

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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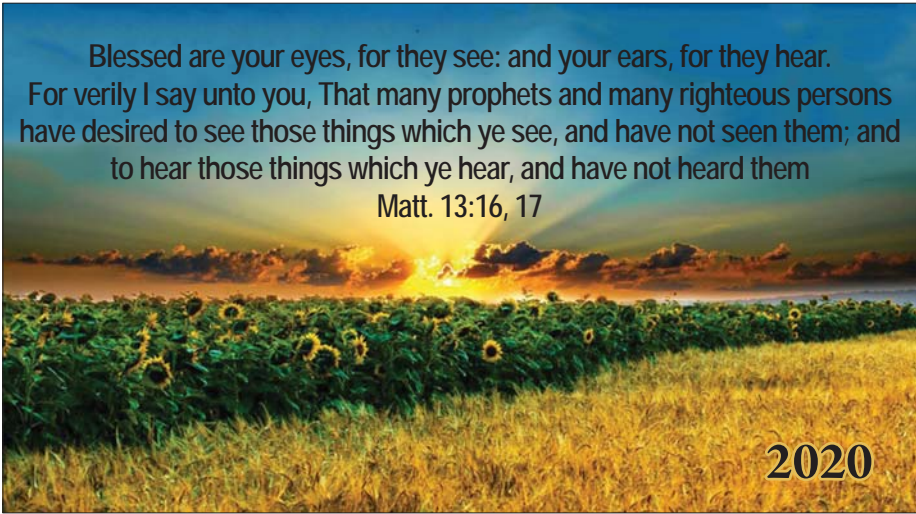
MOTTO TEXT 2020

Let us as Consecrated Children of the Heavenly Father be grateful for the joy that came to us in the morning of our consecrated walk. Those who have part in the One True Church are expected to “walk by faith, not by sight” (2 Cor. 5:7), to listen to the voice of God’s Word behind them, saying, “This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:21), rather than to expect miracles or dreams or visions to indicate the proper path to be taken. This path is shown to the Consecrated Child of God by their having the Holy Spirit of understanding regarding the sacred Scriptures and by God’s Spirit and providences. Also, we are to cultivate the ears of faith that we may readily respond to them (Matt. 13:16; Rom. 10:17; Gal. 3:2; compare BS 1963 p. 74).

Oh how blessed is the Word of God; NO other book treats the matter of human woe and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that however cold, heartless and disappointing may be the world, our friends, relatives or others from whom we may have expected better things, we have, nevertheless, a God of sympathy—a God of love, “the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation” (2 Cor. 1:3, 4).

As consecrated ones, we can see and hear and rejoice in God’s word of instruction, “This is the way, walk ye in it.” The gods of the world are to be placated (soothed by concession) and worshiped from fear of what they otherwise would do to their subjects. Jehovah, the God of the Bible, on the contrary, assures us that “The LORD shall give thee rest from thy sorrow, and from thy fear” (Isa. 14:3). He assures us of His love, His sympathy, in all of our distresses—His interest in our affairs, as His

people—and also of His provision for the ultimate highest welfare of all who through Christ will come into and remain in the attitude of loving righteousness and hating iniquity—the only proper attitude of heart, the only attitude which He can approve and bless with everlasting life.



Blessed are your eyes, for they see: and your ears, for they hear.
For verily I say unto you, That many prophets and many righteous persons
have desired to see those things which ye see, and have not seen them; and
to hear those things which ye hear, and have not heard them
Matt. 13:16, 17

2020

“Blessed are your eyes, for they see, and your ears, for they hear.” Yes, to the consecrated believer, the

Scriptures point out what we recognize to be the Truth—that the world has been under a cloud, a blight and curse of death, for over 6000 years. Appropriately, our text describes this period as a dark time of hard, blighting experiences, a night of weeping, of sorrow. In harmony with this figure, we read in Isa. 60:2 that “darkness shall cover the earth, and gross darkness the people.” This condition affects not only those who are in alienation from God through ignorance, superstition and the power of sin, but also those who have turned their backs upon sin, who have accepted the grace of God and are seeking to walk in the footsteps of Jesus. Well does St. Paul say, “The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our Body”—the Body of which Jesus is the Head, or High Priest, and His Little Flock are the symbolic members, or under-priests (Rom. 8:22, 23).

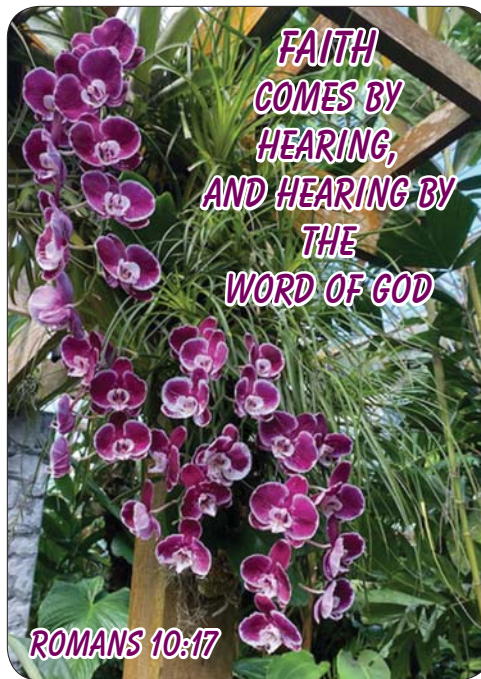
There is a difference, however, between the Church’s and the world’s groaning, as suggested by the Apostle’s words. The world groans aloud without alleviation, and even its waiting for the manifestation of the sons of God is a waiting in ignorance; for, being out of touch with Jehovah, they know not of His gracious purposes and arrangements—for these are kept secret from all except His sanctified ones. “The secret of the LORD is with

them that fear [reverence] him; and he will show them his covenant” (Psa. 25:14). These, who possess the secret of the LORD “sorrow not, as others who have no hope” (1 Thes. 4:13). They “groan inwardly” and wait for the culmination of their hopes. These hopes must be realized first, before the blessing can come to the “groaning creation” in general. The latter are waiting for the manifestation of the sons of God, viz., the Church in glory, in their reign with Christ as Kings and Priests over the earth, with all mankind as their subjects (Rev. 5:9, 10; 20:4, 6).

The Bible represents itself as being the candle of the LORD, the lamp of Divine Truth and enlightenment. But it tells us that its light is not for the world at the present time. “Blessed are your eyes, for they see, and your ears, for they hear.” Oh, these who by faith and obedience unto consecration, or dedication, to God seek to walk in the footsteps of Jesus. They need the light. God provides it for them (Prov. 4:18). These are represented by the Prophet as saying to the LORD, “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105). This light evidently does not shine far into the future, but enough for each onward step as it becomes due and is revealed to us.

St. Peter amplifies the same thought. He tells us of the assurance which he himself and his associates had upon the Mount of Transfiguration, when they beheld “the vision” (Matt. 17:1-9) of the Lord miraculously transformed and the appearance of Moses and Elijah with Him and heard the voice from heaven; it was very forceful to their minds as teaching the coming of our Lord in glory, in due time.

But while our Lord was rejected both as Lamb and as King by the Jewish nation, there were individual exceptions. All the “Israelites indeed” (John 1:47), in whom was no guile, were granted special enlightenment of the eyes of their understanding. These recognized Jesus as the Lamb of God, their Redeemer. And not only so, but they recognized Him also as the great King, the King of Glory, the Messiah. As indicating the blindness of the nation and the spiritual sight of the small remnant who received Him, our Lord said, “Blessed are your eyes, for they see: and your ears, for they hear” (Matt. 13:16). Those who now recognize



their Redeemer, and voluntarily become obedient to Him by a full consecration of their hearts, are a very exceptional class, as well as a very small class. His cause has really been unpopular from the first, and only such as are willing to endure hardness as good soldiers have the courage to volunteer to be soldiers of the Cross.

There is an outward religion today that is popular, just as there was an outward religion in our Lord’s Day that was popular. But to be true disciples, followers of Jesus, to walk in His footsteps, to forsake the world and follow Him, means to all His disciples since, what it meant to His disciples at the First Advent, i.e.,

alienation and separation.

“WHOSOEVER BELIEVETH IN HIM”

The Divine Plan is purposely arranged so that none can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in the merit of His redeeming blood and obedience to His counsels, including full consecration to God. “There is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). Ignorance cannot save anyone. This being true, none of the heathen are saved yet. None of those who lived before Jesus came into the world are saved. And the great mass of our friends and neighbors, yes, even of our own families, are still unsaved, because they have not come into vital relationship with God through the Savior. “He that hath the Son hath life”; “he that believeth not the Son shall not see life” (1 John 5:12; John 3:36).

The Apostle Paul, commenting on the fact that Jesus died for all—“a ransom [or corresponding price] for all”—declares that this is to be testified in due time (1 Tim. 2:4-6). God’s due time for the testimony to reach the world evidently has not yet come, but it has come for the Church. The testimony began when Jesus “brought life and immortality to light through the gospel” (2 Tim. 1:10)—“so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him” (Heb. 2:3). Since then, a few here and there have had the hearing ear, have heard of the grace of God and have seen something of His loving providences. Jesus congratulated this class, saying, “Blessed are your eyes, for they see: and your ears, for

they hear” (Matt. 13:16). The great mass of mankind see not and hear not, because “the god of this world hath blinded the minds of them which believe not,” that he might hinder them from seeing the true light of the grace of God as it shines in the face of our Lord Jesus (2 Cor. 4:4-6).

GOD AND JESUS INVISIBLE TO PHYSICAL EYES

But no one can see God with physical eyes. Moses was told by Him, “Thou canst not see my face: for there shall no man see me, and live.” He was given a vision, or representation, of God, but did not actually see Him (Ex. 33:20-23). We read, “No man hath seen God at any time.” “Ye have neither heard his voice at any time, nor seen his shape” (John 1:18; 5:37; 1 John 4:12). He is “the King eternal, immortal, invisible” (1 Tim. 1:17).

We read in Heb. 1:3 that Jesus since His resurrection is “the brightness of his [God’s] glory, and the express image of his person.” Accordingly, Jesus in His glorious resurrection spirit body is, like the Father, invisible to mankind’s physical eyes. We read in 1 Tim. 6:14-16 of Jesus in His resurrection as immortal, as “dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” Under Jehovah He is “the King of kings, and Lord of lords” (compare Rev. 17:14; 19:16).

But what about other Scriptures that say Jesus will be seen in His Second Advent, for example, Rev. 1:7, “Behold, he cometh with clouds; and every eye shall see him” and Zech. 12:10, “They shall look upon me whom they have pierced.” We must remember that the Bible frequently refers to mental sight, to seeing with the eyes of understanding. For example, Jesus said to His disciples in Matt. 13:16: “Blessed are your eyes, for they see: and your ears, for they hear.” He was not referring to physical but mental sight. Heb. 2:9 says, “we see Jesus” but obviously it is by mental, not physical sight.

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. One very helpful scripture and comments to verify this thought is found in 1 Cor. 9:24 “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.” The Christian life is compared to a race. To win the race, careful preparation, great exertion, undiminished perseverance, undeviating endeavor, and the closest possible adherence to regulations are required. He who neglects these will fail to win, while he who persists in these to the end will surely win. Our endeavor should be

so to run as to win. As saints of Jehovah, love rules in our heart, love for the Lord, for the Truth and for righteousness—must inspire us, or we shall never be victors. Where fervent love rules the heart, it implies that the heart is fully submitted to the Lord; as the Apostle says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

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 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 One True

Dear Child of Mine
You need Spiritual eyes to have Faith.
“For we walk by faith, not by sight.”

2 Corinthians 5:7

The Beauty of the Parables!
“But blessed are your eyes for they see
and your ears for they hear.”

Matthew 13:16

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.

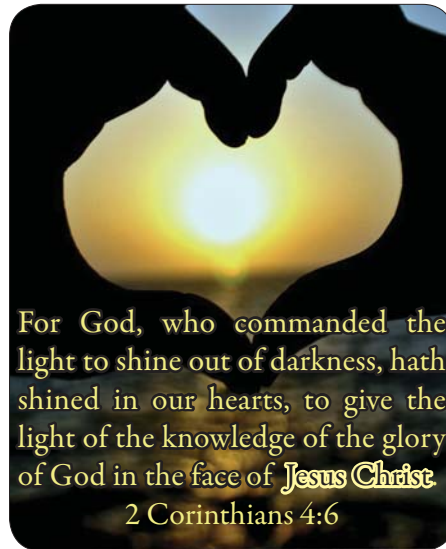
As we, Consecrated Epiphany Camper hopefuls, work out our salvation as pre-millennial seed of Abraham, our Lord gives us a suggestion in Matthew 6:22, 23 respecting the condition of heart and what it has to do with our ability to see or not to see Divine Truths. He says, “If therefore your eye is good, your whole body will be full of light.

But if your eye is bad, your whole body will be full of darkness.” Then he adds, “If therefore the light that is in you is darkness, how great is that darkness!” Evidently our Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of intellectual perception and reverence and their power to bless and to guide and to control the interests of the body.

A single eye would seem to signify singleness of purpose, or of heart intention toward God, because in the succeeding verse our Lord calls attention to the fact that there are but the two masters—good and evil, righteousness and sin, God and Satan. Those who are under the power of Satan are completely blinded; “The god of this world has blinded the minds of all those who believe not, lest the glorious light of Divine goodness should shine into their hearts” (2 Cor. 4:4). The only ones who are not blinded are those who are the servants of God, and the degree of their clearness of vision depends upon the singleness of their eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master, to the principles of His government.

All who have seen the light of “present Truth” have reason to be specially congratulated on having passed from darkness to light, on having been delivered from the Kingdom of darkness to the Kingdom of God’s dear Son, from the dominion of Satan as his servants to be Disciples of Christ and servants of God. St.

Peter speaks of our translation out of darkness into His marvelous light. St. Paul says, “We are not of the night, nor of the darkness.” St. John says, “In Him is no darkness at all. Again, darkness is past, and the true light now shines, but he that hates his brother is in darkness.”



THE WORLD’S STANDARD VS. NO STANDARD

The natural man guides his conduct, words and thoughts considerably by the conduct and words of his fellow-men. The strongest appeal to the natural man is, what would their social group think of such words, or such conduct? This measuring of themselves with others of the same character and standing, and the gauging of conduct by that of others whom they respect, seem to be the only standard by which the world walks. It sees not clearly the principles

of righteousness, justice, truth and love. But when true conversion to the Lord takes place, when the eyes of understanding become opened, new standards appear before the opened eyes of understanding. The Master’s word is heard, saying, “Be you like unto your Father which is in heaven,” and “Be you followers of me,” and “Take my yoke upon you and learn of me.” Some see cross-eyed, endeavoring to serve two masters, and to walk according to two standards, one to be pleasing to the Lord, and also to walk according to the earthly standards as formerly. But this is found to be a very unsatisfactory course; it has neither Divine approval nor the approval of worldly friends. Those of single eye, of single purpose, say within themselves to the contrary.

These soon learn that the world is in darkness, and that to walk with the world according to worldly standards, would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leadings of the Master, who instructed us to walk in His steps. These of the single eye are cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord, and so looking, have the very best of guidance, the very highest standard imaginable. Looking to Him, copying Jesus, they come more and more to appreciate the lengths and breadths and heights and depths of Divine love and justice, and seek more and more to be transformed in all their words

and thoughts and doings in harmony with the glorious pattern which their single eye entitles and enables them to clearly see. How blessed is their condition! Instructed by the example of the Lord and by His word of grace and Truth, they are rising daily to newness of life in the character-likeness of their Redeemer, and becoming fit for the Kingdom and for their awakening in the Kingdom. Yes, all of resurrected mankind will learn that God's standard is the only standard.

THE TIME OF OUR LORD'S RETURN

As to the time of our Lord's Return, or Presence (Greek, *parousia*), there is much Scriptural evidence that it will occur at first in secret, during a time of social turmoil (1 Thes. 5:1-4). Generally speaking, the Bible teaches that God's Kingdom, of which Christ is its chief representative, is to be established in the seventh 1,000-year day after Adam's fall into sin.

Isa. 2:2 says, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." In the Hebrew, the expression in the last days can also mean in the last one of the days. The last one of God's days, each of which would be a period of a thousand of our years, would be the seventh day or the seventh thousand-year period (2 Pet. 3:8). God's numerical system often features the number seven. The expression "the last one of the days" means the seventh day, the last day of the week. A week of God's days is equal to 7,000 years of our time. Isa. 2:2 therefore suggests that the Kingdom of God is to be established over all the earth during the seventh thousand-year day. Though the earth itself may be thousands of millions of years old, we believe Bible chronology demonstrates that man's history is only a little over 6,000 years from the creation of Adam. That this seventh thousand-year day is the seventh from Adam's fall into sin and the original death sentence, God has pictured by the Sabbath-day arrangement for Israel. Following their six days of labor, they were to keep holy the seventh day by resting from their work.

Mankind in sin and under the curse has been laboring and heavy laden during the antitypical six days (Matt. 11:28; Rom. 8:20-22). This is symbolized by the six days of labor, each day typing a period of a thousand years. But a rest day from the curse, the

great antitypical Sabbath, the Millennium, follows the figurative days of toil and hardship. During it, mankind will rest from sin, error, and death, with their entailment of woes. This is the last one of the days, the seventh thousand-year day, the antitypical Sabbath, of which Isa. 2:2-4 speaks. This scripture, teaching that the Kingdom is to be established in the seventh thousand-year day from the fall of Adam, implies that Christ's return is to be in this period; for He returns to establish the Kingdom and to offer restitution to all mankind, both dead and living (Acts 3:19-21; 15:14-17; Dan. 7:13, 14; Isa. 35:1-10).

As the Lord of the Sabbath, and the Giver of Rest (Luke 6:5; Matt. 11:28), Jesus must return at the onset of the great antitypical Sabbath to establish His Lordship over the earth and set in motion the greatest peace process the world has ever known. Following 6,000 years of enmity between God and man, and between man and man—a weary and rest-less experience—peace cannot come without even further upheaval and strife, as the forces of evil are challenged and overthrown. The achieving of perfect peace will indeed be a process, and will take the entire 1,000 years of Christ's Mediatorial Kingdom to complete.



"For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened."

Matthew 24:21-22

That great conflict occurring at the time of the Second Advent is a well-established Biblical concept. This is implicitly stated in Dan. 12:1, with its figurative reference to Jesus as Michael, the great prince of the people. And Jesus Himself spoke of it, describing the turmoil as unprecedented and ferocious in its finality (Matt. 24:21).

The forces of evil are led by the great Adversary, Satan, who will struggle to hold on to his influence and do all in his power to resist the incoming Kingdom. The overthrow of this usurper, therefore, must be a primary objective of the rightful Heir to the Kingship of earth, our Lord Jesus, addressed prophetically in Psa. 2:8 (ASV): "Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession." Speaking symbolically of the eviction of Satan, the unlawful incumbent at present ruling the nations, Jesus referred to him as the "strong man" who

must be bound before his goods and house can be taken (Mark 3:27). Their leader captive, the consequent power struggles among the servants of Satan—the “kingdom divided against itself”—will precipitate the downfall of his vast and malicious organization.



THE KINGDOM DRAWS NEARER

Another feature marking the time of our Lord’s return is the explosion of knowledge in every branch of science and technology, with a phenomenal increase in travel and in speed of travel—many running to and fro as prophesied (Dan. 12:4). The transport revolution of our day gives credibility to the concept of the “global village” where in process of time “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9).

In large part due to this increasing mobility and ease of communication, society at large is in a restless condition, and we see the preparatory stages of the overthrow of the kingdoms of this world. In these times of almost unlimited communication from one end of the earth to the other, we are bombarded with daily exposures of evil deeds, political intrigues, social injustice, financial deceptions, and religious hypocrisies. Foretelling such conditions at this time—distress of nations, men’s hearts failing them for fear of those things coming upon the earth, our Lord in prospect spoke to us, who are living through these experiences: “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:25-28).

We do not know the date of the establishment of this kingdom to come, but judging by the events of the day God’s plan is right on schedule. Significant among the signs of the times is the return of the Jewish people to Palestine and the creation of the independent state of Israel in 1948. Another historic and bold move happened on May 14, 2018, when President Donald Trump recognized Jerusalem as the capital city of Israel

and opened the US embassy there.

Under the guidance of Pastors Russell, Johnson and Jolly, with their special helpers, we have the proper teachings on Biblical history and time periods; so we can recognize that the Ancient Worthy, Little Flock, Great Company and Youthful Worthy classes have their full number completed. Through Constructive Advancing Truth Bro. Jolly spoke about the future of this movement by making this statement: “God, after the end of the Great Company’s earthly sojourn will not desert His people by leaving them without a leader, to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs; He will not leave them unprotected and at the mercy of sifters; nor will He allow our work to be revolutionized.”

We know that the Consecrated Epiphany Camper class is not a Spirit-begotten class, but a Spirit-enlightened Basileia pre-restitution consecrated class (PT ‘70, pp. 59, 60). They are treated as “children of God by faith in Christ Jesus” (Gal. 3:26), and are tentatively reckoned as having “passed from death to life” (John 5:24). They are included in the pre-Millennial seed of Abraham as the highest class among the Quasi-elect. The Consecrated Epiphany Campers, represented by the hill Ophel, are clearly distinguished as a higher class than the rest of the Quasi-elect and the Non-elect, who are represented by the valley sections of Jerusalem. Bro. Johnson shows this, e.g., in E 16, p. 283 (comp. E 4, p. 321), where we read: “The valleys of the city represent the subjects of the Kingdom—the restitution class.”

We thank God for this additional item of advancing Truth on the Consecrated Epiphany Campers, given to His people in due time for the strengthening of their faith as to His provision for this class, the fifth class of His consecrated people. We know that it, like all other parts of the advancing Truth, will come under special attack by the Adversary. Satan has always opposed the “meat in due season,” given by our Lord to supply the needs of His people.





RESOLVE FOR THE MORNING OF 2020

“Thou crownest the year with thy goodness”

The Lord’s people should continually keep track of the mercies and blessings they enjoy and at the close of each year take a comparative view of their experiences. Yes, let us recall life’s storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, for that exercise will help us to begin the New Year with zeal. A proper retrospect on our part must surely prompt heartfelt thanks for past blessings, and also stir us to greater trust as to the future, an opportunity to walk in newness of life. Let us be encouraged by Rom. 12:2 “Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”



We at Bible Standard Ministries [LHMM] believe it to be a good practice to make resolves at the beginning of each year. After all, we have some resolutions that we work diligently to keep on a daily basis, when we read the Morning Resolve each day. We go to bed trusting that Jehovah will grant to us a proper night’s sleep with the reasonable hope that after a night’s sleep we will awaken refreshed for another day of serving God and His consecrated children. The resolutions given in the Morning Resolve should be foremost in our minds as we start a new day with the question: “What shall I render unto the Lord for all his benefits toward me?” We should resolve to render everything we have to the Lord. Our time, our talents, our influence, our wealth, our health, our all to the Lord. As our perfect example, the Lord Jesus rendered His all to the Heavenly Father; should we not do the same!

Our resolve goes on to say, “I will take the cup of salvation” and the Psalmist David received a great appreciation of God’s goodness. His Psalms show us that he had a very appreciative heart, grateful for the blessings

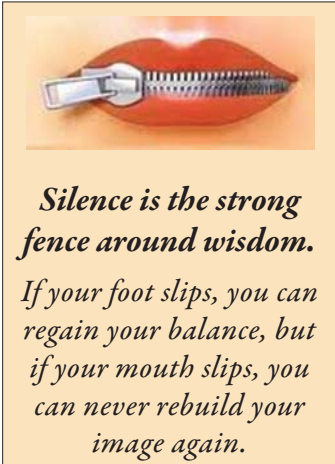
that came to him from the Lord. We understand that when David proposed to “take the cup of salvation,” he had in mind that whatever experiences the Lord might consider necessary for him he would accept. He would in confidence continue to call upon the Lord that he may remain a faithful servant of Jehovah! David was very willing to pay his vows unto the Lord “in the presence of all His people” and he considered this a privilege allowing him to delight in doing God’s will. Just as a parent loves to see his child gratefully and appreciatively accept his favors, so God regards our acceptance of His great salvation, the gift of His love purchased for us at great cost. Therefore we will obey his call and take the cup of salvation through faith in Christ the Redeemer.

Oh we, like David, gladly render, our bodies as living sacrifices which is the only reasonable thing to do. In every truly noble heart, gratitude is the responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. The Apostle Paul exhorts us: “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God which is your reasonable service” (Rom. 12:1).

The Father has made a special provision for those who make a full surrender of themselves to Him. The experiences which He has arranged for them constitute “the cup of salvation.” And in accepting this cup from the Lord, we are accepting all the experiences that come to us through His providence. Whether it be joy or sorrow, pain or pleasure or whatever they may be. It is our individual cup, and yet it is His cup. If we be truly loyal, we will accept our share of the cup thankfully and gladly.

Having accepted the cup Jehovah has poured for us, we are privileged to “call upon the name of the Lord” as the one who has redeemed us at a great price and is both able and willing to perfect in and for us his great salvation. Yes, let us give him our fullest confidence. “I will pay my vows unto the Lord, *now*, in the presence of all his people.” This also the Lord will regard as an expression of gratitude. To render our consecrated hearts and talents, in glad and

cheerful service, is it not a reasonable return for all his goodness? Let us, therefore, do it gladly and with zeal and energy. It will be but a small return at best, but the measure of love and zeal that goes with it will indicate the measure of our gratitude. And let us do it promptly, now, today, don't wait until tomorrow for under those conditions tomorrow never comes. Do it to such an extent that it will be blessedly realized by the Lord's people especially, "in the presence of all his people."



We continue our consecration efforts by fulfilling of our vows. How? By continuing the work of sacrificing the flesh and its interest. To be simple and sincere toward all. We seek not to please and honor self, but the Lord. Our Morning Resolve goes on to say; I will be careful to honor the Lord with my lips. The Psalmist, in line with this thought, puts into the mouth of God's consecrated and tried people these words of firm resolution: "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me" (Psa. 39:1). How necessary to the stability of Christian character is such a resolution, and the self-control which develops under a firm adherence to it! Well, it is necessary that we take heed to our dispositions, thoughts, motives, words, acts, surroundings and the influences operating upon them, in order to say the right thing at the right time, and to avoid saying the wrong thing. God's people at all times must seek to control their tongues (James 3:2-12); and especially must they do this when in the presence of the wicked, who will pervert their words with selfish intent and wicked design, as all history proves.

Seek to be faithful to the Lord, the Truth, the brethren and all with whom I have to do. Seek to be pure of heart, repel all anxiety, all discontent, and all discouragement. It could be said that we all suffer some anxiety from time to time whether it be in a physical or mental form. The world we live in is an uncertain place. There are times that we become discontent, but our Lord tells us to be content with the things that you have. Contentment is a true grace. Unless the Lord has indicated it's time to make a change, we should be content with whatever lot we may be in. Discouragement is the greatest weapon the Adversary uses against the Lord's people. So let us not become discouraged with the Truth, with the Kingdom tarrying long, or with

the failures we see within ourselves or others. The Lord knows all and He will work out all things according to His wisdom and great plan.

TEN HELPS IN MAKING A RESOLVE

**FORGIVE
SAY I'M
SORRY**

1. Let us resolve to be persons who are able, ready and willing to say, when necessary, "I admit that I was wrong. I am really and truly sorry. Would you please forgive me?" I have found through experience that it takes a really big person to admit when he or she is wrong. In today's world, very few want to admit when they have made a mistake or have taken a wrong turn. It takes an even bigger person to say "I'm sorry." And then, how many would ask for forgiveness and how many would be willing to forgive. A number of scriptures speak of forgiveness. Psa. 86: 5, "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Matt. 6:15, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Luke 6:37 says to "forgive, and ye shall be forgiven." Jesus speaks of forgiveness in Matt. 18:21-35.

**GOD'S
BUSINESS
FIRST**

2. Let us resolve to be persons who put God's business above that of any other person, including ourselves. He then says for us to remember the word—JOY. Jesus first, others second, and yourself last. However, we like to think of it from the standpoint of God first, Jesus second, our families third, the brethren next, then the world, and lastly ourselves. Yes, we should put God and our Lord Jesus first in all our dealings and then to do good to all men as we have opportunity.

**CORRECT
SELF
BEFORE
OTHERS**

3. Let us resolve to be persons who see and correct their own faults before they see and presume to correct the faults of others. Due to our fallen condition brought on by the curse laid upon us, we all have faults. It is harder for us to see our own faults than it is for others to see our faults. Pointing out ones faults is a pretty tricky business. We risk incurring their anger against us. We risk causing some hurt feelings which may bring a separation between the parties involved. Bro. Johnson in the January 7th Manna text says that we are to sweep our own floors before we can attempt to sweep the floor of others. Our dear Brother's main thought was the speaking evil of others but the same thought applies to finding fault in others as well. As Rom. 3:10 tells us, "There is none righteousness, no, not one."

**RESIST
TEMPTATION
SAY NO**

4. Let us resolve to be persons who look into the eyes of temptation squarely and say without hesitation or reservation, a committed and determined "No." During

the forty days that our Lord was in the wilderness after His baptism, He was tempted on three points, under more trying and stressful conditions than any of us could ever withstand, yet He withstood them all. But we are weak and fallen beings no matter how hard we try. The Apostle Paul knew this when he said “The things I shouldn’t do, I do, and the things that I do, I shouldn’t do.” We struggle against the flesh, the world, and the Adversary. But we must resist temptation in whatever form we find it.

TEACH YOUR CHILDREN ACCORDING TO GOD’S WORD

5. Let us resolve to be persons who participate in the activities of the children and grandchildren, instead of sending them with others. I marvel at the strength that many parents have to exhibit today. There’s baseball games, football practice, piano lessons, band practice and a whole host of other activities that children participate in today. It would seem that the parents are continuously on the go. I can see how easy it would be to send the children off with others if for no other reason than a few hours of rest. But all too often, parents tend to let others take care of the children. The parent’s first duty is toward their children, to teach them the proper ways especially according to God’s Word.

SMILE, HAVE A LOVING HEART A HEARING EAR

6. Let us resolve to be persons who have a friendly smile and a warm pat on the back for others, especially those who are hurting or in need. Sometimes, dear brethren, it’s not so much the Truth one needs at a particular time. Sometimes it may not be a bag of groceries or a twenty dollar bill that one needs. Often it may be just a big smile, a warm and open heart, and a hearing ear that will do the most good. When we go to minister to one in need or that may be hurting, we must read the heart to know how we can best offer assistance. In 2 Cor. 9:7 we read, “Every man according to the purpose of his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.” Sometimes there are those that need more than we can give, but a big smile goes a long way in warming a sad heart. When we visit someone in the hospital whom we have not seen for quite some time what a wonderful blessing we received by hearing their voice and seeing their smile. I believe that they are uplifted as well by us taking a small amount of time from our day to offer a few words of comfort and to let them know that we cared.

BE SINCERE

7. Let us resolve to be persons who have a sincere desire to help others, rather than to be helped constantly. There are many ways that we can be of help to others. If the help that we give

comes from a kind and sincere heart, our Lord will take note of our acts of kindness.

BE A GOOD EXAMPLE TO OTHERS

8. Let us resolve to be persons who try, as best as humanly possible, to be good examples to those around her or him, instead of just talking about what she or he would do. Have you ever told someone that you would do something and then did not follow through on it? We have to walk the walk if we’re going to talk the talk. Since we have consecrated our life to God, it is our mission to set a good example to others. Matt. 5:16, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

APPRECIATE WHAT OTHERS DO FOR YOU. BE GRATEFUL

9. Let us resolve to be persons who commit themselves totally to their assigned tasks and are willing to give credit where credit is due to those who provide assistance and help. Do we always give credit where credit is due? Sometimes, we may neglect to give credit to our spouses or helpmates for what they do for us especially when it lessens our burdens. Sometimes the helps they perform may seem trivial or of little value but be assured that the Lord looks upon these deeds with much gratitude and we too should be grateful.

SERVE GOD IN SERVICE TALENT, TIME AND TREASURE

10. Let us resolve to be persons who give their talents, time and treasure in service to God and others, without any expectation of recognition or return. Yes, we should resolve to give our all for God and Christ. After all, this is our consecration vow. The New Year is a wonderful time to renew our consecration and to do it on a daily basis. It is in our best interest to not only serve God and others as we have opportunity but to serve under the banner of disinterested love, expecting nothing in return. It is because of God’s great love for us and our love for Him that we do these things (Rom. 12:1).

Let us, beloved brethren, make plenty of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord. By His grace, we may make it the best year this far of our lives. The year of largest hopes, of largest endeavors, and by the Lord’s grace of largest successes in self-sacrifice, in overcoming the world and its spirit. Let us resolve to restrain self and the desires of the flesh, in resisting the Adversary, and in glorifying our Lord and blessing His people. If we can see that we have faithfully sought at every step to walk in the footsteps of Jesus, we will have special cause for rejoicing. But if, however, we see that some of our steps

have gone astray, and if we mourn for such digressions from our narrow way, we may be sure that the Lord is very sympathetic of our plight, full of tender compassion, ready to forgive, to heal, and to help. We strengthen ourselves by reasserting it to the Lord, telling Him of our good desires and intentions in respect to faith for the future. What a wonderful opportunity we have at the beginning of another year for this reaffirming of our loyalty and of our confidence in His faithfulness.

A DAILY RESOLVE VERY HELPFUL

We conclude this study help with some pertinent remarks on the use of the Morning Resolve. We recommend its daily use, in harmony with its opening clause, as our earliest thought. We do not recommend that it be recited by memory, rather it be read slowly allowing us to come deeply and feelingly involved with its message. If, early in the day, the mind, heart and will are put into its daily use, it will prove very helpful in exercising ourselves unto godliness.

Let us deeply and feelingly enter into its daily use with mind, heart and will; and it will prove a powerful influence in directing our thoughts, motives and volitions into channels of godliness; for it will exercise these when they are at their best, and will upliftingly influence our dispositions with a bent likely to stay more lastingly and fruitfully with us than if used at the close of day when our minds, hearts and wills are more or less weary, and less capable of favorably influencing the disposition into fruitful channels of activity. We reach these conclusions in part from a saying “The morning hour is great in power.” After a refreshing sleep our powers of mind, heart and will are at their best, and are, therefore, best capable of fruitful exercise.

As consecrated children of God, we are privileged to use Psa. 50:5 “Gather My saints together unto me; those that have made a covenant with me by sacrifice.” Yes in fact, all consecrated ones are sanctified, holy to God, and therefore saints in this wider use of the term. Saints is derived from (Hagios) meaning Holy one, dedicated one, consecrated one, having the heartwarming, energizing, Holy spirit of understanding. Bro. Johnson explains that “those who consecrate while sin is in the ascendancy in the world cannot carry out their consecration apart from renouncing selfishness and worldliness;” and in E 6, p. 353, he speaks of “the sacrifices—consecration

True Faith Takes Mind, Heart And Will



INSTRUCT THE MIND





ENGAGE THE HEART



INFLUENCE THE WILL

works—of the Ancient Worthies, Great Company, Youthful Worthies and the Restitution class.” Rom. 12:1, therefore, still applies to those who consecrate and present their bodies a living sacrifice; and Matt. 16:24 shows that only by denying oneself and taking up one’s cross and following the Master can one become His disciple. This statement in the Morning Resolve, therefore,

still applies, if used in this wider sense.

Gratitude is the responsive chord to benevolence in every truly noble heart, and no grace is sweeter or more inspiring to noble deeds and lofty purposes. While human kindnesses often draw largely upon us for the exercise of this grace, how much more does the constant and disinterested benevolence of our Heavenly Father. To Him we are indebted for every good that we possess; and as His consecrated children we are also the special objects of His grace. Which of us cannot trace a long line of special providences on our behalf. Let us call to mind how He brought us up “out of the horrible pit” of condemnation to death, and “out of the miry clay” of personal sin, and “set our feet upon the rock” that is Christ Jesus; and then by His Truth “established our goings.”

A NEW YEAR PRAYER

Thank You Lord for giving us the brand new year ahead, let us remember the past year and truly repent of all that has hindered us from abiding in You. Forgive us, for the promises we made and never fulfilled and the times we neglected prayer and Your word as our focus. Help us live the way we should as each new day dawns, fill our hearts and minds with Love, Wisdom and Joy—All good Things. Give us strength and courage that we might help a friend in need. Help us Lord, to be willing to forgive ourselves and to forgive one another. We pray for your guidance and light to shine upon our path in the coming year. We ask these things in your name. AMEN

GROW IN LOVE, WISDOM & KNOWLEDGE

THE PERFECT LAW OF LIBERTY

“He that fixes his view on the perfect law, that of liberty, and abides in it, being not a forgetful hearer but a doer of the work, he shall be blessed in his doing.”

James 1:25, (Darby Translation)

Our Lord Jesus, speaking of the distress of the nations at the time of the end—all too evident in our own day—gave us also a reason to rejoice: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28). What was the significance of Jesus’ message? He was surely telling us that the painful death throes of Satan’s oppressive regime are also the birth-pangs of a new order, for the kingdoms of this world are soon to become the kingdom of our Lord Jesus Christ. *Your redemption draweth nigh!* Yes liberty is promised!

Are we then captives? Are we subject to powers that limit our freedom, direct our thinking, control our activities, and altogether rule our lives? This is sadly true for the great majority of the human race. Even we who have the light of the gospel of Christ are to some extent fettered by the faults and limitations of our fallen flesh under the Adamic curse, and are necessarily subject also to the powers that be in this imperfect world.

Attending worship in His hometown of Nazareth, Jesus read from Isaiah’s prophecy given in Luke 4:16-19: “*The Spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*” Jesus closed the book, and one can imagine the buzz of expectation as the eyes of all in the synagogue were fastened on Him. He told them: “This day is this scripture fulfilled in your ears” (Luke 4:20, 21).

Fulfilled this day?

Yes—by that time our Lord Jesus had already been *anointed* to the work of redeeming mankind. Even at



His birth, some had seen in prospect the deliverance of Israel and of the whole world. The just and devout Simeon saw the babe as the bringer of salvation, “A light to lighten the Gentiles, and the glory of thy people Israel.” And Anna the prophetess spoke of Him to “all them that looked for redemption in Jerusalem” (Luke 2:32, 38).

But the full outworking of redemption is not a matter of a few short years. It is not a mere payment of the price for sin, followed quickly by the release of all mankind from the sentence of death. Freedom too soon bestowed on the unready may be a dangerous endowment. Even in today’s imperfect social order, the best of human society plans for prisoners to receive rehabilitation to fit them for the responsibilities of life outside the prison gates; but unfortunate 2017 statistic indicates that 76% of those released were back in prison within 5 years. [Man’s plan]

Release from custody gives what is known in philosophical terms as *negative freedom*. Mastery over self, the power to choose and accomplish one’s course in life, is defined as *positive freedom*. It was this positive freedom that our first parents, Adam and Eve, possessed until Satan, the great seducer, betrayed their trust and took them captive, and with them by genetic inheritance, their entire progeny.

God has promised not only release from captivity, but also the positive restoration of perfect free will. We have His assurance through the Apostle Paul that all creation—every member of the human family—shall be rescued from their present subjection to Satan, the god of *this* world. From the dawn of human history, God’s plan of salvation has been to bring all mankind—into whom He breathed the breath of life—to positive, glorious freedom whereby they shall rejoice (2 Cor. 4:4; Rom. 8:21). [God’s plan]

WHEN WILT THOU SAVE THE PEOPLE?

A hymn by Ebenezer Elliot begins with these words of longing, based on Psa. 115:13: “He will bless them that fear the LORD, both small and great.” When? The answer is that many are already saved. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8).

Saved through faith! And that faith is *counted* as righteousness, making us—though actually still imperfect—acceptable to God, and He adopts us as His consecrated children. “For ye have not received the spirit of bondage . . . but the Spirit of adoption,” (Rom. 8:15). The Son has made us free, and we are free indeed as to our heart’s intentions and desires. We are reckoned as being under that “perfect law of liberty” which may be summed up as the law of love, which works no ill to a neighbor and no ingratitude or irreverence to God, but is holy and just and good.

Does this mean we make no mistakes? Does the law of liberty eliminate from our characters the faults and failings, the fears and doubts that belong to the impaired human nature—the old self we seek to overcome? Alas no! Beginning with the Apostles and the other early disciples, the experience of God’s people has been a lifelong battle to overcome the forces of evil, within and without. We know that we cannot right the wrongs of the world at the present time. That is a Kingdom work. But preparation for service in that Kingdom is our present concern. It is a voluntary discipline. There is no compulsion. Yet liberty has its own laws, and the blessings of liberty are dependent on the wholehearted acceptance and practice of those laws.



The Lord and His apostles had abiding peace because they believed that what God had promised, He was able to perform, that His righteous and benevolent plan could know no failure. God’s original plan is still in progress and

Jehovah states in Isa. 46:9, 11: “I am God, and there is none else like me, . . . I have spoken it, I will also bring it to pass; I have purposed *it*, I will also do it.” God’s plan of salvation is a Beautiful eye salve for sin.

Lord, Change Me!

The weight of personal sin has broken the hearts of its victims since Eden. What grief Mother Eve endured when her firstborn took his brother’s life! How David wept in prayer and despair at his own wrongdoing! “Create in me a clean heart, O God; and renew a right spirit within me” (Psa. 51:10).

John Bunyan styled himself “the chief of sinners” when writing of God’s abounding grace, and in *Pilgrim’s Progress* he pictured our release from the guilt of sin, as Christian’s burden rolled away. Even the masterful Apostle Paul found the subduing of the old selfish nature a bitter fight: “for what I would, that do I not; but what I hate, that do I.” “O wretched man that I am! who shall deliver me from the body of this death” (Rom. 7:15, 24)?

Paul spoke also of fightings without, and fears within. Fears? *We are not exempt*. How can we be touched by a feeling of the world’s infirmities unless we experience the same? While Scripture and reason ask the question: “If God be for us, who can be against us?” even though the answer is evident, we are nevertheless often deeply afraid (Rom. 8:31).

The old nature reasserts itself and revives our many fears: of people, of danger, of loneliness, of ostracism, fear of the future, of pain, sickness, poverty, death, loss of love and esteem. Even some of God’s people fear exposure of their sins, fears of the disapproval of a just God, and of failure at the end to merit eternal life.

Such misgivings are the common experience for us who wish to be *changed*—transformed by the “renewing of our mind” (Rom. 12:2). And by this means we are made the more deeply aware of the crying needs of a world that also needs to be changed. There is a great future work to be done, when we shall share with our LORD in bringing blessings to all families of the earth. This present world is our training ground.

THE WORK OF REHABILITATION

Rehabilitation will not be accomplished without the co-operation of the discharged prisoners. Jesus gave Himself a ransom for all, and it is God’s will that all men and women shall come to understand this Truth (1 Tim. 2:4-6). In the grave, of course, there is no knowledge (Eccl. 9:10). Released from that darkest

of prison cells to become citizens of the Kingdom of Christ, all will have a full, fair opportunity to come into harmony with His righteous rulership.

Though the Kingdom is to continue for all eternity, the Bible clearly shows that there will be a probationary period at its beginning, during which the rehabilitation processes will be accomplished. Christ and the saints having already been appointed and *anointed* to do that work (Isa. 9:7; Dan. 7:22; 1 Cor. 6:2). “Behold, a king shall reign in righteousness, and princes shall rule in judgment” (Isa. 32:1).

Judgment is not solely the passing of a sentence, but in the Biblical sense includes also instruction, counsel, testing, and correction. The right to eternal life must be conditioned upon a genuine heart-conformity to the principles of right living. As Jesus expressed the matter: “Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . Thou shalt love thy neighbour as thyself” (Matt. 22:37, 39). “Whatsoever ye would that men should do to you, do ye even so to them” (Matt. 7:12). This is sometimes described as the “Golden Rule.”



Human Rights Restored

During that Kingdom human rights will be fully defined, restored, and understood. From one standpoint, we have no intrinsic rights. It is only as the Creator bestows on all, His gracious gift of life and its associated life-rights, and restores men and women to His own image and likeness, that we shall count and treasure such blessed rights as extensions of His own.

He will restore the right to life itself—the privilege of perfect existence in harmony with the Divine Law. God will restore associated *life-rights* and the privileges of a perfect environment, life-sustaining foods, pure air and water, and a beautiful home (Isa. 65:21, 22). Fellowship with God will be fully regained, and it will be recognized universally that all that was lost in Adam is restored through the redemptive work of Christ.

The keynote is harmony with the Divine law of love and liberty—not an irksome stricture imposed by an

awesome majesty, but a welcome into the arms of a Father who loves us and yearns for our own loving response as children who strayed, but are now reconciled. Christ has made us free! *He that fixes his view on the perfect law, that of liberty, and abides in it, being not a forgetful hearer but a doer of the work, he shall be blessed in his doing.*



Excerpt From Pilgrim's Progress

John Bunyan (1628-1688)

Now I saw in my Dream, that the highway up which Christian was to go, was fenced on either side with a Wall, and that Wall is called Salvation. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back. He ran till he came at a place somewhat ascending, and upon that place stood a Cross, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as Christian came up with the Cross, his Burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow, and life by His death. Then he stood still awhile to look and wonder, for it was very surprising to him, that the sight of the Cross should ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him with Peace be to thee; so the first said to him, Thy sins be forgiven: the second stripped him of his Rags, and clothed him with Change of Raiment; the third also set a mark in his forehead, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate. So they went their way.



THE HOLY ROMAN EMPIRE

Gradually the name of Christianity spread among the peoples of Europe, without its Master's Spirit. The name "Christian" became popular. In the day of King Charlemagne, the title, "Holy Roman Empire," was established. The significance of the title is illustrated by a famous picture in the Chapter House at Florence, Italy. It shows the Emperor and the Pope seated side by side upon a throne, and descending from each by steps, the various officers of the Empire; on the Emperor's side, generals, etc., and on the Pope's side, bishops, the clergy, etc. Some claim this as a public acknowledgment of the marriage of the professed Virgin of Christ to Civil Power, in the Book of Revelation styled harlotry.—Revelation 17:1-5.

The basis of the alliance was the doctrine which then obtained, that the Second Coming of Christ as the Messiah to rule the world for a thousand years was thus fulfilled. The claims set forth were that it was the Divine intention that Christ should be represented in the earth by the Papacy, and that His government should be carried on through earthly princes. This condition of things prevailed in Europe for centuries. In the Sixteenth Century the Reformation movement sprang up. These daughters of the Church of Rome married earthly power, and started "Holy Empires" of their own.

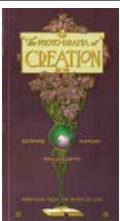
This entire theory and its Systems received a severe blow when Napoleon Bonaparte took the Pope a prisoner to France. The spell of sacerdotal rule was broken. In September, 1870, Victor Immanuel took possession of Rome—a fatal blow.

Bible students are generally agreed that Church and State union is contrary to the spirit of the Bible, an error of the Dark Ages; that the Church of Christ is not to reign with the princes of the Earth, nor to be married to them, but to wait for her marriage till the Second Coming of her Redeemer, to be united with Him in the First Resurrection. Then she shall reign with Him forever.—Revelation 19:7;20:6.

LESSON 79

- 1* How did the name of Christianity spread in Europe? Par 1
- 2* Did the name "Christian" become popular?
- 3* In who's day was the title "Holy Roman Empire" established?
- 4* What does the famous picture in the Chapter House at Florence, Italy show?
- 5 Some claim this is a public acknowledgment of what in the Book of Revelation? Rev. 17: 1-5, See Expanded Biblical Comments.
- 6* The alliance was based on what doctrine? Par 2
- 7* The claims were that Christ should be represented by whom on the earth and His government through whom?
- 8* How long did this condition of things last in Europe?
- 9* The Reformation movement sprang up in what century?
- 10* Who did these daughters of the Church of Rome marry and what did they start?
- 11* Who took the Pope a prisoner to France? Par. 3
- 12 What received a severe blow and what rule was broken?
- 13* In September, 1870, who took possession of Rome? Who was he? See Encyclopedia.
- 14* Bible students generally agree that the union of Church and State is contrary to what? Par. 4
- 15* When was the Church to be united with her Redeemer?
- 16* How long will she reign with Him?

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



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TOYS

*One by one He took them from me
All the things I valued most;
Till I was empty handed,
Every glittering toy was lost.*

*And I walked earth's highways grieving;
In my rags and poverty.
Until I heard His voice inviting.
Lift up those empty hands to Me!*

*Then I turned my hands toward heaven,
And He filled them with a store
Of His own transcendent riches,
Till they could hold no more.*

*And at last I comprehended
With my ignorant mind so dull,
That God cannot pour His riches
into hands already full.*

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