authority than the Bible itself? The Bible is not the final authority. According to this teaching man is the final authority.

One minister told us that he believed there were more than ten per cent of the ministry who believed in the verbal inspiration of the Scriptures. Another stated that he doubted whether one out of a hundred believed the Bible to be entirely inspired. What an awful state if there were true! That would mean that the majority of ministers are more or less, undermining the authority of the Scriptures. We hope, however, that such statements are exaggerations. It would mean that the majority of ministers are disposed to their creeds and what is more are disposed to Christ. For Christ believed and taught that the Bible is verbally inspired. For proof that we have merely to refer to the statements of Christ in reference to the Scriptures. And this we hope to do from month to month. By so doing there cannot be any doubt, at least, as what Christ taught.

The Devil and the Scriptures

In that passage the Devil also quotes Scripture. He states, "For it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This quotation is found in Psalms 91:12. You will find that the Devil omits part of verse 11. He omits, "To keep thee in all thy ways." God did not give His angels charge concerning him to keep him in the ways of the devil. It was only to keep him in the ways of God. The Devil would, of course, omit that important truth because it was unpleasant to him. It seems that some of the higher critics and preachers do the same thing. They want to omit from Scripture all those passages which are unpleasant to them. And for that reason are attacking the authority of the Scriptures.

The Ransom

"LIVING WITH CHRIST"

Each day to walk with thee a little

Each day to talk with thee a little clearer:

Each day to find Thy will a little clearer:

Be this Thy gift, O Lord, to every hearer.

(Selected)