SUNDAY SCHOOL LESSON

LESSON XI

CHRISTIAN FELLOWSHIP — 1 John 1:1-7; Revelation 21:1-7

Golden Text — "Our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3.

THE LESSON IN ITS SETTING

Time—The first epistle of St. John and the Revelation of St. John were written toward the close of his life, the former probably about 90 A.D., and the latter perhaps as late as 96 A.D.

Place — We do not know where John was when he wrote his epistles, but probably in the city of Ephesus. He himself states that, when he received the visions recorded in the book of Revelation, he was on the island of Patmos (Rev. 1:9), which is in the Aegean Sea, twenty-four miles southwest of Asia Minor.

The word translated "fellowship" in our lesson means 'association," "communit, "joint participation." It is related to a verb meaning "to enter into fellowship, to join one's self as an associate, to make one's self a sharer or partner," and then it also means, very significantly, "so to make another's necessities one's own as to relieve them."

Our Fellowship's Foundation

ning." The beginning here is not, of course, the beginning of the life of Christ, or even the beginning of human history, but it refers to a time long before man had been created, the very beginning of all things. "That which we have heard." With this clause we pass from eternity into time. The first clause refers to something prior to the Creation. Here both the Creation and the Incarnation have taken place. "That which we have seen with our eyes, that which we beheld." The additional phrase 'with our eyes" emphasizes the idea of direct personal experience in a matter marvelous in itself. The vision was not of the soul within, but in life. There can be no doubt that the exact word is used with a distinct reference to the invitation of the Lord after his resurrection, 'Handle me.' "Concerning the Word of life." The fact that 'Word' is printed in the text of the Revised Version as a proper noun, with the first letter as a capital, indicates that the phrase is to be taken as a direct reference to the person of the Lord Jesus Christ. Christ is both the word of God and the life of man.

Words of Eternal Life

Jesus himself said: The words that I have spoken unto you are spirit and are life,' and the apostle Peter confessed to the Lord shortly after: "Thou hast the words of eternal life.'

"And the life was manifested." This phrase simply means that Christ, who was from eternity, and lived in heaven out of sight of men, became such that he could be seen by men. "And we have seen, and bear witness." It is one thing to see and handle something and even to be convinced of its reality. It is another thing to bear witness publicly, to others, concerning that which we have investigated and found true. "And declare unto you the life, the eternal life, which was with the Father, and was manifested unto us."

"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son Jesus Christ." Fellowship, in this verse, is spoken of under two different aspects — there is the fellowship which believers have with one another, and there is the fellowship which believers have with the Father and his Son Jesus Christ. Let us be clear that there is no true fellowship, as John is speaking of it, except in a common belief, concerning the Lord Jesus Christ and an acceptance of him as Saviour. Fellowship with God as to privilege is communion with him; as to responsibility, it is partnership with him. Fellowship with God means we have come into business with God, and that his enterprises are to be our enterprises. With God fellowship is my privilege, to pour out everything that is in my heart, saying anything, saying everything I am thinking. Converse with God reaches its highest level when alone with him.

There is no sweeter fellowship in the world than that which believers have who are united in Christ. Where in all the world can such a fellowship as this be found, except among the Christian believers? It is love that has bound us together, and no other fellowship can ever be as permanent, as enriching, as genuine, as spontaneous, as the fellowship Christ has given to us in our common salvation.

"And these things we write, that our joy may be made full." The joy is that serene happiness, which is the result of conscious union with God and good men, of conscious possession of eternal life, which raises us above pain and sorrow and remorse.

Walk in the Light

"And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all." There are three statements in the Bible which stand alone as revelations of the nature of God, and they are all in the writings of St. John: 'God is spirit' (John 4:24); 'God is light'; and 'God is love.' They are probably the nearest approach to a definition of God that the human mind could frame or comprehend; and in the history of thought and religion they are unique. The more we consider them, the more they satisfy us. The simplest intellect can understand their meaning; the subtlest cannot exhaust it. The statement that there is no darkness in God, means first, that there is nothing hidden in God — he never expresses any truth, he never undertakes any act, in which the slightest shadow of untruthfulness, or compromise with sin, can ever be discovered.

"If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth." The apostle John, in this very epistle we are studying, says that a man who hates his brother, 'is in darkness.'

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus, his Son cleanseth us from all sin." Walking in the light is presupposed as the condition for this application of the virtue of Christ's life and his death. The marvelous thing is that when you put your trust in the Lord Jesus, the blood of Christ cleanses eternally and completely in the sight of God.

"And I saw a new heaven and a new earth are passed away; and the sea is earth for the first heaven and the first no more." When John says that he saw a new heaven and a new earth, it is not to be understood that the earth itself has been destroyed, or that heaven has been destroyed. There are two words to indicate the idea of newness in the Greek language — one means something newly created, something brought for the first time into existence; the other one means something that has been changed, or renewed, or restored, and this is the word here used. What a glorious day that will be when the earth will be restored to its original beauty, and all who are upon the earth will be in the perfection of God's image, without a blemish and without stain!

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride is adorned for her husband." There are three Jerusalems in the Bible — the earthly city by that name; our home in heaven is sometimes called the Jerusalem which is above, then there is the Holy City, new Jerusalem, which comes down out of heaven.

"And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God." Here we have the perfection of all fellowship, for God is now found actually dwelling with men, the consummation of all his purposes, for his redeemed people.

"And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be any mourning, nor crying, nor pain, any more: the first things are passed away.' There is infinite wisdom here, infinite love, and infinite power. God is not ignorant of nor aloof from the sufferings of men, nor is he, knowing man's deep tragedies, powerless as he looks upon them, for he not only takes away our tears, but he takes away all that causes tears — death, and pain, and sorrow.

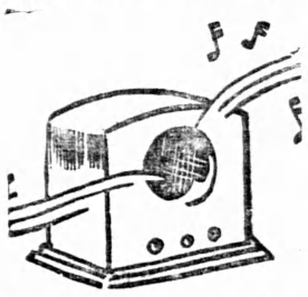
Father and Son

"And he that sitteth on the throne, said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son." In the last clause of the seventh verse — 'I will be his God, and he shall be my son' — we have the ultimate achievement of the great redeeming work of God's only begotten Son. Beloved, now are we children of God, and it is not yet made manifest, what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is, (1 John 3:1, 2.) In these seven verses we have three distinct forms of fellowship — that which is represented by a city, that which is symbolized by the loving relationship of a bride and her husband, and that which is indicated by the living, vital relationship of a son to his father.

C—3

Gangster Actor Is Hunted Man

A member of Robin Hood's Gang in the film of which he is an extra, Frank Fisher, Left, alleged to be a real gangster, is escorted from the studio in Hollywood, Calif., and ordered to leave town.



Around The Dial

RADIO HEADLINERS OF THE WEEK

By FRANK DENNIS

Oh, dear, another column to write! Well, seeing as how it's kind of cool outside, here is a little New Year's information for you. The Columbia Broadcasting System has just released their New Year's program schedule. It seems as if from 11.00 p.m. to 4.00 a.m. on New Year's Eve, dance bands and cheers in the street will herald this festive occasion. At midnight in New York, Paul Douglas will resume his post in the Paramount Theatre at Times Square and describe the throng pushing its way through the heart of the theatrical district. This is an assignment Douglas has been covering for the past six years. After the midtown horn-blowing, the next hour will be filled by music of Benny Goodman, Eddie Duchin and Cab Calloway. As midnight reaches Chicago streets, microphones will pick up the street's activities, followed by music by Frankie Masters and his band and Orrin Tucker's orchestra. A shift back to New York to pick up George Hall's orchestra and Richard Himber's aggregation. Then the celebrations at Denver will be heard, followed by Jay Freeman's music. Twelve o'clock in Hollywood will bring a "vox pop" from the f[illegible] Hollywood Boulevard, and then the festive activities of Honolulu, closing the program back at the Palace Hotel in San Francisco.

Busman's Holiday

What noted musicians do on their days off seemed evident at a recent Boston Symphony concert in New York when Andre Kostelanetz arose from his seat for an intermission stretch and bumped into Mishel Piastro, concertmeister of the New York Philharmonic, who was also a member of the audience.

* * * *

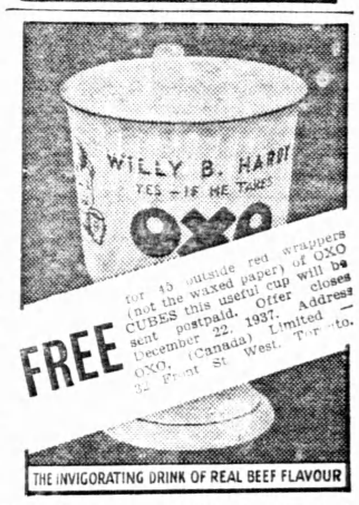
Stan Francis

The two handsome gentlemen whose pictures appear in this column are Stan Francis and Vince Boyd. We were present at the People's Community Sing Song last Sunday—and did we catch up on our tonsil practice! The success of this program depends practically on these two boys. Believe it or not, it takes six people to prepare this program—Stan and "Mo" Rosenfelt, of the MacLaren Agency get together on the script, Vince and Maurice Rapkin select the music and Engineer Ernie Swan of CKC looks after the "pick-up" and there is an operator in the booth who has a hectic time following the songs and changing slides. In all, it is estimated that about twelve hours' work goes into a single half-hour radio production of this nature. Apart from all this, the slides have to be made and the music written. Heard on the program are also guest artists, and these have to be rehearsed and spotted in the program. Appearing in the "pit" with Vincent, are Dixie Dean and his accordion and Dick Walker at the vibraphone. We just might add here that the illustrious Mr. Boyd offers a piano solo during each program that just leaves the audience sitting there with their mouths open, for Vince puts in a little trick work with those little nimble fingers of his. Just to refresh your memory, Vince broke the piano speed contest by cramming 4,000 notes into the short space of 58 seconds, and when you hear him play, you won't doubt it. The People's Community Sing Song is heard every Sunday at 9 o'clock over CKCL. The tickets of admission are free.

Vince Boyd

The oldest British pension dates right back to 936 A.D. King Ethelred founded an annual grant of 16s. to the parish priest, of Purhoe, a small village near Exeter, England, for his bravery against Danish invaders. The payment has been made annually ever since to the vicar of the parish.

Every Friday Night on a national coast to coast network.



THE SALVATION ARMY XMAS APPEAL

In hundreds of homes in Canada where need exists there is confidence that The Salvation Army will give aid. With your help we will not disappoint them.

Please send your contributions to:

COMMISSIONER GEORGE L. CARPENTER,

20 ALBERT STREET TORONTO

Ford Shows Two V-8 Cars, New Trucks

FRONT END views of the three units of the Ford V-8 line for 1938 are pictured above. At top, left, is the standard V-8 car, designed for owners to whom economy is paramount. Below, the de luxe Ford V-8, stylish sister of the standard car. The standard Ford, in three body types is powered by the famous Ford V-8 engine. The de luxe car, in eight body types, is richly styled with new outward beauty and interior luxury. Sweeping lines and longer hoods give the 1938 Ford V-8 cars a new and distinctive appearance. Both the de luxe and standard cars have the same Ford V-8 chassis. The new Ford V-8 truck front is shown, (top right). New treatment of the radiator grille on both de luxe and standard trucks, gives a more massive, impressive appearance which is heightened by the long louvres which extend horizontally along the hood. Trucks are in three wheelbase lengths, the 157-inch, the 134-inch which replaces the 131½-inch of previous years and the 112-inch wheelbase for commercial cars.