

# 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

### INSIDE

Infants Saved from Torture .....	82
Mene, Mene, Tekel, Upharsin .....	85
Whereas I Was Blind Now I See .....	87
Open My Eyes Song—Psalm 119:18 ....	94
The Witch of Endor (Saul Consults a Witch) .....	95

Visiting Ministers/Announcements

Back Page

# INFANTS SAVED FROM TORTURE

“Else were your children unclean, but now are they holy” —1 Cor. 7: 14

THIS TEXT, WHICH DIFFERENTIATES BETWEEN HOLY AND NOT HOLY INFANTS, was by misconception the basis for much of the confusion which has prevailed in all denominations on the subject of infant salvation and infant damnation. Before discussing the text, we wish to call the attention of our readers to the fact that some years ago the Presbyterian General Assembly in the United States took a very advanced theological step on this subject. It altered the Presbyterian Confession of Faith so as to save the non-elect infants as well as the elect ones. The thought that God had arranged a plan by which some infants would go to Heaven at death, and other infants would go to eternal torture, has for centuries greatly troubled the minds of all Christian people—Catholic and Protestant. Some said that the elect infants would be saved and the non-elect infants would be tortured. Others had it that any infant by baptism would be brought into the Church and be saved, while infants not baptized or sprinkled would go to eternal torture, or to the Romanist part of Hell where without torture they would be in eternal darkness and sighs—*limbus infantum*. Others had it that none could be saved without regeneration, and these were perplexed to know how infants could be said to be regenerated. Therefore, how could they hope that any infants would be saved? The hearts and the heads of all good people have suffered terribly for many centuries because of these confused ideas.

It is gratifying to see that with the Presbyterians, at least, love and sympathy have triumphed; and that, so far as they are concerned, there are thousands of infants daily that go to Heaven, instead of going to a Hell of torture. Certainly this is a missionary project of no mean proportions! At this rate they no doubt believe that

Heaven will soon begin to have reasonable proportions, as compared with Hell. We regret that the brethren did not take any measures looking toward the relief of the non-elect infants of the past who now must number thousands of millions. It is worthy of consideration, and we trust will have their attention. And since the matter is so easily adjusted, why would it not be the proper thing for all Christian denominations to follow the lead and example of the Presbyterians in their generous work of



helping the infants? But how foolish all such theories seem! How beautiful by contrast is the simple teaching of the Bible, that the salvation for all—old and young, of the heathen lands as well as of Christian lands—is through the resurrection power of Messiah’s Kingdom—through its enlightening and uplifting, and resurrecting influences! Why should we longer trouble with the

errors of the Dark Ages when God’s Message, the Bible, is now opening up for His people, shining as an electric lamp, in contrast with the tallow-candle darkness of the creeds? Why should we?

We feel great sympathy for the move made by the Presbyterian brethren but, nevertheless, we are unable to agree with their conclusions, believing that the Bible teaches otherwise. We realize that the Presbyterian view of Election makes it difficult for them to deal with the non-elect, both adults and infants. We find the Scriptures declaring that God has selected, and elected, the Church from among the world. We concede that those not elected would be properly termed non-elect. But we find nothing in the Bible to indicate that non-election to joint-heirship in Messiah’s Kingdom would mean predestination to an eternity of torture. We realize, too, that the Presbyterian friends must feel considerable embarrassment in trying to adjust themselves to their

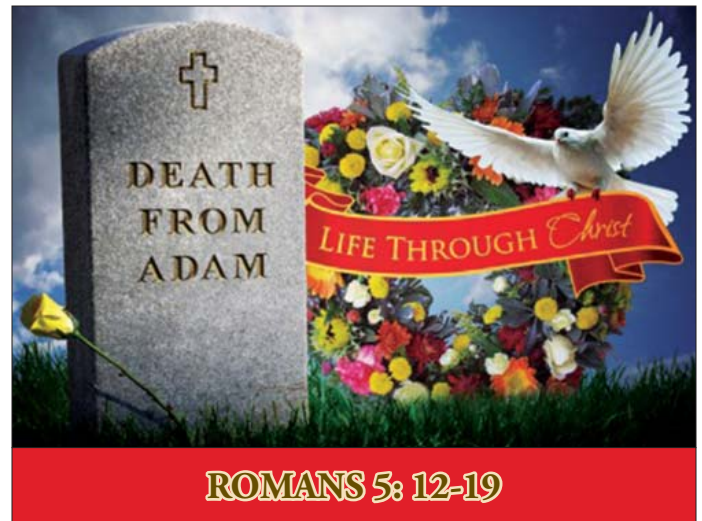


changed creed. For if there are no non-elect infants, then all infants are elect; and if elect when infants, how could their predestination change with advancing years? Our sympathetic advice to Presbyterian brethren is that the entire creed be recast; or, better still, that it and all other creeds be abandoned, and the Bible as a whole be accepted. Then all Bible students could come together without prejudice for mutual assistance and untrammelled growth in grace along Bible lines.

We mention Presbyterians; our thought includes all Christians. For surely many others than Presbyterians have been consigning adults and infants to the number of at least 90,000 every day, or 32,000,000 every year, to eternal torture, if not because non-elect, then because unregenerate, or unbaptized. Surely all intelligent people are out of accord with such a proposition. Surely all must agree that some great mistake has been made during the Dark Ages, and that under the influence of that mistake, as expressed in our creeds, our God has been slandered. Surely today every thinking person will concede that a human being planning such atrocities would be a thousand times more devilish than any one known in history. On the contrary, God must of necessity be the very personification of all the graces—Justice, Wisdom, Love and Power. Evidently the God who foreknew and determined to send these 32,000,000 human beings per year to an eternity of torture according to this erroneous view, would not only not be a God at all, but would be the most terrible devil that the human mind could conceive! Bible students are realizing that a great mistake has occurred, and that the Bible teaches nothing of the kind as we had supposed. More and more, as the eyes of their understanding open to proper interpretations of God's Word, they are appreciating the Divine character, and the Bible as never before. Later we will consider some of the Master's dark sayings, and show how they have been misinterpreted and misapplied. In this article we must content ourselves with the subject in hand. We must discuss God's relationship to the heathen and to infants.

As we understand it our Presbyterian friends have changed the statement of the creed, which formerly read, "Elect infants dying in infancy are saved"—taking out the word "elect," and letting it read, "Infants dying in infancy are saved." But is this true? Do our Presbyterian friends believe this? Come, let us reason together. Are not the children as well as the more matured members of Adam's family born in sin and shapen in iniquity? Are not all of these by nature "children of wrath"? Did

not every member of Adam's family come under His sentence and participate in the penalty, or curse, of his sin—"Dying, thou shalt die"? Is not this the reason that infants die at all? Will not all concede that had there been no sin; there would have been no death in the human family? Does not St. Paul distinctly state this, saying, "By one man's disobedience sin entered the world, and death as the result of sin, and death passed upon all men because all are sinners"? (Rom. 5: 12; Psa. 51: 5.) Assuredly he does.



#### ALL CONDEMNED NEED REDEMPTION

Surely all Christian people, Presbyterians especially, will agree that the sentence of death, passed upon Father Adam and inherited by his race, must needs be settled, cancelled, before any of his posterity, old or young, could be released from the penalty. True, we all agree that the death of the Lord Jesus Christ is the redemption-price and that He provided it more than eighteen centuries ago. But do we not also agree that Jesus' death, of itself, saves nobody; that His merit becomes applicable merely to the Church at such time as they believed in it and accepted it, appropriating it to themselves? Is not this the proclamation of the Gospel Age—Believe! Believe! Do we not remember the Bible declaration that they were justified by *faith*, not by being *infants*? And do we not all agree that faith cannot be exercised except by a more or less developed mind? All should agree that the Scriptural proposition is, that all infants shared in Adam's sentence of death, and have provision also in the redemptive work of Jesus. Nevertheless, they can be saved only by coming to a knowledge of God and of Jesus, and by then exercising faith and obedience to the extent of ability. We believe this to be an undebatable proposition. If this be so then our Presbyterian brethren overstate the matter when they declare that all infants

dying in infancy are saved. They might very properly say, All infants dying in infancy, and everybody else, come under the provision of Divine grace in Christ, and must all be brought to a knowledge of the Truth, that they may be saved; and then when brought to know the Lord and the terms of salvation, the results will depend upon themselves. If they accept, they may have the everlasting life provided; if they reject, they will experience the Second Death.

We have already intimated the teaching of the Bible. All mankind came under the Divine curse, or sentence of death—not eternal torment. “In due time Christ died for the ungodly”—for every one of them—for all those who lived before His crucifixion, and for all born since—for white and black, old and young—of every nation. Because of this general redemption, coextensive with the curse, or sentence of death, there is to be a recovery from the curse of death. All mankind are to be made amenable to a release from the death penalty—to have the opportunity of a resurrection out of sin and death conditions back to perfect life conditions. Only those who willfully and intelligently reject this grace of God will die the Second Death—be blotted out as though they had never been—perish like natural brute beasts (2 Pet. 2: 12).

From this standpoint we see that nobody is saved yet.

All—both infants and adults, heathen and Christians—go to Sheol, Hades, the tomb, the state of death. All are said to sleep in Sheol, Hades, the tomb, until the glorious morning of the New Dispensation, Messiah's Kingdom of glory. The Church will constitute the First Resurrection class, to Heavenly glories and honors and Divine nature. Following this, the Church with her Lord will reign as kings and priests, for the blessing of the entire human family, of all ages, nationalities and colors. In other words, while Jesus was still on the earth none had gone to Heaven. As Jesus said, “No man has ascended into Heaven” (John 3: 13). So there are no infants in Heaven. All infants who have died have gone to the Bible hell, the tomb, and “know not anything.” They merely await the time when the Kingdom shall be in power, and the awakening processes shall begin to operate; and they shall come forth from death—each in

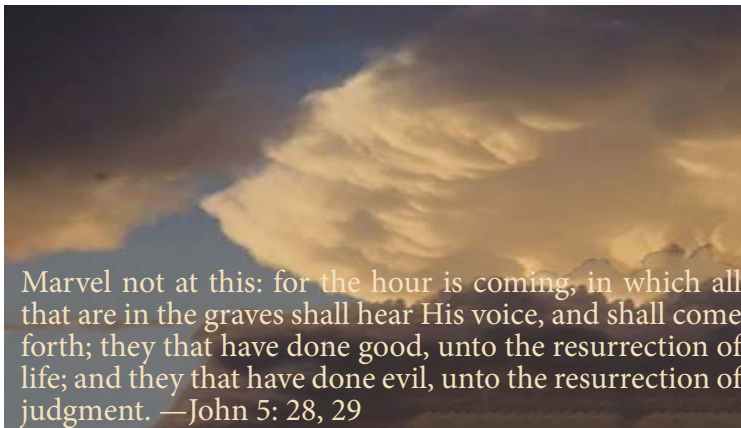
his own band, or company (1 Cor. 15: 23; John 5: 28, 29).

There is another theological theory which has no Scriptural foundation, but which claims that every infant is immortal, and that the present life, long or short, favorable or unfavorable, constitutes the only opportunity ever to be enjoyed for reforming character and becoming fit for a happy eternity. Therefore, according to this unscriptural theory, the children of unbelievers—conceived and born in sin and depravity as are all mankind, more or less—are unprepared for an eternity of bliss, and consequently must spend that eternity in pain and horror. But let us rid the mind of this false theory, and go by Scripture alone. As the Word of God declares, “God only has immortality.” Therefore, no infants are immortal. When God said, “The soul that sins it shall die,” He meant it. When He declared, “All the wicked will God destroy,” He meant it. The penalty upon Adam and his race is death; and therefore children and all others die because of Adam's sin. The

worst that can befall the children of unbelievers would be death. What then is the Scriptural hope for the children of unbelievers? It is exactly the same as for the children of saints; namely, that Christ Jesus our Lord tasted death for every man when He tasted death for Adam; for all are under Adam's sentence of condemnation to death.

One man's sin brought the death penalty upon all; therefore, the one man's Ransom was the Ransom for all. The children of unbelievers were redeemed in the most absolute sense from the entire condemnation of death. Indeed, none but sinners were redeemed. “Christ died for the ungodly.” All are ungodly; all are sinners. So, all die; and all need to be redeemed, else they would have no hope of a resurrection.

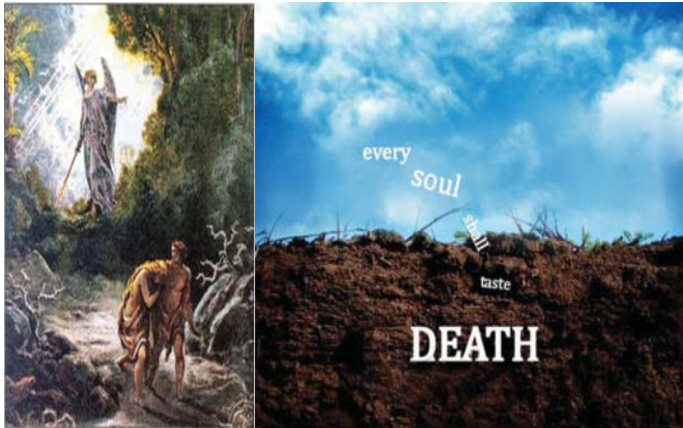
In the Messianic Kingdom, the Resurrection Age, children of believers will have a little advantage over the children of unbelievers, in that they will have less depraved organisms when awakened. But under the grand resurrection process then at work, such disadvantages will soon be overcome. All who are willing and obedient shall be brought to a full knowledge of the Truth and full opportunities for complete Restitution, back to all that was lost in Adam, for himself and his



Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. —John 5: 28, 29



posterity. In that day it will no more be said, “The fathers have eaten a sour grape, and the children’s teeth are set on edge.” “Every one shall die for his own iniquity.” “The soul that sins it shall die”—Jer. 31: 29, 30; Ezek. 18: 2-4.



**But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Genesis 2:17**

How reasonable are the ways of God! How plainly are they stated in the Word! Those who have the eye and the ear of faith, who are hearkening to the Word of the living God rather than to the dead creeds

of the Dark Ages have a joy and peace of mind which is a source of strength unknown to others. According to the Divine arrangement, parents are responsible in respect to their children. The conscientious parent has a wonderful opportunity to train his children in the nurture and admonition of the Lord. The Christian parent should earnestly seek for the wisdom from above, that he may be able rightly to discharge his duties under all circumstances, even the most trying. The Apostle in our text clearly distinguishes between the children of believers and of unbelievers. His argument is that the children of unbelievers are without any relationship to God and without any supervision from Him; while the children of believers, because of parental relationship, are subjects of Divine supervision and care. For these as for their parents all things work together for good—for their welfare. This Divine supervision on account of their parents will, of course, terminate when the individual child comes to years of discretion and responsibility. Then they must enter into personal relationship with God, or, like the remainder of the world, be outside of any relationship with Him, until the Day of Christ, a thousand years long, when He reigns over the earth.

## “MENE, MENE, TEKEL, UPHARSIN” DANIEL 5

*“For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.”—ECCL. 12: 14*

A law of retribution operates. Good thoughts, good words, good deeds, are sure to bring good results—sooner or later. Evil thoughts, evil words, evil deeds, are sure to bring evil results—sooner or later. This divine law operating in the world, rewarding good and evil deeds, save in exceptional cases, now operates only among the Jews and among Christians. This is because only Jews and true Christians have come into covenant-relationship with God. The Apostle’s declaration is true—“The world lies in the Wicked One”; “The god of this world has blinded the minds of them that believe not.” The time promised in the prophecies has not yet come, “when all the blind eyes shall be opened and all the deaf ears shall be unstopped” (Isa. 35: 5). Nevertheless, in a general way, God exercises a supervision of the world’s affairs; restraining evil from going to such lengths as would be irreparable, restraining it also from working real injury to those who are in covenant-relationship with Him—Jews and Christians.

Sodom and Gomorrah, Nineveh, Nebuchadnezzar and our lesson of today tell of exceptions to God’s rule of dealing merely with His covenanted peoples. In our lesson the fall of Belshazzar’s kingdom was not merely a judgment upon it, but a part of the great type of the fall of antitypical Babylon at the hands of an antitypical Cyrus.



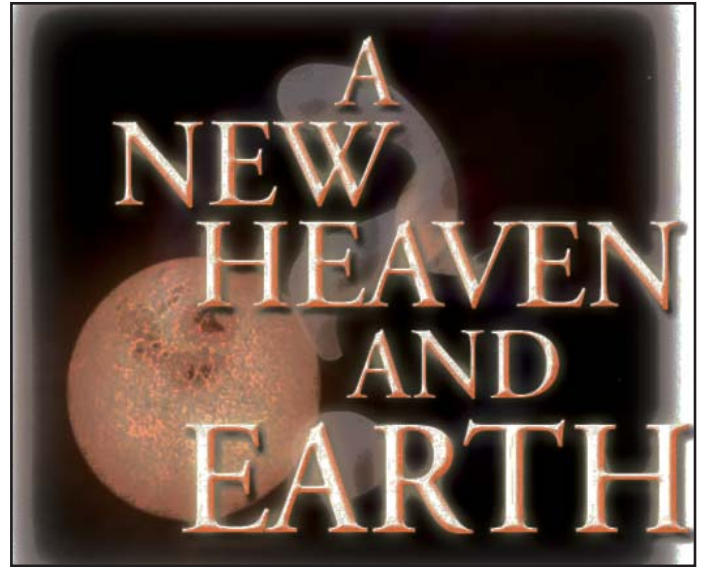
The king of Babylon, feeling secure within the great walls of his capital, three hundred and fifty feet high, revelled with his generals and nobility. To renew the memory of their great victories of the past, he brought forth for the occasion the golden vessels taken in the pillage of Solomon's temple, a triumph over the Jews and, as was generally supposed, over Jehovah, the God of the Jews.

In the midst of the banquet a horror came over the assembled dignitaries as a human hand was beheld writing on a wall of the banquet room in letters of fire, "Mene, Mene, Tekel, Upharsin." The wise men and astrologers were unable to read the writing or give its significance. Daniel was remembered and sent for. He not only showed the reading but its meaning. The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. The Prophet Daniel declined the rewards and honors offered for the interpretation. He told the king plainly that the writing signified that he was "tried in the balances and found wanting." The Babylonian kingdom, so far from advancing human interests, had really retrograded from the original type. Another nation—Medo-Persia—would be given a trial. Later, the Grecians were given universal empire; still later, the Romans; and finally God permitted what was styled the "Holy Roman Empire," or the reign of Christ. Each of these has proven its insufficiency—its inability to bring to the world the blessing which God declares shall ultimately abound when Messiah's true reign shall be inaugurated, and the blessing and uplifting of mankind will become the "desire of all nations."

#### **EVERY MAN'S WORK TO BE TRIED**

We have said that Jews and Christians, because of covenant-relationship with God, are now on trial—being judged. This has been God's repeated declaration to the Jews. Their shortcomings are punished in a manner that the shortcomings of others, not in covenant-relationship with God, are not punished, but their punishments and stripes are intended to work out blessings for them eventually. Had it not been for the persecutions which have come to the Jews they would not today be a separate and distinct people as God designed, and they would not be ready as a people to receive and be the first to participate in the glorious blessings of the Messianic Kingdom. In proportion as they maintain loyalty to their Law and confidence in the promises of God they will be prepared for the fulfilment

of these great promises which are still theirs—earthly promises of restitution, *etc.*—Acts 3: 19-23; Isa. 35.



While God's promises to the Jews pertain to the earthly phase of the Kingdom and its blessings His promises to the Church were spiritual, heavenly. These responded to God's invitation during the Gospel Age, "Gather together my saints unto Me," said the Lord, "those who have made a covenant with Me by sacrifice" (Psa. 50: 5). That covenant to sacrifice earthly things was rewarded with heavenly things. In proportion as they were faithful to their covenant of sacrifice they were spiritually refreshed, strengthened in the will and in the power of His might and rich toward God in faith and in works. Those riches of grace and spirit, the full attainment of which came in the First Resurrection, were often associated with poverty and sorrows of an earthly kind. The heavenly things were to be attained only by those who sacrificed earthly things. Give attention to the Master's words, "Whoever will live godly shall suffer persecution"; "Be thou faithful unto death and I will give thee a crown of life"—2 Tim. 3: 12; Rev. 2: 10.

#### **ALL REAP AS THEY SOW**

During Messiah's thousand-year reign of righteousness the world will be dealt with and brought to its judgment, its testing, and its crisis. But it will be a righteous testing or crisis, giving to all mankind a fair test as to loyalty to God. The result of this opportunity, or trial for everlasting life or everlasting death, has come as a result of the great redemption work accomplished at Calvary. It is the will of God "that all men should be saved [recovered] and come to the knowledge of the Truth" (1 Tim. 2: 4). In that glorious epoch Satan will be bound and the fetters of sin and death now upon our race will be broken, and all will be granted the full



opportunity of returning to the blessed conditions and favors enjoyed by Father Adam in his perfection—but refusing this favor they will be destroyed, and that without remedy, in the Second Death.



While that future time will be the actual testing period of the world for life or death everlasting, we

are not to forget that every good deed and every evil deed committed now will have a bearing then. Every good deed, every good thought, every good word, has its uplifting and beneficial influence upon character; and every evil word, thought and deed has its injurious effect upon character. Every kindness done to one of the Lord's covenanted Christians will be rewarded. Every evil deed done to one of the least of these will be surely punished.

The world of mankind is now laying up in store helps or hindrances as respects their own everlasting interests. The honorable, the upright, even though they do not become Christians or saints, will have proportionately a better standing in the future time of trial. The dishonorable will have proportionate degradation in the future, and will come forth proportionately more degraded, and will need proportionately more stripes in order to rise up out of sin, degradation and death, by the assistance of the Savior and the glorified Church—1 Cor. 6: 2.

## WHEREAS I WAS BLIND NOW I SEE

John 9: 1-41

### THE LORD IS MY SHEPHERD PSALM 23

I shall not want

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the  
Paths of righteousness for His name's sake.

Yea, though I walk through the valley of the  
Shadow of death, I will fear no evil:

For Thou art with me:

Thy rod and Thy staff they comfort me.

Thou preparest a table for me

In the presence of mine enemies:

Thou anointest my head with oil:

My cup runneth over.

Surely goodness and mercy shall follow me

All the days of my life: and I

Will dwell in the house of the Lord forever.

Every traveler in eastern countries is sure to be impressed by the fact that blindness is much more common there than in Europe and America. Tabulated information on this subject, in *The Encyclopedia Americana* shows that in 1870 the proportion of blind in America was one in 1900 population; in Europe the proportion was less, 1 in 1094; while in China the average population was 1 in 400. According to no less an authority than Dr. Geikie, Egypt at the beginning of the 20th century had one blind person to every 100 of population. Palestine, lying near to Egypt, and having conditions very similar, especially among the lower classes, may be supposed to have had at least half as many, *viz.*, the terribly large proportion of 1 in every 200 of population.

Canon Tristram, writing on the subject, said: "Blindness is common in Palestine to a degree which we in western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population have lost one or both eyes; But among these cases it is difficult to find any born blind."

This blindness is in great measure the result of the scarcity of water, and the neglect of children, whose eyes are in consequence attacked by the flies.

The present statistics: According to the World Health Organization there are 45 million people who are blind. It is reported that 87% of the visually disabled live in developing countries such as those in Africa where there is a lack of good medical care and education along with unsanitary conditions. It is believed that 60-80% of children who become blind die within 1-2 years. The magnitude of vision loss has been steadily increasing worldwide due to increasing life expectancy and population growth in the developing world.

The miracle brought to our attention in John 9 differs from the five other instances of the healing of the blind by our Lord, mentioned in the Scriptures, in that this man was born blind. In our Lord's time the science of surgery had not advanced so far as at present, and consequently, as herein stated by the one healed, the cure was a marvel, the like of which had never been heard of. There are today only a comparatively few cases on record of successful operations upon those born blind. Our Lord's cure of such blindness, with the simple prescription used, would therefore be a remarkable miracle today, and much more so was it in that day.



### **ORIENTALISM, MORMONISM, THEOSOPHY**

The question of the disciples (John 9: 2), whether it was this man's sin or the sin of his parents that caused him to be born blind, implies either an extreme simplicity on their part, not to see that the man could not have sinned before his birth, or quite possibly that some of the absurd notions of the far East—of India—had reached the Jews: one of these was and still is that each child born into the world had a previous existence, in which it had done either good or evil, the rewards or punishments of which were represented in the conditions of the present life. This absurdity has been revived, even in Christian lands, by so-called Theosophists, by two bodies of people known as "Mormons," and by others. It is scarcely necessary to point out that such a theory finds no support whatever in any statement of the Scriptures. Quite to

the contrary, it is most emphatically contradicted by the Scriptures, which declare man's creation to have been a direct creation from God—not a reincarnation of some being which had previously existed. This thought is consistently maintained throughout the Bible, in that we are distinctly told that the child receives its life from its father, and inherits good or evil according to his course of life, and not according to any course of life of its own in a previous condition or in another world. God declares that He visits the iniquities of the fathers upon the children to the third and fourth generation, and shows mercy unto thousands of them that love Him and keep His commandments (Ex. 20: 5, 6; Deut. 5: 9, 10).

This heredity, we see, comes in the natural order of things. The tendency of sin is not only to break down the moral character, but also to vitiate and impair the physical system, while godliness, although it cannot repair and make good the impairments of sin, can check these, and hold them measurably in restraint. The Scriptures again contradict the reincarnation theory, in the declaration (Rom. 5: 12), "By one man sin entered into the world, and death by [as a result of] sin: and so death passed upon all men, for that [in whom—margin] all have sinned [became sinners]"—by heredity. And if by heredity, then not as Orientalism, Mormonism and Theosophy declare—not in consequence of some previous existence and sin on the part of the child.

The whole matter is squared by the doctrine of the *ransom*, as all may readily see: for if our present blemishes, with which we are born into this world, were the results of sins committed in some previous existence, the death of our Lord Jesus could not cancel them, and the doctrine of a ransom would be disproved. The doctrine of the ransom is unchangeably linked to the doctrine that Adam was a perfect human being in his creation, and that it was *his sin* and condemnation that passed to all of his posterity, through the channel of natural birth. The ransom ("*corresponding price*") given by our Lord Jesus, was a man's life for a man's life: that, as *by a man* came death, *by a man* also shall come the resurrection of the dead (1 Cor. 15: 21). Our Lord's ransom sacrifice, being the complete and corresponding price and offset to father Adam's sin, was constituted thereby an offset to all the results of his sin as they appear in his posterity—and we all were redeemed by the one sacrifice of Christ, "the just for the unjust" (1 Pet. 3: 18).

### **IS ALL SICKNESS OF THE DEVIL?**

An increasingly large number of Christians—



including those who refuse all medicines—are reaching the conclusion that all sickness is the direct result of sin and the work of the devil, and therefore that godly living will prevent sickness. They believe that medicines should not be used, but, on the contrary, prayer should be made to God for the forgiveness of sin for which the sickness is a punishment, and that the cure of the malady should be expected as a reward of the repentance and faith exercised.

**God wants us to ask for  
His will to be done.**

**If we ask anything according  
to His will. . .we know that we  
have what we asked of him.  
1 John 5: 14, 15**

We wonder how these Christian friends view this lesson. Like the disciples, they evidently would conclude that a man born blind must have been born this way on account of sin—if not his own sin, the sins of his parents—for they account for all disease from this standpoint. Unfortunately they feel so satisfied with their conclusions on the subject that they do not inquire of the Lord, as did the Apostles. And they do not hear His answer here given—that it was neither sin on the part of the man, nor sin on the part of his parents, which occasioned his blindness.

If they were students of the Word they would note also the numerous statements of Scripture which clearly point out that calamities are not always punishments for sins: for instance, our Lord's declaration respecting the Galileans whose blood was mingled with their sacrifices, and those upon whom the tower of Siloam fell and slew them (Luke 13: 1-5). Our Lord distinctly declares that these calamities did not indicate that the sufferers were sinners above other men. Likewise, in the case of the sickness and death of Lazarus, our Lord declares, not that it was because of sin on the part of Lazarus, but that it was permitted in order to be for the glory of God. So in this lesson He declares (John 9: 3) that the fact that the man was born blind was not on account of sin, but on the contrary, "that the works of God should be made manifest in him."

We are not denying that sin frequently brings sickness. On the contrary, we affirm this, and confirm this view with our Lord's words to one of those whom He healed, "Sin no more, lest a worse thing come unto you" (John

5: 14). There is a great difference, however, between claiming that all sickness is of sin and the devil, and admitting that much of it is produced or intensified by sin. We go even further than this, and admit that in a general way all the blemishes of the present time may be indirectly traced to our great Adversary, Satan. For, had it not been for his fall, and for the temptations which he presented to our first parents, we may suppose that there would have been no sin in the world and consequently no imperfection, sighing, crying, or dying.

It is thoroughly wrong to credit to Satan's power all the difficulties which we experience. We are glad indeed that he is limited and restrained: because under the weaknesses with which we are born we find quite sufficient of evil disposition and weakness received by heredity, and operating, not only between parent and child, but also between neighbor and neighbor. We may be glad indeed that Satan's power to deceive is not permitted to vitiate our minds contrary to our wills, and not permitted to break down our wills, except as we give them over to sympathy and contact with evil things. We may be glad also that sickness and death working in man are not wholly subject to the prince of darkness; for although the Scriptures declare that Satan's power is deathward, they also show us that he does not have this power unlimitedly, but can exercise it only under God's restraints and restrictions. This is most clearly indicated in the case of Job and his family. Rather, the Scriptures teach that Satan's power or influence is the result of the Adamic death operating in mankind and rendering all amenable to Satan's devices and deceptions (Heb. 2: 14).

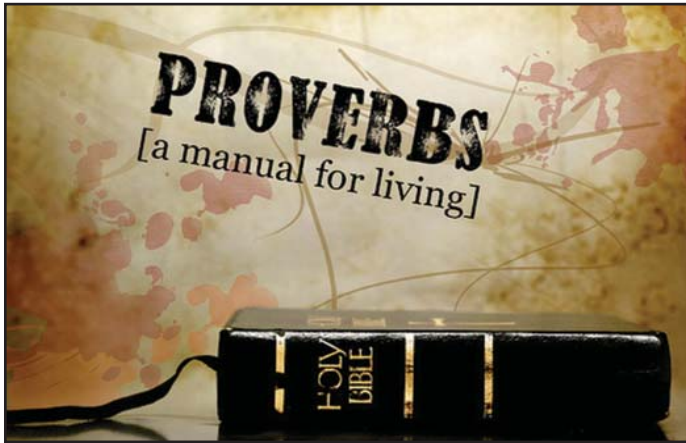
And, by the way, Job's case is another illustration of sickness and calamities of various kinds which were not punishments of sin, but rather tests of fidelity to God; for have we not Job's own testimony of his love for God, his confidence in Him, and his faithful reliance upon Him? "Though he slay me, yet will I trust in him" (Job 13: 15). And more, we have God's testimony to the same effect, in favor of His servant Job, and in reproof of his friends who wrongly represented that his sickness and calamities were punishments for sin.

#### **POSSIBLE CAUSES OF SICKNESS, ETC.**

We conclude then, upon Scriptural grounds, that not all sickness is in the nature of sin penalties, though some sicknesses are as penalties. So, when the Christian finds himself overtaken with sickness or other disasters, he should first of all inquire of himself, before the Lord, whether or not his difficulties are the result of:

(1) A direct violation of the laws of nature, or of his

reason, for instance, gluttony or indiscretion in eating, gratification of the appetite in respect to food which he knows is not suited to his physical conditions; or violation of recognized principles of good conduct, as, for instance, the endorsing of a note, contrary to the instructions of God's Word (Prov. 6: 1, 2), which has brought disaster to many, or marrying, not "in the Lord" (1 Cor. 7: 39), which usually brings severe chastenings. If one does not find his troubles to be the result of personal *indiscretion* he should look:



(2) To see whether or not *sin* lies at his door, whether or not he has been living inconsistently, and might properly recognize his sickness or trouble as a punishment for sin, his inconsistency. If he finds it to be so, he should of course repent immediately, rectify the wrong to the extent of his ability, and seek forgiveness and mercy from the Heavenly Father, and then expect that after suffering some chastisements he may be released.

(3) Should he fail to find a cause for his difficulties in either of the foregoing, he should consider that quite possibly his difficulty, whatever its nature, was one of the ordinary casualties of life which God allows to come to His children—desiring them to walk by faith and not by sight. Such casualties are necessary, that we may be very sympathetic with the world's troubles.

(4) In some instances, as in Job's case and the case of the man born blind, troubles may ultimately be found to have been *permitted* by God, to be channels of character growth, mercy and blessing, if rightly received, as in these cases.

(5) In all troubles, whether for discipline or for instruction in righteousness and the development of good character, the children of God (and we are not considering others now) should forthwith begin to seek the blessing which they may be sure God has in store for them when He permits adversities. This should not

hinder their use of any means for relief upon which they can conscientiously ask the Divine blessing on the same principle that we labor for and eat the daily bread for which we pray, and which is none the less of Divine provision.

The work of God made manifest in this blind man was not merely in the miracle performed upon his natural eyes. It extended beyond this, and testified to the beholders the power of God, operating in Messiah. And it extended still further, in the case of the man who was healed, leading to the opening of the eyes of his understanding, and inducting him into discipleship to Christ. Had he not been born blind, had he not passed through just the experiences through which he did pass, how can we judge that he would have been in a better condition of heart to receive the Messiah than the educated Pharisees, who, with good natural sight, were thoroughly blinded respecting Messiah, His teachings and His work, so that they crucified Him?

So it is in many instances with many of us who become the Lord's people. Looking back we can clearly see that things which at the time seemed to be adversities, disappointments, troubles, disadvantages, hardships, were really great blessings, in that they led to the opening of the eyes of our understanding, and that they were really Divine providences and blessings in disguise. Those who realize the Divine care, looking back, can praise the way God has led them day by day.

#### **"CHRISTIAN SCIENCE" MISBELIEFS**

Among the various false doctrines of today none appears more inconsistent from the standpoint of science and Christianity than the system which brazenly, defiantly and in perversion of truth and conscience unites these two words as its name. It would be amusing, we may be sure, to hear one of the devotees of this theory explain this Scripture. For, notwithstanding the fact that their entire system is in opposition to the Scriptures, they make a cloak, a pretense, of believing the Scriptures, and of using them in support of their theory—chiefly with novices. We may be sure that they would attempt to twist and juggle it in some manner, and get so far away from the truth on the subject as to at least confuse many people, who have very little knowledge of the Bible and shallow powers of reasoning, especially those "who have not their senses exercised by reason of use," in connection with Scriptural subjects (Heb. 5: 14).

Their theory is that there is no such thing as blindness, that it is simply a mistaken thought, a misbelief: since the parents of the blind man could not have misbelieved

that their child would be born blind, the child itself, we presume they would say, he got this misimpression before birth. And then we have the inconsistency increased, for every one of intelligence knows that the infant at birth has no thought, correct or incorrect, on any subject. The fallacy of this theory is likewise proved, in the case of those born deaf and mute. But argument and reason have no more force with “Christian Scientists” than have the Scriptures. Their infatuation with their delusion is so great that they are fully prepared to wrest facts, reason and Scripture—and then in perversion of all truth and consistency they call this “Christian Science.”

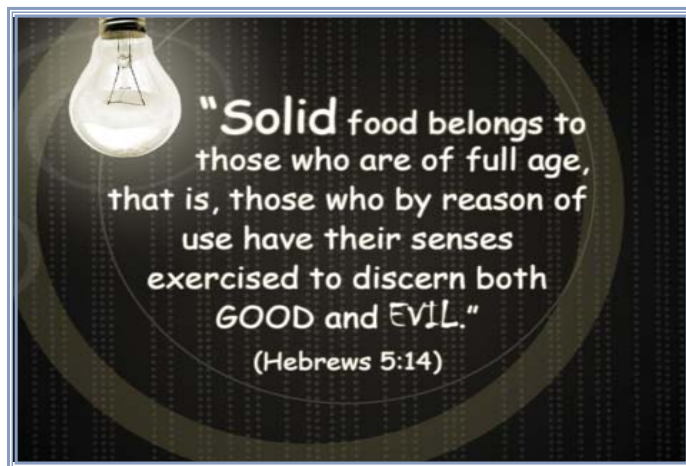
We are not contending with them respecting their use of the word “Science,” for even the less learned should be able to see that their theory is not scientific; but we do contend respecting their use of the word “Christian,” because many do not recognize that they have not the slightest right to the use of this term. Our contention is that a “Christian Scientist” of full development cannot be a Christian, in any Scriptural sense of the word.

#### “CHRISTIAN SCIENCE” NOT CHRISTIAN

(1) A Christian is one who believes in God the Father, and our Lord Jesus Christ, whom He sent to be a propitiation for our sins, our Redeemer and ultimately the Deliverer of all those who obey Him. But “Christian Science” denies the very existence of God, claiming to believe merely in a *principle* of Good. To whatever extent a man has good principles the God-quality is in him, say they; and to whatever extent a horse or a dog may have the good principles, to that extent these are gods and are to be loved, *etc.*, accordingly. Denying the Father, they of course deny also the Son whom He sent. And although they acknowledge Jesus, it is not with a Christian acknowledgment. On the contrary, they hold that He was merely a member of the Adamic family, and that His pre-eminence above others was in respect to His character and teachings. They claim that while in these respects He stood higher than other men of His day, yet He but feebly grasped at certain principles or truths which in our day have been brought to the world by, “Mary Baker Eddy,” who posed as being greater than Jesus.

(2) A Christian is one who believes in Christ as a Savior from sin as well as from its consequences—death and its concomitants of pain, *etc.* But “Christian Scientists” deny that there is any sin, and deny also that there are any consequences of sin. Logically, they deny the *ransom*, for how could there be a *ransom* for sinners if none are sinners? Do they deny and ignore the very

*foundation* of Christian faith, without which no one is a Christian—Scripturally?



#### HOW “CHRISTIAN SCIENCE” ATTRACTS

The absurdities of “Christian Science” commend themselves only to those who are either Scripturally ignorant or mentally weak; their chief attractions are therefore:

(1) The fact that they put on, as a garment of light, gentleness and kindness of word and manner, that in their cases these do not grow out of hearts thoroughly converted to the Lord, and filled with His spirit of love, is manifest; for although kindness, patience and gentleness are manifested, the true essence of these is lacking, namely, love. Instead of manifesting love to be the mainspring of their meekness, patience, gentleness, they usually manifest ambition and money-love as their inspiring motives—so far as we are able to judge the tree by its fruits. So far as we are able to learn, their efforts to promulgate their views are confined to those who are able and willing to *pay* for the instruction good round prices; and so far as we are able to discern, their care of the sick shows a love of money and love of fame. Very few of the poor of this world have been injured by the doctrines of “Christian Science,” or cured of disease by its treatment.

(2) The cure of disease without medicine, and sometimes almost miraculously, is in the nature of things calculated to attract and interest the “groaning creation”—just as the commercial “faith healers” attract them. We unhesitatingly assert our conviction, that this power, manifested through “Christian Scientists,” is not of God, but of the Adversary, directly or indirectly. He no doubt directs his servants into the use of channels and means of which humanity in general, and even many learned physicians, are comparatively ignorant—channels of human nature which possibly in the future may be used by the Lord in the times of restitution of



all things. Our justification in ascribing their cures to an evil source, instead of to a good source, lies in the fact that they utterly repudiate the principles of Christianity, and we may be sure God would not co-operate to assist with His power those who deny His very existence, and who make void the Gospel of the redemption through the blood of Christ. The miracle-working power in them we believe to be the same as the miracle-working power in Spiritism and Orientalism, and in the “charms” of other Occultists—namely, Satanic power. For further information, see our free booklets on “Spiritism is Demonism” and “Christian Science.”

It may be asked, how could Satan be interested in doing a good work? We answer: He does these works mostly in civilized lands and wherever the Gospel is introduced, and especially among the most enlightened of the people in the various denominations of Christendom. He assumes the garment of an angel of light and mercy, not to lead to the Light of the world—not to lead to the cross of Christ—not to lead to the Bible—but to lead away from these, to another hope of salvation, and to another teacher: to deceive, if it were possible, the very elect. And be it remembered that our Lord’s words indicate that when matters come to this condition, where Satan will cast out Satan and heal disease, it is a marked evidence that his throne is tottering to its fall—that, so to speak, this is the last extremity of the Adversary’s efforts to deceive (Matt. 12: 26; SITS Vol. 6, p. 641).

### JESUS’ MIRACLE PARABOLIC

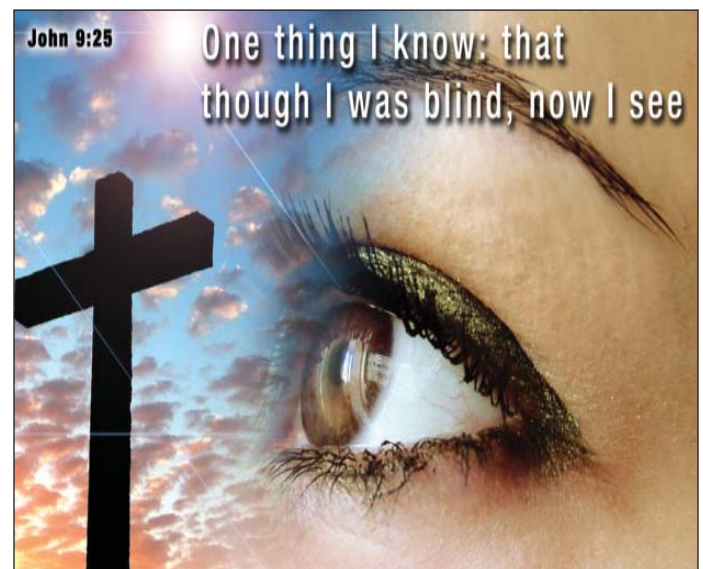
The Lord’s method of giving sight to the blind man, we may reasonably suppose, was parabolic—that is to say, it contains a lesson under a figure. Since our Lord did not explain the significance of His action in making a clay ointment out of the dust with His spittle, and anointing the man’s eyes with this, and sending him to wash them and to receive sight at the Pool of Siloam, we may exercise our mental powers in thinking of what these different things would signify. Nevertheless, we are limited in our reasoning. We must not run wild, but must restrain ourselves within the limits of plain statements of the Word of God respecting His plan of salvation.

In harmony with these plain statements we may interpret our Lord’s symbolical act this way: The blind man would fitly represent the world of mankind in general, who during the present life are mentally blind—who cannot now see the goodness, mercy and love of God as these may be recognized by others who are now

92 — THE BIBLE STANDARD

able to see them. His being born blind would harmonize with this thought, for the blindness that is upon the world is to a large extent at least a matter of heredity. His blindness does not represent a blindness on the part of those who have once seen God’s grace, represented in His Word and plan, and who have then become blind thereto, and who would represent the class mentioned by the Apostle as having once been enlightened, and who subsequently lose that enlightenment (Heb. 6: 4-6).

If then the blind man represents the blind world (who do not see, in the sense that the Church sees, of whom the Lord said, “Blessed are your eyes, for they see”—Matt. 13: 16), the time of the healing of such blindness is in the Millennial Age, as Scripturally pointed out, when all the blind eyes shall be opened, and the deaf ears unstopped (Isa. 35: 5). And this agrees with the conditions of our Lord’s miracle, because we are informed that this miracle took place on the Sabbath or seventh day, which corresponds to and typifies the Millennial Day, the seventh thousand-year period.



Our Lord’s words, nevertheless, seem to indicate that some part of this symbolical picture relates to the present Age, for He said, “I must work the works of him that sent me, while it is day: the night comes, when no man can work” (John 9: 4). In this statement the word “day” would seem to refer to “the day of salvation” (2 Cor. 6: 2; Isa. 49: 8, 9), and to be illustrated in the making of clay with our Lord’s spittle, and the anointing of the blind man’s eyes. The washing of his eyes and the cure would seem to belong to the next Age, the Millennial Age. The Lord’s spittle, the secretions of His mouth, might represent the Truth as fitly as would the words of His mouth—it is another figure, but seemingly

of the same force and meaning. He uttered the Truth, brought it in contact with the dust of the earth—not in contact with all the dust of the earth, but with a limited portion, an elect or select portion—and of this He made the anointing clay.

The Scriptures do inform us, in harmony with this, that the Word of God's grace, delivered through and by our Lord Jesus, is designed in the present Age to act upon a small fragment of humanity, and to consecrate them and make them meet for the Master's use in the blessing of the world, in the anointing of the eyes of the blind. From this point of view the making of the clay would represent the formation of the elect Church for the blessing of the poor, blind world. Quite possibly not only is this work of making the clay in progress during the Gospel Age, but perhaps some portion of the anointing work is also being done, as is intimated by the Scripture which declares that the Gospel was first to be preached for a witness in all the world before the end of the Age (Matt. 24: 14). Also, much Truth has been witnessed to the world during the Parousia and during the Epiphany, since 1954 especially for the building up of the Epiphany Camp. The world must be witnessed to during this Age, but the world will not have the eyes of its understanding opened during this Age. It must wait until the great washing time of the Millennial Age, of which the Scriptures declare, "In that day there shall be a fountain opened to the house of David . . . for sin and for uncleanness" (Zech. 13: 1). In full agreement with this is the significance of the word Siloam. It signifies "The sending forth," or "The fountain."

The Pharisees objected to the Lord's goodness, because it infringed some of their hypocritical dogmas and traditions. This is interesting, as showing to what extent religious forms and ceremonies may bind and blind intelligent and reverential people. And this should be a lesson to all the intelligent and reverent, leading them to great care in judging righteous judgment, according to the standard of the Divine Word, and not according to their prejudices and revered creeds and the traditions of the fathers.

Still another lesson may be found in the fact that the man who confessed our Lord Jesus, and who stood up in bold defense of righteousness, was greatly blessed, in that after he had demonstrated his loyalty to principle, and had suffered as a result, excommunication from the synagogue—then the Lord found him (John 9: 35). His faithfulness under trials and difficulties, and his

willingness to suffer the loss of earthly fellowship and honor among men, led directly to a still greater blessing, even direct fellowship and communion with the Lord.

How many are there whose mental eyes have been opened to the Truth, who have been so loyal to the Lord and so appreciative of His goodness as to be faithful in declaring the facts? How many of these have found that such faithfulness means separation from the synagogue, from the church nominal? How many of these have feared to lose prestige and influence, through confessing the light of present Truth? But all who have followed the noble course of thankfulness, loyalty and obedience to God have found that such obedience, while it led to a loss of fellowship in the nominal church, led also to a greater fellowship and communion, and a more intimate acquaintance with the Lord Himself.

## FROM BLINDNESS TO SIGHT

*Once I was blind, but now I see*

*My darkness passed away;*

*My Savior came into my heart*

*And turned my night to day.*

*No longer do I dread my God,*

*I know that He is love;*

*Through Jesus He has given me*

*The wisdom from above.*

*His Word reveals His purposes,*

*His love and power Divine;*

*In it His secrets are disclosed*

*And all His glories shine.*

*Yes, I was blind, but now I see*

*More than I hoped to know;*

*And now my love goes out to God*

*Far more than I can show*





# Open my eyes, that I may see Wondrous things from Your law.

Psalms 119:18 [NKJV]

**Clara H Scott**, author and composer of this hymn, taught music in the Ladies' Seminary at Lyons, Iowa. The words have helped believers have a greater awareness of God's will for their lives and a readiness to obey (James 1:22).

## Open My Eyes, That I May See

Words and Music by

Clara H. Scott, 1841—1897

1. Open my eyes, that I may see  
Glimpses of truth Thou hast for me;  
Place in my hands the wonderful key  
That shall unclasp and set me free.  
Silently now I wait for Thee,  
Ready my God, Thy will to see,  
Open my eyes illumine me, Spirit divine!
2. Open my ears, that I may hear  
Voices of truth Thou sendest clear;  
And while the wave notes fall on my ear,  
Everything false will disappear.  
Silently now I wait for Thee,  
Ready my God, Thy will to see,  
Open my ears illumine me, Spirit divine!
3. Open my mouth, and let me bear,  
Gladly the warm truth everywhere;  
Open my heart and let me prepare  
Love with Thy children thus to share.  
Silently now I wait for Thee,  
Ready my God, Thy will to see,  
Open my heart illumine me, Spirit divine!

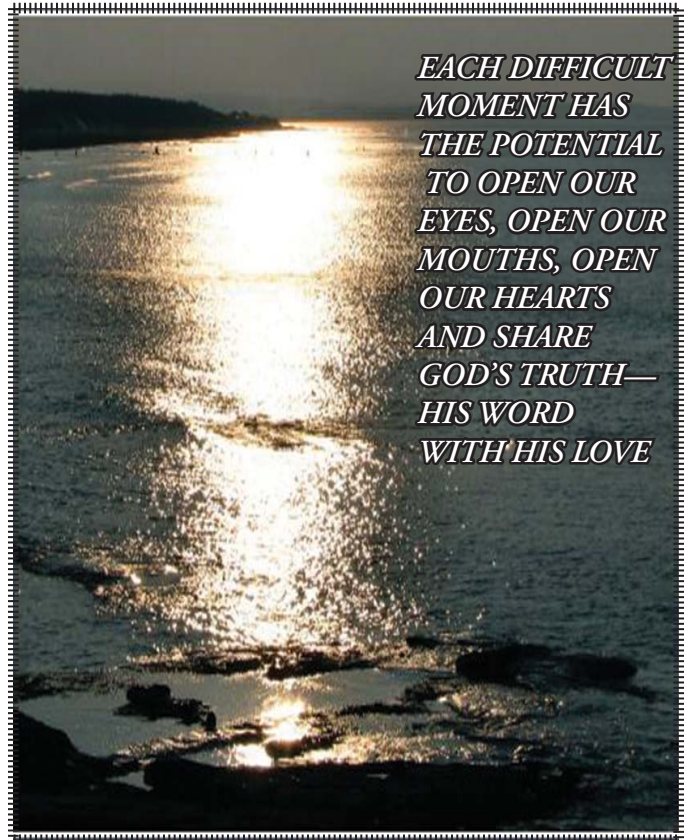
**Sight:** Isaiah 45:22— “Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other.

**Hearing** Isaiah 55:3— Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you -- the sure mercies of David.

**Smell:** Song of Solomon 1:3— Because of the fragrance of your good ointments, your name is ointment poured forth; therefore the virgins love you.

**Touch:** Matthew 9:21— for she said to herself, “If only I may touch His garment, I shall be made well.”

**Taste:** Psalms 34:8— Oh, taste and see that the LORD is good; Blessed is the man who trusts in Him!



*EACH DIFFICULT  
MOMENT HAS  
THE POTENTIAL  
TO OPEN OUR  
EYES, OPEN OUR  
MOUTHS, OPEN  
OUR HEARTS  
AND SHARE  
GOD'S TRUTH—  
HIS WORD  
WITH HIS LOVE*

by Clara H Scott 1895

Op-en my eyes that I may see Glimp-ses of truth Thou hast for me. Place in my hands the  
won - der - ful key That shall un - clasp and set me free Si - lent - ly now I wait for thee,  
Read - y, my God, thy will to see Op - en my eyes, il - lu - mine me, Spir - it di - vine!





## The Witch of Endor (Saul Consults a Witch) 1 Samuel 28: 7

We have already noted that the fallen angels at the time of the Deluge were barred from further materialization. Since then they have sought otherwise to influence humanity. Few would communicate with them if they knew their real character; hence they represent themselves as being our dead friends and relatives. As such they attempt to communicate with the living through “mediums,” who are deceived, else they would not serve as “mediums” for demons.—Isaiah 8:19; Deuteronomy 18: 9-12.

In olden times these mediums were called witches, wizards, necromancers. They had “familiar spirits,” or were familiar with the spirits who were disobedient in the days of Noah.

God had forewarned Israel against these evil spirits and their mediums. He said that no such mediums should be permitted to live in the land of Israel. They might operate amongst nations not under Divine care, but God’s representative, Saul, was commanded to put to death all such.

When King Saul got out of fellowship with God, who refused further communications, he turned for advice to a witch at Endor, and asked her to awaken Samuel the Prophet, who meantime had died. The evil spirits impersonated Samuel easily enough, and the witch gave the King messages in his name, whereas Samuel was dead and could not give or receive messages. King Saul saw nothing; he merely received an answer from the witch, who said she saw and heard Samuel.

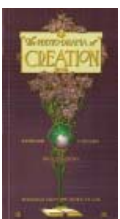
The evil spirits have some way of knowing much respecting the future. But anybody under the circumstances might have known the fate to expect for Saul and his army. The King himself knew what to expect. It was this that troubled him and led him to seek the witch, contrary to the Divine command. It is not for a moment supposable that God and Samuel, having refused to communicate with the King, would change and permit a witch, condemned by the Divine Law, to overrule the matter.—1 Chronicles 10:13,14.

Photo Drama—Lesson 42

### Questions for Lesson 42

- 1 When were angels permitted to materialize?
- 2\* When were they prevented from doing so?
- 3 What have the fallen angels sought to do since that time?
- 4 What do they represent themselves to be? Par. 1
- 5 What are people called who allow themselves to be used by these spirits to communicate to others?
- 6 Would any communicate with them if they knew the true character of these demons?
- 7 Is it possible to communicate with the dead?
- 8 Where does the Bible say is the proper place to seek information as to the future or the state of the dead? Isa. 8: 19, 20
- 9 What was Israel warned not to do? Deut. 18: 9-12. Par. 1
- 10 In olden times what were these mediums called? Par. 2
- 11 Where were these mediums permitted to live? Par. 3
- 12 From whom did Saul seek advice after losing God’s favor?
- 13 Who did Saul seek to get in touch with?
- 14 Was the witch able to produce Samuel so that Saul could talk with him?
- 15 What really was done? Par. 4
- 16 Can evil spirits tell about the future?
- 17 If God and Samuel had refused to talk with Saul previously, could it be supposed that a witch would be able to make Samuel talk with Saul? 1 Chron. 10: 13, 14. Par. 5
- 18 What is the only safe and proper thing to do in regard to spirit mediums?

\* The questions marked with an asterisk are especially for children.



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**Daniel Herzig**

Barlborough, Derbyshire;  
UK Convention, Oct. 26, 27  
Barlin, France Convention, Nov. 2, 3

**Lawrence Williams**

Indianapolis, IN, Nov. 3

**John Wojnar**

Chester Springs, PA, Dec. 31, Jan. 1

### EVANGELISTIC SERVICES

**Michael Dukette**

New Haven, CT, Dec. 15

**David F. Hanning**

Galloway, OH, Dec. 1

**David Lounsbury**

Springfield, MA, Dec. 1

**Ainsley, Maine**

Pittsfield, MA, Dec. 8

**Roger Mullen**

Carlstadt, NJ, Dec. 22

**David Seebald**

Grand Rapids, MI, Nov. 3

**Harold Solomon**

Keystone Heights, FL, Nov. 18,  
Reidsville, NC, Dec. 8;  
Roanoke Rapids, NC, Dec. 15

**Krzysztof Witko**

Boston, MA, Dec. 22

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*For I KNOW  
the PLANS  
I HAVE for You  
declares the Lord,  
PLANS to  
prosper you  
and Not to harm you.  
PLANS to GIVE YOU  
hope and a  
future.  
JEREMIAH 29:11*