

# The Bible Standard

*"Send out your light and truth! Let them lead me;..."*

*Psalm 43:3*

## **"LIFT UP A STANDARD FOR THE PEOPLE"**

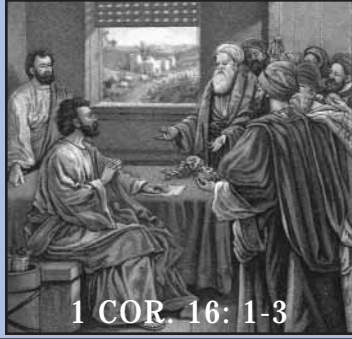
Isaiah 62:10

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Watching For The Day



# God's Favor—Your Return

*“God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound for every good work”*  
(2 Cor. 9: 8).

We are at the doorstep of another year, we pause and thank God for all the way He has led us day by day. “Many, O LORD my God, are your wonderful works which you have done; and your thoughts toward us cannot be recounted to you in order; if I would declare and speak of them, they are more than can be numbered” (Psa. 40: 5). As the thoughtful Christian in proper appreciation contemplates all of God’s tender mercies and bountiful providences, his reaction may well be voiced in the words of the Psalmist (Psa. 116: 12-14, 17): “What shall I render unto the LORD for all his benefits toward me? I will take up the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people.” “I will offer to you the sacrifice of thanksgiving, and will call upon the name of the LORD.”

In meditating on what the Lord might be pleased for us to use for our motto text for 2009, the Apostle Paul’s words in 2 Cor. 9: 8, quoted above, appealed to our mind. The text emphasizes (1) all of His bounties to us, and (2) what we are to render to Him, particularly in assisting and serving others. The principal idea of this text is liberality.

We should gain a rich blessing as we consider God’s blessing and favor to us, but also in understanding how and to what extent we may show our gratitude to Him by thriving in every good work to His greater honor and glory. We will be helped by it to appreciate more deeply the “all sufficiency in all things” that God provides, and to be “steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.” “Let us not be weary in well doing; for in due season we shall reap, if we faint not” (1 Cor. 15: 58; Gal. 6: 9).

Liberality may be defined as generosity in our desire to see others prosper and liberal in bestowing of our means, talents, time, and attention on them, especially on the needy. It is a quality both of feelings and of acts. In our feelings it makes us pleased with the

prosperity of others. It does not permit us to envy their prosperity, to covet their gains, to seek to draw to ourselves the acquired possessions that they enjoy or to injure them by unfair competition. It makes us feel generous toward them, glad that they are prospering, helpful to them in increasing their prosperity and generous in bestowing of our means, *etc.*, on deserving and needy ones among them. Liberality, therefore, makes us generous and benevolent in spirit as well as generous and helpful in action.

From such generosity we give freely of our time, talents, strength, means, and influence in order to bless others. It prevents our becoming self-centered, avaricious, stingy, greedy, grasping, penurious, miserly, and keeps us from thinking only of self. It is unselfish, kind, generous, and describes one who delights to do good to others. Of course, it must never act contrary to the principles of justice, and never in violation of them. Liberality helps to keep us from living a life of self-indulgence, from using our time, talents, and means, for the pleasures, luxuries and amusements of earth to the neglect of God and others. It helps us in every way to be properly balanced.

## PAUL’S EXHORTATION

God has given to us through the Apostle Paul some wonderful thoughts on liberality, not only in our motto text, but also in its accompanying text in 2 Cor. 8 and 9 which brings out a deeper fullness of meaning. Likewise, He has done this also through other passages on the same general subject. One of these is Acts 20: 35 (see A.R.V.), where the Apostle says, “I have shown you in every way . . . that you must support the weak.” And remember the words of the Lord Jesus, that He said, “It is more blessed to give than to receive.” The general disposition of our fallen nature is to give adherence and support to the strong, and to expect the weaker ones to rally around and uphold us. But this is the way of self-pleasing—the way of the fallen nature.

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However, the method of the true disciple of Christ, the consecrated Christian, is to be the reverse of this. He is to be on the lookout for the welfare, the interests and the comforts of others, especially of those in his own family and of the weaker members of the Household of Faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ (Rom. 15: 1-3). Acts 20: 35 was addressed to the Ephesians elders and is an appeal on behalf of needy Christians.

Naturally the question arises, "Why should gifts be given to needy Christians?" There are several reasons why this should be done: (1) Their needs, which often cry out loudly for satisfaction; (2) those who are able need to practice giving; (3) God's invitation and promises; (4) God's gifts, especially the gift of His Son. These are four strong reasons for giving.

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic giving is better than spasmodic giving; hence he encouraged the brethren to set aside an offering regularly each week (see 1 Cor. 16: 2). Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the Lord. With many, almost the only opportunity for serving the Lord's cause is that of contributing money. Of course, where a consecrated child of God can do so, it is far better that he should give to the brethren after the manner of St. Paul and his traveling associates—giving spiritual gifts and blessings, either by public preaching or by house-to-house visiting—presenting the Truth either by the printed page or by word of mouth or by both.

But there are those so circumstanced in life through lack of talent, strength or opportunity—or hindered by prior mortgages upon their time in the way of family obligations—that practically their only chance for serving the Lord and manifesting their love for Him is through their gifts to His cause and to His people. For such to be deprived of the opportunity of exercising themselves in the Lord's service in this manner, either through lack of a case needing their assistance or through lack of instruction respecting this method of Divine service, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which follow every service rendered to the Lord.

### **LIBERALITY MANIFESTS LOVE**

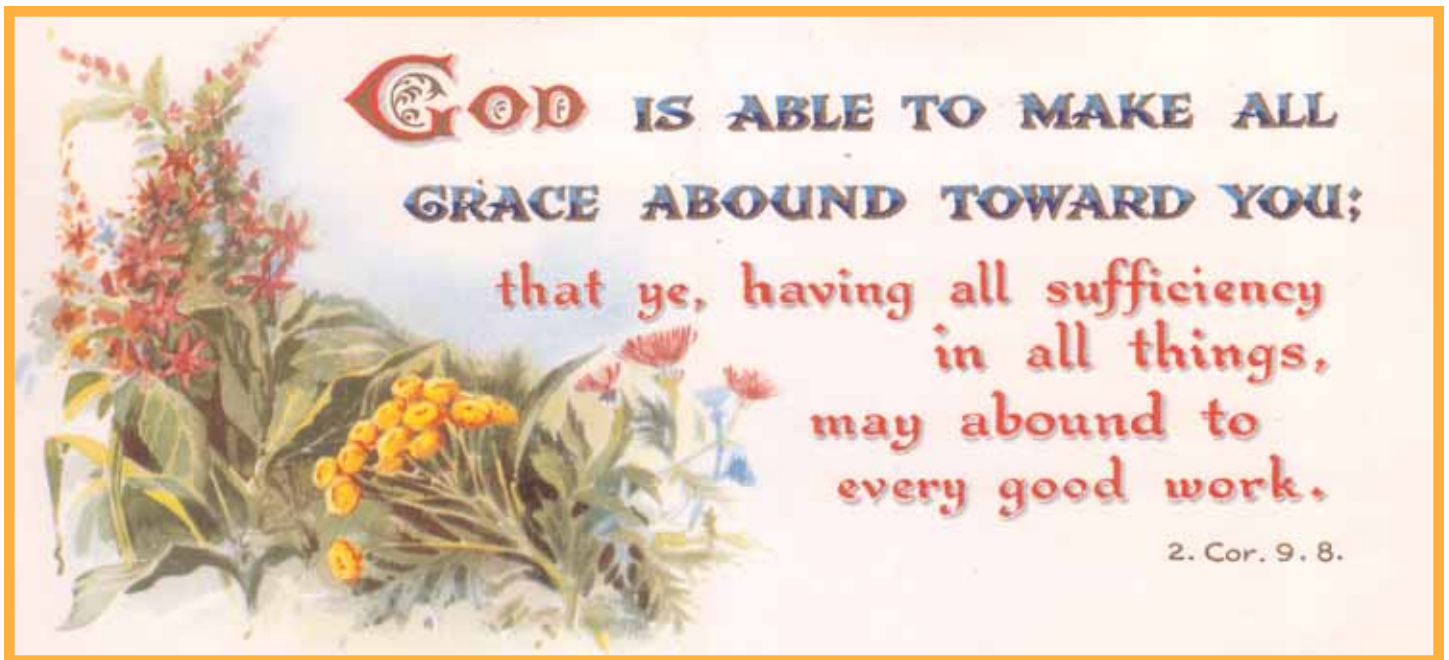
We notice, therefore, that the Apostle (2 Cor. 8) felt very free to recommend to the Church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would in a large degree be an

index of their love for the Lord and for the Gospel. But here we note, in contrast, the fact that the Apostle did not request alms of them when first they received the Lord's grace, lest they should in any degree get the impression that the Gospel was being preached from mercenary motives—for filthy lucre's sake. Accordingly, we find that rather than mention money the Apostle preached to these very same Corinthians for more than a year without even a suggestion as to payment; that rather than be chargeable to any, he labored with his own hands at his trade of tent making (2 Cor. 11: 7-9; Acts 18: 1-3).

Let us note also the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never even thought of volunteering financial assistance to the Apostle while he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to appreciate the value of the Truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had a zeal, a "forwardness," to do something financially in the Lord's service, which is commendable (2 Cor. 8: 10).

And now that the Apostle was absent from them, and after his course had proved to them that he sought not their money but themselves, to do them good, he felt free to draw their attention to the great blessing which would result from liberality in the Lord's cause in proportion to their ability and love. To impress this matter, he gave them a parable, saying (2 Cor. 9: 6), "He who sows sparingly will also reap sparingly; and he who sows in abundance will also reap bountifully." This reminds us of the proverb, "There is one who scatters, yet increases more; and there is one who withholds more than is right, but it tends to poverty. The generous soul will be made right, and he who waters will also be watered himself" (Prov. 11: 24, 25). The evident lesson is that the Lord is pleased to see His people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of Him and of His generosity, which is the best example in giving.

The Scriptures nowhere declare that cases of absolute privation among God's people are proofs that at some time in their past life, when possessed of means, they failed to use a portion of it in charity in the Lord's service. But the inspired words just quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly careful that out of His



blessings coming to us day by day some measure be carefully, prayerfully and lovingly laid aside as seed to be sown in His service according to the best wisdom and judgment which He will give us.

How many have such carefulness for themselves, either in using every penny as fast as it comes to them or in being so interested in laying by for the outworking of future plans for themselves or their children that they feel that they can spare nothing for the Lord's service! How many such can afterward see that they made a great mistake in so doing! When their accumulations suddenly vanish, either through sickness or accident or bank or business failure or otherwise, then they have good reason to regret that they sowed no "seed" after the manner described by the Apostle.

### EVALUATING OUR GIFTS

Our Lord showed us how He measures our gifts—that He esteems not according to the amount given, but chiefly according to the spirit which prompts the gift—when He drew attention to the poor widow who cast two mites into the Temple treasury (Luke 21: 1-4). From the standpoint of His estimation, that poor widow had cast in a larger sum than had any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord's people would be more "rich" spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But our good text makes it incumbent upon us to point out a privilege in this direction which is within the reach of even the very poorest of the Lord's people.

Seldom is it necessary to caution people against overmuch giving. Yet in some instances such caution is proper; and in some instances in Scripture, giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should anyone give to such extent as to bring upon him financial bankruptcy and cause losses to others. The "laying by on the first day of the week" should be general—"according as God hath prospered him." The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind (2 Tim. 1: 7).

"God loves a cheerful giver" (2 Cor. 9: 7). Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring little or no blessing. God does not appreciate such giving. In His estimation it has no "sweet odor." To be appreciated by God, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to Him from whom comes every good and every perfect gift. And to such, the Apostle assures us in our text, "God is able to make all grace abound." Whoever gives anything in the Divine service in the proper spirit—time, talent, strength, money or influence—will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

St. Paul seems to imply that such will have "all sufficiency in all things," as well as be able to "abound in every good work." Sufficiency may not mean luxury and every comfort; but "all sufficiency" is gained always where there is "godliness with contentment." In proof that he is inculcating no new theory respecting the Divine care over those who are seeking to scatter to others a portion of the

blessings that come to them, whether temporal or spiritual, the Apostle quotes from Psalm 112: 9.

In 2 Cor. 9: 11, St. Paul speaks of “being enriched in every thing.” We are not to understand him to mean that all of the Lord’s people will be enriched financially. He himself is an example of the fact that usually the Lord’s people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-laborers in the Gospel work, “as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor. 6: 10). These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces that these qualities imply—they gave the best riches.

### JESUS’ OUR EXAMPLE

Our Lord Jesus Christ is the superior example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes, He became poor, taking the human nature (John 1: 14; 2 Cor. 8: 9) in order that He might redeem the human race. To this end He surrendered life itself at Calvary, that through His sacrifice the Church might become rich—possessed of Divine favor and the riches of Divine grace in Christ, including heavenly honors, in the resurrection, with Him who now is our exalted Lord at the right hand of Divine Majesty. But to attain these honors with Him, those begotten to the new nature needed to study to be like Him, to have His Spirit and to share with others whatever He would provide for them of either temporal or spiritual favors—either to feed and to assist others (particularly those of the Household of Faith) temporally or spiritually, as circumstances may dictate to the willing heart.

“Thanks be to God for his unspeakable gift!” What a bountiful gift is our Savior, our Redeemer (John 3: 16), and the work of salvation through Him! In this connection it is impossible for us to tell the riches of Divine grace toward us—the numberless blessings and mercies which are ours through our Lord. He represents to us the very fullness of every Divine provision for our eternal welfare. As the Apostle says, “In him dwells all the fullness of the Deity bodily” (Col. 2: 9). As yet, only the Church can now give thanks to God for His unspeakable gift. But by and by the whole human race will be in a condition to recognize that gift and to render thanks. When, at the close of the Messianic Reign for the restoration of the Adamic race to their original perfection, all willful sinners shall have been destroyed, then every knee shall bow and every tongue confess, to the glory of God. Then every creature in heaven, on earth and in the sea, shall be heard

saying, “Blessing, and honor, and glory, and power, be unto him that sits upon the throne, and unto the Lamb for ever and ever” for the unspeakable gift of Divine love.

What joy is ours, who are already enlightened and can sing the praises of our loving Heavenly Father! May the unspeakable gift and all the other gifts that He has bestowed upon us not be in vain. Let us daily present ourselves to Him for His service, honor and glory, and let us be filled with love and zeal in bringing blessings to others, even as He has so graciously blessed us. “Freely you have received, freely give” (Matt. 10: 8). And in our exercise of liberality, in our blessing of others, let us take heed that we do not our alms before men, to be seen of them; otherwise we have no reward of our Father in heaven (Matt. 6: 1). Let us do good to others, “not with eye service, as men pleasers; but as servants of Christ, doing the will of God from the heart” (Eph. 6: 6). And let us not be weary of well doing for in due season we shall reap, if we faint not.

May our year’s text bring to us all a rich blessing as we contemplate the abounding grace that God has bestowed upon us, and will continue to supply for us, so that we may have all sufficiency in all things to the end that we may abound to every good work. God will keep His promise to us abundantly; let us not come short in developing the grace of liberality in our characters and in rendering our service to Him, abounding in every good work. “By this is My Father glorified, that you bear much fruit; so you will be My disciples” (John 15: 8).

As a companion hymn to our text, we recommend “More Likeness To Thee,” No. 198 in our hymnal, *Hymns of the Millennial Dawn* (\$6.00), the first stanza of which is as follows:

*O for a heart more like my God,  
From imperfection free;  
A heart conformed unto thy word,  
And pleasing, Lord, to thee.*

*A heart in every thought renewed,  
and full of love divine,  
Perfect, and right, and pure, and good,  
A copy, Lord, of Thine.*

# CHARLES H. SPURGEON

## A MAN OF GOD

Many Christians highly esteemed Charles Spurgeon as a Christian and a powerful man of God. Our readers may be interested in some of his life's history, especially his experience in finding Christ Jesus as his Savior.

Charles was born into a Christian home in Kelvedon, Essex, England, on June 19, 1834. His father and grandfather were Independent ministers; but Charles was not satisfied with their views. He was educated at Colchester and Maidstone. In 1849 he was appointed usher in a school at Newmarket; and when he went home for the Christmas season he was determined to visit every religious group in the neighborhood in order to find out, if possible, the way of salvation.

The inquiring lad, a little over 15, visited a number of churches, but he could not find what he was looking for. The ministers expounded various doctrines of Christian faith and preached on the standards of living as Christians; but what the youth needed and longed for was knowledge as to how he, a sinner, could get his sins forgiven.

Charles kept on in his search, and the Lord, according to His promise (Matt. 5: 6; 7: 7-11), did not fail him, but helped him in a way he thought not of. On Jan. 6, 1850 he had planned to go to a certain chapel some distance from his parents' home and had set out on the road. But a heavy snowstorm came on and prevented his continuing the journey. He turned into a side street and came to a little Primitive Methodist chapel. He was not favorably impressed as he entered, for he had heard of some of their unconventional ways of worship, how they shouted in their meetings, *etc.* But he found refuge from the storm and decided to hear what they might have to say. Here is his account of what transpired: "The minister did not come that morning; he was snowed up, I suppose. At last a very thin-looking man, a shoemaker, or tailor or something of that sort, went up into the pulpit to preach. Now it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was from Isa. 45: 22: "Look unto me, and be ye saved all the ends of the earth." He did not even pronounce the

words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text.

The preacher began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now, lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just 'look.' Well, a man needn't go to college to learn to look. You may be the biggest fool and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto me.'"

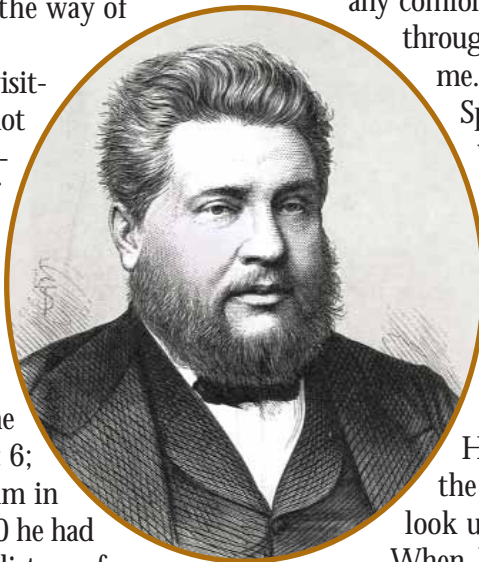
"Ay!" he said in broad Essex, "many of ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Look to God the Father through Jesus Christ. God says, 'Look unto me.' Some of ye say, 'We must wait for the Spirit's workin.' You have no business with that just now. Look to God through Christ, your Saviour. The text says, 'Look unto me.'"

Then the good man followed up his text in this way: "Look unto me; I am sweatin' great drops of blood. Look unto me; I am hangin' on the cross. Look unto me; I ascend to Heaven. Look unto me; I am sittin' at the Father's right hand. O poor sinner, look unto me! Look unto me!"

When he had gone to about that length and managed to spin out ten minutes or so he was at the end of his tether. Then he looked at me under the gallery, and I dare say with so few present he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to having remarks made from the pulpit on my personal appearance. However, it was a good blow; it struck right home.

He continued, "And you always will be miserable—miserable in life and miserable in death—if you don't obey my text; but if you obey now, this moment, you will be saved." Then lifting up his hands he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live."

I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was possessed



with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word “Look!” what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness rolled away, and that moment I saw the sun; and I could have risen that instant and sung with the most enthusiastic of them of the precious blood of Christ and the simple faith which looks alone to Him.

That happy day when I found the Savior and learned to cling to His dear feet was a day never to be forgotten by me. An obscure child, unknown, unheard of, I listened to the Word of God; and that precious text led me to the cross of Christ. I can testify that the joy of that day was utterly indescribable. I could have leaped, I could have danced; there was no expression, however fanatical, which would have been out of keeping with the joy of my spirit at that hour.

Many days of Christian experience have passed since then, but there has never been one which has had the full exhilaration, the sparkling delight which that first day had. I thought I could have sprung from the seat on which I sat, and have called out with the wildest of those Methodist brethren who were present, “I am forgiven! I am forgiven! A monument of grace! A sinner saved by blood.”

I felt that I was an emancipated soul, an heir of Heaven, a forgiven one, accepted in Christ Jesus, plucked out of the miry clay and out of the horrible pit; with my feet upon a rock and my goings established, I thought I could dance all the way home. I could understand what John Bunyan meant when he declared he wanted to tell the crows on the ploughed land all about his conversion.

### **SPURGEON CONSECRATES HIS LIFE TO GOD**

Having found peace with God through faith in Christ Jesus as his Savior (Rom. 5: 1; 8: 1), Spurgeon heeded the exhortation of Rom. 12: 1 and dedicated his life to God and diligently engaged in religious work at Cambridge and vicinity. His study of the Scriptures caused him to be baptized by immersion in water.

He soon became known locally as “the boy preacher.” At 18 he became the pastor of a Baptist congregation in Waterbeach. Becoming known for his eloquence, he was called, in 1854, to the pastorate of the Baptist chapel in Southwark. But soon it became too small for his audience, and his congregation successively removed to Exeter Hall and the Surrey Music Hall, and ultimately built, in 1861, the great Metropolitan Tabernacle, which could accommodate 6,000 persons. Here he

preached and labored for the rest of his life, his sermons attracting hearers from all parts of the world.

Besides his ordinary ministrations and the publication from 1855 onward of his weekly sermons, Spurgeon founded the Pastor’s College (at which the ministers of 36 London chapels were trained by him), the Stockwell Orphanage, almshouses, schools, etc. Earnestness, simplicity, directness, liveliness and often a genuine touch of humor were the chief characteristics of his sermons. Wisdom, common sense, practicability, frankness, tactfulness and sympathetic understanding, with hatred for sham and falsity, marked his character as a Christian.

Spurgeon was a prolific writer. Among his best-known volumes are *The Saint and His Saviour* (1867); *John Ploughman’s Talk* (1868); *Feathers for Arrows* (1870); *The Treasury of David*, a commentary on the Psalms—extending to seven volumes (1865-80); *Types and Emblems* (1875); *The Metropolitan Tabernacle and its Work* (1876); *Farm Sermons* (1882); *The Present Truth* (1883); *Storm Signals* (1886); *Salt Cellars* (1889); and he wrote his autobiography, compiled by his wife (1900). His monthly magazine was called *The Sword and the Trowel*. He died on January 21, 1892, at less than 58 years of age, but his life was very fruitful in the service of the Lord and the Gospel.

### **SPURGEON CAME OUT OF BABYLON**

Spurgeon was a man of strong convictions, and he stood firm for the Truth as he saw it. Consequently, in his later years, as he saw the Baptist Union condoning error and in its fallen condition departing from much of the Truth of God’s Word and creating much confusion, he heard the Lord’s call (Rev. 18: 4): “Come out of her, my people.” He obeyed, and came out in 1887.

### **EXCERPTS FROM SPURGEON’S WRITINGS**

“Long ago I ceased to count heads. Truth is usually in the minority in this evil world. I have faith in the Lord Jesus for myself, a faith burned into me as with a hot iron. I thank God, what I believe I shall believe, even if I believe it alone. A chasm is opening between men who believe their Bibles and the men who are prepared for an advance upon Scripture. The house is being robbed, its very walls are being digged down, but the good people who are in bed [the creed beds—Isa. 28: 20; see *The Battle of Armageddon*, p. 608—Editor] are too fond of the warmth, and too much afraid of getting broken heads, to go downstairs and meet the burglars. . . . Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk

of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the 'larger hope.' One way or the other we must go. Decision is the virtue of the hour.

"Believers in Christ's atonement are now in declared union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable . . . who call justification by faith immoral. . . . Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like Confederacies in Evil. . . . It is our solemn conviction that where there can be no real spiritual communion there should be no pretence of fellowship. Fellowship with known and vital error is participation in sin.

"It is a great grief to me that hitherto many of our most honored friends in the Baptist Union have, with strong determination, closed their eyes to serious divergences from truth. I doubt not that their motive has been in a measure laudable, for they desired to preserve peace, and hoped that errors, which they were forced to see, would be removed as their friends advanced in years and knowledge. But at least even these will, I trust, discover that the new views are not the old truth in better dress, but deadly errors with which we can have no fellowship. I regard full-grown 'modern thought' as a totally new cult, having no more relation to Christianity than the mist of the evening to the everlasting hills.

"Let us see to it that we set forth our Lord Jesus Christ as the infallible Teacher, through His inspired Word. I do not understand that loyalty to Christ which is accompanied by indifference to His words. How can we reverence His person, if His own words and those of His Apostles are treated with disrespect? Unless we receive Christ's words, we cannot receive Christ; for John says (1 John 4: 6), 'He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth, and the spirit of error.

"Failure at a crucial moment may mar the entire outcome of a life. A man who has enjoyed special light is made bold to follow in the way of the Lord, and is anointed to guide others therein. He rises into a place of love and esteem among the godly, and this promotes his advancement among men. What then? The temptation comes to be careful of the position he has gained, and to do nothing to endanger it. The man, so lately a faithful man of God,

compromises with worldlings, and to quiet his own conscience invents a theory by which such compromises are justified, even commended. He receives the praises of the judicious; he has, in truth, gone over to the enemy. The whole force of his former life now tells upon the wrong side. . . . To avoid such an end it becomes us ever to stand fast.

"Ah, my dear brethren! there are many that are deceived by this method of reasoning. They remain where their conscience tells them they ought not to be, because, they say, they are more useful than they would be if they went 'without the camp.' This is doing evil that good may come, and can never be tolerated by an enlightened conscience. If an act of sin would increase my usefulness tenfold, I have no right to do it; and if an act of righteousness would appear likely to destroy all my apparent usefulness, I am yet to do it. It is yours and mine to do the right though the heavens fall, and follow the command of Christ whatever the consequences may be. 'That is strong meat,' do you say? Be strong men, then, and feed thereon.

"That argument I have heard hundreds of times when people have been urged to come out of false positions and do the right. But what have you and I to do with maintaining our influence and position at the expense of truth? It is never right to do a little wrong to obtain the greatest possible good. . . . Your duty is to do the right: consequences are with God.

"For Christians to be linked in association with ministers who do not preach the Gospel of Christ is to incur moral guilt. A Union which can continue irrespective of whether its member churches belong to a common faith is not fulfilling any Scriptural function. The preservation of a denominational association when it is powerless to discipline heretics cannot be justified on the grounds of the preservation of Christian unity. It is error which breaks the unity of churches, and to remain in a denominational alignment that condones error is to support schism.

"The day will come when those who think they can repair a house which has no foundations will see the wisdom of quitting it altogether. All along we have seen that to come out from association with questionable doctrines is the only possible solution of a difficulty which, however it may be denied, is not to be trifled with by those who are conscious of its terrible reality.

"Separation from such as connive at fundamental error, or withhold the 'Bread of Life' from perishing souls, is not schism, but only what truth, and conscience, and God require of all who would be found faithful.

"Our solid conviction is that things are much worse in many churches than they seem to be, and are rapidly tending downward. Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much



further could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements.

“The Atonement is scouted, the inspiration of Scripture is derided. . . the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren and maintain a confederacy with them.

“One thing is clear to us, we cannot be expected to meet in any Union which comprehends those whose teachings on fundamental points is exactly the reverse of that which we hold dear. Cost what it may, to separate ourselves from those who separate themselves from the Truth of God is not alone our liberty but our duty.

“As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my counsel has been ‘Come out from among them (2 Cor. 6: 17).’ I have felt that no protest could be equal to that of separation.”

#### **DENOMINATIONS ARE UNNECESSARY**

In coming out of his section of Babylon he stated clearly, “We retire at once and distinctly from the Baptist Union.” To the supposed inquiry whether he would attempt to head a new denomination, he answered, “No”; and declared that denominations are unnecessary among independent congregations. With this we heartily agree.

People are not saved by denominational affiliations, but as individuals. Denominations with their creeds inherited from the Dark Ages have in many respects contradicted the true teachings of God’s Word and have caused schisms among Christian brethren. True followers of Christ should be glad to fellowship with all other true followers of Christ regardless of and without sectarian fences.

Let us all “endeavor to keep the unity of the Spirit in the bond of peace . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Eph. 4: 3, 13-15).

Spurgeon suffered much persecution for his coming out of Babylon, but he stood firm for truth and righteousness and never went back into the Baptist Union. Similar experiences will be ours if we follow the voice of the Good Shepherd (John 10: 4, 5); for “all that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3: 12). You can “rejoice, and be exceeding glad: for great is your reward in heaven.” “Rejoice, to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. . . for the spirit of glory and of God rests upon you, on your part He is glorified.” \* \* \*

## **THE BATTLE OF ARMAGEDDON**

The wars since WWI to the present have so weakened the nations that there have been attempts to bring Socialistic ideas forward. This has been met with opposition by some governments and by all classes interested in maintaining the present order of things, “the world which now is.” This present society is supported by the wealthy, by financiers, politicians, leaders of industry, and rulers of nations. These will summon the world’s religious leaders to their support. Then may come a general opposition; on one side those who are beneficiaries of the present arrangements and institutions who will be against any change. Marshaled against them, on the other side, will be the world’s population, who are striving to better their condition; for in God’s Plan, the time has come for a change. Shall the Lord’s people have any part in the struggle? No! Let us ever keep in mind that we are peacemakers and peace promoters and to help others to see things straight and right. Such a course would tend to put away anarchy and strife; but the

prophesied anarchy will come, despite all endeavors to avoid it (Dan. 12: 1). Nevertheless, the Lord shows us through His Word that there is to be a victory on the part of God’s New Order in society, despite opposition to it. Anarchy is the worst thing, a complete lack of some form of government.

This battle will be the way in which God will promote the change, which is represented by His setting up the earthly phase of the Kingdom during the reign of earth’s rulers, which will signify the end of these earthly governments (Dan. 2: 44). After this will bring the inauguration of the “new heavens and the new earth” (Rev. 21: 1). The new heavens will be the new ecclesiastical ruling power, the Church in Heavenly Glory, enthroned with our Lord. The new earth will be the earthly order in the hands of the Worthies, “whom the Lord will make Princes in all the earth,” for the restitution work of the Millennium when Christ’s Kingdom shall be fully established (Psa. 45: 16; Acts 3: 19-21).

# The Messiah—God’s Servant

*“Behold! My servant, whom I uphold; My elect One in whom my soul delights! I have put my spirit upon Him: He will bring forth judgment to the Gentiles” (Isaiah 42:1).*

THE last portion of the Book of Isaiah (Chapters 40—66) presents one of the most beautiful and sublime groups of prophecies of the sacred Scriptures. It opens with a special message of comfort for Israel and “The voice of one crying in the wilderness: Prepare the way of the LORD; make straight in the desert a highway for our God” (Isa. 40: 3). It ends (65: 17; 66: 15, 16, 22-24) with an account of “the new heavens and the new earth,” wherein shall dwell righteousness, and the destruction of the wicked in the Second Death (symbolized by the worm and fire of destruction), the destruction being complete, inescapable and eternal annihilation—“for their worm shall not die, neither shall their fire be quenched.”

This group of 27 chapters may logically be divided into three equal sections of nine chapters each. The first section, (Isa. Chaps. 40—48) treats largely of Israel’s deliverance from Babylon; and Cyrus is here spoken of as God’s “shepherd,” His “anointed”—His *messiah* (the Hebrew word for “anointed” is *mashiach*) through whom Israel was to be restored.

Other rulers, *e.g.*, Saul (1 Sam. 12: 3; 24: 6, 10; 26: 9, 11, 16), David (Psa. 89: 20; 18: 50) and Solomon (1 Kg. 1: 33-39), despite their sins and imperfections, are also each spoken of as God’s messiah, His anointed, each typifying in certain respects the Great King Messiah, through whom God will finally deliver His people. Likewise, Cyrus, God’s messiah, to whom He gave “all the kingdoms of the earth” and charged him to build for God a house at Jerusalem and to set free the captives (whosoever will “of all his people”—Ezra 1: 1-4), prefigures God’s great King Messiah (Isa. 61: 1-3), whom He “has anointed . . . to proclaim liberty to the captives, and the opening of the prison [the unconscious state of death in *sheol*—Dan. 12: 1, 2; Psa. 68: 18] to them that are bound [death’s captives] . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the LORD, that He might be glorified.”

The first nine-chapter section (40—48) depicts the restoration of Israel following the 70 years’ desolation of

the land, in lavish terms that far excel the deliverance that was then accomplished under Cyrus. Therefore it evidently points forward to the great antitypical restoration under God’s King Messiah, when “the glory of the LORD shall be revealed, and all flesh shall see it together” (40: 5); and it ends (48: 20-22) with an account of the blessedness of the “redeemed” servants of the LORD (amid and after their suffering) which is set forth in contrast to the condition of the wicked, for “there is no peace [no prosperity—and no hope of eternal life], says the LORD, for the wicked.”

The second section (Chaps. 49—57) tells more about the deliverance from Babylon, points out Messiah’s rejection, sufferings, etc., describes the development of both good and evil and ends (57: 18-21) with predictions of “comforts” and “peace, peace [much prosperity]” to those “of a contrite and humble spirit” (v. 15), who desire to be healed of the maladies of their fallen condition, but with predictions of restlessness and trouble to the wicked, who are “like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” This second section ends with the same refrain as the first section: “There is no peace, says My God, for the wicked.”

The third section (Chaps. 58—66) brings to a climax the description both of the righteous and of the wicked and their final rewarding according to their works, with the LORD appearing to the joy of His people (66: 5), the birth of the new order (vs. 7-9), Jerusalem restored and blessed (vs. 10-14, 20), all the Gentiles blessed under their ministry (vs. 12, 19; comp. Chap. 60), all flesh worshiping before God (v. 23), all the wicked destroyed (v. 24) and the new heavens and the new earth established forever (v. 22). What a glorious consummation.

## GOD’S JUSTICE UNBREAKABLE

And what is the great center from which all these blessings are to come? They are from God, who cannot violate or transgress against His own law of justice (Ex. 34: 7). How could He be “a just God and a Savior” (Isa. 45: 21) if, in providing for the salvation of Adam and his race, He had ignored the just demands of His own law,

which, because of Adam's disobedience, pronounced the death sentence upon him, including, of course, the race in his loins (Gen. 2: 17; 3: 3, 17-19)?

There was only one way whereby God could arrange for the salvation of Adam and his race from eternal death without violating His own justice; and that was to provide a substitute, a ransom, for the perfect man Adam, who, by disobedience, had forfeited his right to life. Therefore, because Adam's race all came under and inherited his condemnation, "none of them could by any means redeem his brother, nor give to God a ransom [a price to cover, a corresponding price] for him" (Psa. 49: 7), for all of them have themselves been condemned to death; none of them has had a perfect human life to offer for the payment of the death sentence on behalf of Adam and the race that was in his power of procreation, which was a part of him, when he sinned.

God's justice rightly demands "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Ex. 21: 23, 24)—an exact equivalent. Hence if Adam (and the race that was in his loins when he sinned) was to be redeemed, it was necessary that a perfect human life, equivalent to that of Adam before he sinned, be provided and sacrificed as Adam's substitute—a ransom, a corresponding price; for without the shedding of blood there is no remission of sin.

This was shown by God's not recognizing the fig-leaf coverings of our first parents. It was their action that typed the efforts by which some have sought to justify self before God by the works of their own hands. God, on the other hand replaced the leaf coverings with the typical covering of animal skins showing forth the necessity of the shedding of blood (Gen. 3: 7, 21). "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement [typically] for your souls: for it is the blood that makes an atonement for the soul" (Lev. 17: 11). This was shown also in the Atonement Day offerings for Israel once each year (Lev. 16; Ex. 30: 10), and in other offerings.

### **A HUMAN RANSOM— A SACRIFICE NEEDED**

Of course, a sacrificed animal could not actually provide a ransom or corresponding price for a human being; the blood of bulls and of goats cannot take away sin. The typical sacrifices merely pointed forward to the great sacrifice that God would provide in His Messiah, of whom God through Moses prophesied (Deut. 18: 15-19), saying: "I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command

Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him".

Messiah's great sacrifice of His perfect human life and the basic doctrine of the satisfaction of God's justice by a ransom, or corresponding price, thus provided on behalf of Adam and his race, together with the glorious blessings to come to Israel and the Gentile world as a consequence, comprise the main theme of the Sacred Scriptures, to which many prophecies, types and historical events point.

It is with this general theme that Isaiah's great prophecy in Chaps. 40—66 has to do. In its second or central section (Chaps. 49—57), and in the inmost center of that section (52: 13—53: 12), is found the basis for the forgiving of Israel's iniquity (40: 2) by their Redeemer, "the Holy One of Israel" (41: 14). Here is described the great sin-offering for the satisfaction of God's justice on man's behalf, on the basis of which "the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51: 11).

In Isa. 52: 13—53: 12 we find the heart and center of Isaiah's wonderful Messianic prophecy, the basis of all the blessings that God will bring to Israel as the seed of Abraham and to all in the Millennial Kingdom (Gen. 22: 18). Jehovah said to Jesus, "You are a priest for ever according to the order of Melchizedek" (Psa. 110: 1, 4). Abraham paid tithes to Melchizedek, who types our Lord—the Messiah (Gen. 14: 20).

The name Melchizedek means king of righteousness. Later he became King of Salem (*peace*; Gen. 14: 18). Jesus as the Messiah could qualify for the office of the "Prince of Peace" (Isa. 9: 6, 7) and as David's King to reign and prosper as the Righteous Branch of David, executing judgment and justice in the earth (Jer. 23: 5, 6), it was necessary that He first fulfill the righteousness of the Law. He accomplished this by providing a perfect human life as a ransom—a corresponding price—for the perfect human life that Adam, by disobedience, forfeited for himself and his race; it was necessary also that He fulfill the Mosaic Law, in order to free the Jew from its condemnation. Therefore, He kept its requirements perfectly, without sin, and even fulfilling its curse of hanging on a tree (Deut. 21: 22, 23), in order to make the end of the Law for righteousness to those who henceforth believed in Christ, and to remove its curse from Israel, all of whom have been condemned under the Law, as well as being condemned in Adam for none of them has been able to keep it (Deut. 27: 26; 28: 15; Psa. 130: 3; 143: 2; Jer. 11: 3; Isa. 53: 11, 12). It is this great truth that is

especially emphasized in Isa. 52: 13—53: 12, the heart of Isaiah's glorious Messianic prophecy.

### THE SERVANT OF JEHOVAH IDENTIFIED

We read in Isa. 41: 8: "But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend." Similarly, we read in 43: 10: "You are My witnesses, says the LORD, and My servant whom I have chosen." We read in 44: 1: "Hear, O Jacob My servant; and Israel, whom I have chosen." Accordingly, some have supposed that when in 52: 13 God speaks of His servant He must refer, not to an individual, but to Israel as a people. We should remember, however, that what is said of a nation often centers in an individual, whereas aside from the individual, the nation or people in general would be characterized quite differently, except perhaps in prospect or by name only. Accordingly in Ex. 4: 22, 23 and Hosea 11: 1, Israel is called God's son, His firstborn; but this honored calling was through disobedience temporarily lost by the nation in general (Ezek. 14; 16), though retained in one or more of its individuals (see Ps. 89: 19-37); however, eventually through their Messiah it will be restored to them (Hosea 1: 10, 11). "Israel is my son" was an ideal not retained by Israel as a whole, but was realized in the person of God's Anointed, His Messiah, as "the Son" (Ps. 2: 2, 7, 12). God raised up His Son, an individual, as His *Servant*. Here again God said, "I have exalted one chosen from the people" (Ps. 89: 19).

Isa. 42: 1-7 shows so clearly that God's servant centers in an individual, that it is impossible to apply this description consistently to Israel as a nation, or even to a remnant of that nation. Rather, One Individual Servant of God, who is out of the nation, is here depicted. He towers high above the nation, and in Him is realized that which Israel as a nation had lost. He is God's Elect, His Chosen One, in whom He delights, the One who will "bring forth judgment to the Gentiles." God called Him "in righteousness" (Melchizedek—*king of righteousness*) and gave Him "for a covenant of the people"—He is, therefore, not the people, but the bond of union, the ransom-price, upon the basis of which will be established the everlasting New Covenant between God and Israel (Jer. 50: 4, 5; 31: 31-34; 32: 37-44; Ezek. 16: 53-63; 36: 21-38).

Furthermore, this individual, King and Messiah, this Servant of God, is to be "a light to the Gentiles" (Isa. 42: 6; comp. 49: 6; 51: 4), "to open the blind eyes

(Isa. 35: 5; 29: 18), to bring out the prisoners [death's captives] from the prison [the unconscious death state, 49: 9; 61:1], and them that sit in darkness out of the prison house [the dying condition]" (v. 7). Thus in Isa. 42: 1-7 we have a description of God's real, individual Servant, in contrast with the nation, whose failure and unfaithfulness is outlined in vs. 18-25. The Gentiles will come to Israel's light only as they accept the light vested in Israel's Messiah, God's Servant (Isa. 60: 1-3).

In Isa. 49: 1-7 God's Servant is presented, not as the nation of Israel, but as an individual, even as in the case of Jacob—called "Israel" (v. 3)—meaning, "a prince of God" (Gen. 32: 28). This Prince of God testifies that the LORD formed Him from the womb to be His Servant (vs. 1, 5). He is indeed the seed of the *woman* that is to bruise the serpent's (Satan's) head, the One born of a virgin, whose name is Immanuel "God with us"; who had a human mother, but no human father, for He was the only begotten Son of God (Ps. 2: 7; Gen. 3: 15; Ps. 22: 9, 10; Isa. 7: 14).



Isaiah 7: 14

This Servant of God has full right to the name "Israel," "a prince of God," because He alone fulfilled the righteousness of the Law, keeping it perfectly, without sin; for, not being begotten by a human father, He did not receive a sin-cursed life under a death sentence. He was not one of Adam's fallen race who could not offer a ransom for His brother (Ps. 49: 7). By keeping the Law perfectly He proved His right to everlasting life as a perfect human being (Lev. 18: 5). Additionally, He laid His humanity down in sacrifice as a ransom-price, a corresponding price, for Adam and the race that was stored in his procreative ability when he sinned. Therefore, he forfeited perfect human life for himself and his descendants. On the other hand this faithful, sacrificial Servant, our Lord Jesus, fulfilled the ideal—the exact equivalent of Adam and therefore is the One charged with overseeing the carrying out of the mission to which the nation had originally been called—that of blessing all the families of the earth (Gen. 22: 17, 18). He is the only one of all Israel who obeyed God's voice fully and kept His covenant with God perfectly (Ex. 19: 4-6); that is why He is pre-eminently God's "peculiar treasure above all people," through whom only the nation of Israel and all other peoples can obtain salvation unto eternal life.

\* \* \*

*To be continued in the next issue.*



## Pride-Jealousy-Anger-Murder

### Genesis 4: 1-16

No children were born to Adam and Eve in Eden. They labored with sweat of face for quite a time before their first-born came. Doubtless he was birth-marked with a jealous, unhappy disposition. Toil conducted to fretfulness in those who knew a happier lot in Eden. Fault-finding with each other, resentment against the Creator, discontent with their lot, probably marked their offspring—Cain. The world has since been under a “reign of Sin and Death.”

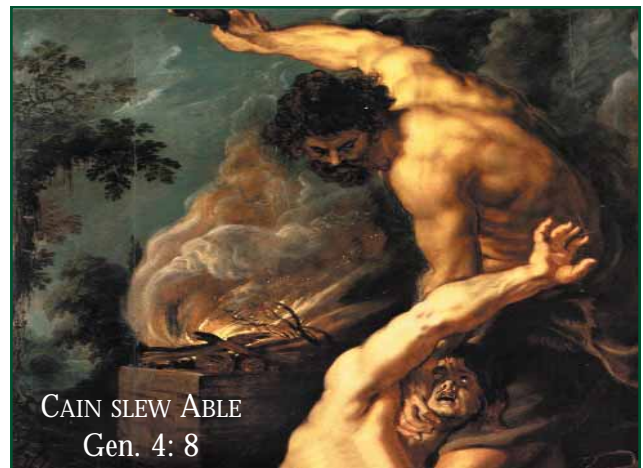
Daughters also were born to them, and later another son, Abel, of a very different disposition from their first-born. The experiences of life may have mel- lowed their hearts. They remembered an intimation of hope connected with their sentence; namely, that the Seed of the woman should bruise the serpent’s head. Abel’s disposition indicates that he had a contrite heart, and desired to please God. If parents realized to what extent mental conditions affect their offspring, all would strive to bestow favorable birth-traits on their children.

Years passed. Cain and Abel were inspired by the promise respecting the Seed of the woman, and the hope for recovery by Divine favor. They approached the Lord with offerings to receive a blessing. Abel’s sacrifice of animal life God accepted, because it typified the necessity for Jesus’ death as the basis for forgiveness of sin. God’s rejection of Cain’s offering teaches that without shedding of blood there can be no remission of sins. Cain should have procured an animal for acceptable sacrifice, in obedience to the Divine will. Instead, he allowed anger, malice, hatred, and strife to burn in his heart, and became a murderer.— Genesis 4: 5-8.

St. Paul says that Abel’s blood cried to God for justice against Cain. But Jesus’ blood cried to God for mercy on the sinner. Every injustice cries to God for justice. By a special covenant, Jesus and His Elect Church lay down their lives sacrificially for Adam and his race. (Romans 12: 1.) The “better sacrifices” completed, Restitution follows. \* \* \*

#### Questions on Lesson 12

1. Were any children born to Adam and Eve in the Garden?
2. Who was their first child?
3. What kind of disposition did he seem to have? Par. 1
4. Did Abel have the same kind of disposition as Cain?
5. What effect did the experiences of life have on Adam and Eve?
6. Was there any intimation of hope connected with the death sentence? Gen. 3: 15, Par. 2
7. Why did Abel and Cain approach the Lord with offerings?
8. What kind of sacrifices did they offer? Gen. 4: 3, 4
9. Why did God accept Abel’s offering and not Cain’s? Gen. 4: 4, 5. What does this teach? Heb. 11: 4
10. How did Cain feel about this? Gen. 4: 6, 7
11. What lesson should we learn from Gen. 4: 6, 7?
12. What does St. Paul say about Abel’s blood?
13. Who, in addition to Jesus, have laid down their lives sacrificially for Adam and his race?
14. When these better sacrifices have been completed, what will follow? Par. 4



CAIN SLEW ABEL  
Gen. 4: 8

If you have enjoyed the series on the creative days you may wish to purchase the book entitled “*Creation*” (585 pages) \$4.50. The *Photo Drama of Creation* and *Study Guide* may be purchased separately or as a set. *Photo-Drama* \$7.50; *Study Guide* \$5.75 or \$12.00 for the set.

# QUESTION AND ANSWER

**Question: If a strong believer in Jesus is, through weakness, overcome from time to time in sin, does he gain salvation through his belief in Christ or is he remanded to hell because of his bondage to sin?**

Dear Brother: Greetings in Jesus' name!

Your question is a very good one and deserves a serious answer. We are well aware of the sinful state of the human race and of the Biblical statement that "*There is none righteous, no, not one*" (Rom. 3:10). Notice the Apostle's words in Rom. 7: 19 . . . "*For the good that I would, I do not: but the evil which I would not, that I do.*" Indeed, Paul points out that the Father allows sin to work in our lives in order that we might receive an education in evil and come to understand that sin and the dying condition has come to us through heredity (Romans 5:12). The recognition that we are infected with sin should bring us to our knees and to then accept Jesus as our Savior which gives us the standing of justification by faith (Rom. 5: 2, 4: 3-8).

This is the first step in coming to God. There is yet another—that of making a full dedication or consecration of one's self to the Lord which is rewarded by Him upon His acceptance thereof. He then grants us His Holy Spirit, His positive nurturing power and influence in our life for our character development. This consecration brings us closer to God.

After having reached this place in our walk, one stumbles, to some sins of former days from which he or

she has not entirely broken free, what then? Is this Christian denied the blessing of salvation due to their own personal weakness? Absolutely not! This is what Christ died for—the sin and weakness that comes by heredity from Adam. At this point we must strive against sin in ourselves, but being imperfect, God does not expect us to be completely sin free in this life. It would be proper to take note that God reads the heart and it is the intention of the heart that He judges, as Paul noted that to some extent his flesh was ruling him. But the heart's intention on his part was to do God service to the best of his ability—if we too are seeking the same, then we can be assured that God counts our sins as covered. However, this is not to be considered as a license to sin. It would not benefit us to take God's commands too lightly. However, if we are in bondage through weakness which overcomes from time to time, we should indeed go to the Lord in prayer and seek His forgiveness, strength and courage through His precious Son, and strive to overcome the wrong. We are assured by the same Apostle that "*There has no temptation overtaken you but such as is common to man: but God is faithful, who will not allow you to be tempted beyond what you are able, but will with the temptation also make the way of escape, that you may be able to bear it*" (1 Cor. 10:13).

Fond Christian Regards,  
Bible Standard Ministries

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### Ralph Herzig

Seattle, WA Convention, March 20, 21, 22

### Piotr Woznicki

Chester Springs, PA, March 14; Carlstadt, NJ, March 15  
Seattle, WA Convention, March 20, 21, 22

### Janusz Puzdrowski

Seattle, WA Convention, March 20, 21, 22

**Leon Snyder's SCHEDULE FOR FEBRUARY:** Cincinnati, OH, 8; Beechgrove, IN, 8; West Frankfort, IL, 9; Iuka, MS, 10; Lake City, FL, 12; Keystone Heights, FL, 14, 15; West Palm Beach, FL, 16; Lauderdale Lakes, FL, 17; Marietta, GA, 21, 22; Olanta, SC, 23; Wilmington, NC, 24; Raleigh, NC, 24; Reidsville, NC, 26; Roanoke Rapids, NC, 27; Norfolk, VA, 28, 29; **MARCH SCHEDULE:** Chester Springs, PA, 4; Seattle, WA Convention 20-22; Las Vegas, NV, 23, 24; Chandler, AZ, 25; Tulsa, OK, 28, 29; Independence, KS, 30; Mustang, OK, 31

### John Wojnar

New Haven, CT, February 15

### Thomas Cimbura

Seattle, WA Convention, March 20, 21, 22

### Donald Lewis

Seattle, WA Convention, March 20, 21, 22

### James Shaw

Mustang, OK, March 15

### Robert Steenrod

Detroit, MI, February 28; West Frankfort, IL, March 8;  
Seattle, WA Convention, March 20, 21, 22

### Daniel Herzig

Lauderdale Lakes, FL, February 8; Iuka, MS, March 27;  
Marietta, GA, March 29, Wilmington, NC, March 31;

Seattle, WA Convention, March 20, 21, 22

### Jon Hanning

Cincinnati, OH, January 25; N. Canton, OH, February 22;  
Seattle, WA Convention, March 20, 21, 22

## SEATTLE, WASHINGTON CONVENTION

**March 20, 21, 22, 2009**

Site: Quality Inn, 225 Aurora Ave. North, Seattle, Washington, 98109. Telephone: (206) 728-7666. Singles and double occupancy \$82.99. Triple \$89.99, plus tax of 15.60%. Please make reservations early. Reservations must be made by February 26, 2009 and guaranteed with a credit card. Transportation from airport to hotel will be supplied by the local class. For further information contact: Bro. Walter Onyszko, 5424 1st Drive W., Everett, WA, 98203; by e-mail: wonyszko@gmail.com; telephone number (425- 737-8147) You will need to give name of airline, flight number, date and time of arrival.

## EVANGELISTS' SERVICES

### Kenneth Arends

Grand Rapids, MI, February 28

### Michael Dukette

Pittsfield, MA, February 8

### David F. Hanning

Derry, PA, March 8

### Michael Hanning

Cincinnati, OH, March 8

### Ainsley Maine

Boston, MA, March 22

### Roger Mullen

Boston, MA, January 25;

### Harold Solomon

Reidsville, NC, February 4;

Keystone Heights, FL, February 22

### William Sturges

Columbus, OH, February 22;

### Lawrence Williams

Indianapolis, IN, January 18;

Athens/Nelsonville, OH March 1

### Michael Williams

Detroit, Michigan, March 14

## 2009 LHMM CONVENTIONS

### **United States:**

*Seattle, Washington, March 20, 21, 22*

*Connecticut, Correction, May 15, 16, 17*

*Athens/Nelsonville, Ohio, July 17, 18, 19*

*Minneapolis, Minnesota, September, 18, 19, 20*

### **France:** All conventions in Barlin

*Spring: April 11, 12, 13;*

*Summer: July 31, August 1, 2;*

*Fall: October 31, November 1*

### **Germany:**

*Velbert, May 30, 31, June 1*

*Diez, October 9, 10, 11*

### **Jamaica:**

*April 10, 11, 12, 13*

### **Lithuania:**

*Kowno, June 20, 21, 22*

### **Poland:**

*Kolobrzeg, April 11, 12, 13; Poznan, May 1, 2, 3;*

*Bydgoszcz, July 11, 12, 13; Leszno, July 14, 15, 16;*

*Gliwic, July 17, 18, 19; Susiec, July 21, 22, 23;*

*Krakow, August 21, 22, 23*

### **Ukraine:**

*Orlowka, June 26, 27, 28; Lwow, August 14, 15, 16*

### **United Kingdom:**

*Hyde, August 7, 8, 9;*

*Sheffield/Barlborough, October 24 and 25*

**THANK YOU FOR THE MANY GOOD WISHES SENT  
IN MEMORY OF OUR LORD'S BIRTH.**

# WATCHING FOR THE DAY

For eighteen centuries God's faithful people have been watching for the dawning of the glorious Millennial Day. They have realized that, as the Bible teaches, the world is in darkness under the rule of the Prince of Darkness, who now exercises authority through his control of "the children of disobedience"; and these, by reason of ignorance, weakness, etc., are much more numerous than the children of obedience—Ephesians 2: 2.

The followers of Jesus, through the testimony of the Prophets of the Old Testament, as well as through the words of Jesus and the Apostles in the New Testament, have been expecting "the Kingdom of God's dear Son." They have never known how long the waiting time would be; but properly they have left the matter in the Lord's hands. From an earthly viewpoint it has been a long while since sin entered the world—over six thousand years! And it has been a long time also since Jesus died for the sins of the world—nearly two thousand years! But the time has not been long from the Divine standpoint, the Lord declaring that a thousand years are but as one day with Him (2 Pet. 3: 8).

Now we begin to see the dawning of the New Dispensation, and perceive that the six great Days from Adam are already in the past. Chronologically we have entered the great Seventh Day, or Sabbath, which is to last a thousand years. We see that we have been in this great Sabbath time over one hundred and thirty-five years. And behold what wonderful years these have been! None like them, ever before. Nearly all of our modern conveniences have come to us during this period. Gradually man is attaining greater freedom from necessity of toil and sweat of face, and has more time for self-development and improvement. The comforts of life are spreading in every direction. By degrees the wilderness is blossoming as the rose, and the solitary places are becoming like the Garden of Eden, as the Lord foretold. (Isaiah 35: 1; Ezekiel 36: 35).

These blessings are not coming in some miraculous way, but nevertheless are of the Lord. He is lifting the veil before the human mind: and, as if by magic, our fields are yielding their increase, artesian wells refresh the deserts; human skill is filling the earth with splendid flowers and fruits! Our streets and highways are replete with convenient arrangements for our comfort and transportation; and bring within our reach the treasures of the whole world.

With the eye of faith we see the shadows fleeing away. Not yet, however, has Messiah's Kingdom been fully established; nor has the Sun of Righteousness risen with healing in His beams, to scatter all the murk of sin, selfishness and death. This will not be fully accomplished until all the Elect—of both heavenly and earthly classes shall be completed and set in their positions—either in the Kingdom's heavenly or earthly sections, to work for the restitution of all humanity by their glorified Lord; for He has declared that the very Elect, with Himself, are to be that "Sun of Righteousness," which is to scatter the world's blight and sin, so that all mankind may return to the image and likeness of God, lost in Eden, redeemed at Calvary—(Matthew 13: 43).



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