

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM

“MOAB

IS
MY

WASHPOT,”

“Lift up a standard for the people” —
Isa. 62: 10

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“MOAB IS MY WASHPOT”

Psalm 108: 9

MOAB WAS THE SON OF LOT by an incestuous union with his eldest daughter (Gen. 19: 29-38). In this way the Moabites were actually related to the Israelites, since Israel was of the line of Abraham, Lot's uncle.

The Moabites inhabited the rich highlands which crown the eastern side of the chasm forming the Dead Sea. This land lay directly in the path of Israel's great traverse from Egypt to Canaan. Moab, in fear of so great a people, refused them permission to cross their land. King Balak, wanting to drive them away, hired Balaam to curse them. When that failed, the Moabites cunningly led the Israelites into the trap of idolatry (Num. 25: 1-3). Considering the kinship between the two nations, God did not allow Israel to attack Moab (Deut. 2: 9). He had given that area to Moab, so Israel had to circumvent it, as recorded in Judges 11: 17, 18.

The Washpot

There is a general way in which we can look at Moab — as an illustration with profitable lessons for us all. According to Numbers 22: 3, 4, Moab, which had threatened Israel, was to be completely subdued eventually. It would become so utterly contemptible and despised as to be compared to a lowly washpot or basin in which men wash their feet (Psa. 108: 9).

In the Middle East, the hands and feet were washed using a basin and pitcher. No one living in that part of the world would wash in standing water; it ought to be clear and running. In modern times we wear covered shoes, but an eastern traveler of old would wear sandals, and after a long journey the feet became quite dirty. The run-off from the washing was far from clean and the washpot was thus put to a lowly use.

Moab the Washpot

In this study, what could Moab represent to you and me? We are the children of Israel by faith in Christ, and in Him we have obtained (by covenant) a promised land — the Kingdom to come. Now, Moab was outside of Canaan.

We have seen that it was not given to Israel as a possession, but in the course of time it was subdued by warfare and became tributary to the Jewish king. Even thus does our faith overcome the world, enabling us to say, “This world of ours” — ours for a useful, needful purpose. We place small value upon it since it is nothing but our washpot, but we are content to use the world to serve a holy end. The best possessions we have, outside of our spiritual heritage, are put under our feet, for we desire to keep them in their proper inferior position. They are not the crown of our head, the comfort of our heart, the girdle of our loins, nor the staff of our support. They yield us some comfort, for which we are grateful to God, but it is only for our feet, our lower nature — our head and heart find far nobler joys.

Though a thing contemptible and despicable as compared with the eternal realities of our covenant blessings, yet there is a use for Moab. Just as a washpot has its necessary function, so even this base world may be made, by faith, in the hand of God, a means of aiding the purity of God's people. Its afflictions and troubles work to our present and lasting good. The world and its trials, however, can never be compared to the water which cleanses our feet. For that purifying stream we look to a far higher source. But the world can be likened to the basin in which our symbolic feet are placed while we are being washed.

The whole world put together with all its wealth was but a mess of pottage for Esau, and nothing more. But God's Jacob has a better portion, for he has the birthright. Our worst is better than the world's best, for the reproach of Christ is greater riches than all the treasures of Egypt — the world. So Moab — the world — is my washpot, and your washpot.

Leave Moab Alone

If we regard Moab as representative of the unregenerate people among whom we live, we do well, as the children of Israel did on their march to Canaan, to let them

This article is an edited transcript of a discourse given by Pilgrim Brother Carl W. Seebald.

alone. Their heritage is not our heritage, nor their joys our joys, neither is their god our God. How true this is, especially in our day! The less communion we have with them the better.

Because we cannot separate ourselves completely from the sinful, we are compelled to feel the influence of their conduct all around us. It will be wise for us to watch that this does not become injurious to us. Instead, may it be made, under God, to be of service to us. Our lesson shows that, contrary to the ordinary course of nature (but not contrary to faith), this ungodly world may be made to assist our growth in holiness.

For example, we read in **1 Sam 13: 20** that the men of Israel went down to the Philistines to sharpen every man his axe and his coulter (the blade of a plow). So we, too, can derive some sharpening from our enemies. We may also gather honey from the lion, take a jewel from the toad's head, and borrow a star from the brow of night. Moab may be our washpot.

Moab the Ungodly

Moab not only led Israel into wanton, lustful living, but also invited them to sacrifice to Moab's gods. Moab of old was foremost in polluting and defiling Israel. It becomes a great feat of faith when the thing which naturally defiles is turned into a washpot. This ungodly world would naturally pollute us, but faith turns it into a washpot and finds in it impetus to watchfulness and holiness.

Satan used sexual immorality as one of his tools to trap the children of Israel. He uses it today against the race, to corrupt and wreck its integrity and thus the family unit. It is with difficulty that we save ourselves from this wicked and untoward generation. And yet faith learns the secret of overcoming the ordinary tendency of things — making that polluting influence which might normally injure us, serve to our advantage. Thus is fulfilled the ancient promise of **Isa. 61: 5:**

And strangers shall stand and feed your flocks,
and the sons of the alien shall be your plowmen
and your vine-dressers.

The defiling world can be made helpful to us in a number of ways:

- If we are of a godly spirit, ungodly people may be of service to us because we may often see in the ungodly what sin is. They are beacons upon the rocks to keep us from danger. When we learn that pride turned angels into demons, we find a very practical lesson in humility.

Reading of profane Esau, obstinate Pharaoh, disobedient Saul, apostate Judas, or vacillating, faltering Pilate, we are taught to shun those rocks upon which they became shipwrecked.

Transgressors of our race are especially suitable warnings to us, for we ought always to remember when

The sin we see polluting others still lies in our fallen nature and needs only a fit season to grow. We were children of wrath even as others, polluted and alienated from God. Our sins may be different, but we are all without exception shaped in iniquity.

witnessing the sins of the ungodly, that “such were some of [us]” (**1 Cor. 6: 11**).

Anyone who at one time was a slave to alcohol will have tears come to his eyes when he observes another become a slave in this way. In so doing he will thank God, quite humbly, that His grace has changed him. It won't be like the Pharisee flattering himself, but with deep humility confessing what God's grace has done. The blush of repentance, the modesty of humility, and the tear of gratitude are three helpful things.

The sin we see polluting others still lies in our fallen nature and needs only a fit season to grow. We were children of wrath even as others, polluted and alienated from God. Our sins may be different, but we are all without exception shaped in iniquity. As **Prov. 27: 19** states, “As in water face answereth to face, so the heart of man to man.” We remember the words of Paul in **Romans 7: 18:**

For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

“There, but by the Grace of God . . .”

The old nature remains in us to such a degree that were God to desert us we would quickly become as the ungodly. Without God's grace we would stumble and fall.

I am reminded many times of the words of John Bradford of England. When he saw a condemned man taken out to be hanged, tears came into his eyes. When asked why, he gave his now famous answer, “There, but by the Grace of God, goes John Bradford.”*

We notice certain sins in others which should serve as a loud warning for us to correct these same things in ourselves. Should we see the faults in another and congratulate ourselves that we are far better? Seeing the evil, and immediately setting a diligent watch against falling into the same, then we use Moab rightly, as our washpot.

We observe the power-hungry, the pleasure-hungry, the money-hungry of the world. God is certainly not in

* John Bradford was a 16th-century Protestant martyr. Born in Manchester, he studied Divinity at Cambridge. Soon after the accession of “Bloody Mary” he was arrested on a charge of sedition and imprisoned. He was condemned and burnt as a heretic.

their thoughts. We note the vain man who boasts loudly and talks about his beloved self. This, too, is a good lesson for us. Surely it will help to save us from acting so ridiculous a part! We may have a neighbor who is morose, who speaks sharply and makes enemies. As Christians, we should have a different disposition — one of courtesy, cultivating the grace of cheerfulness and good temper.

If a man should fall into a pit through careless walking along a dangerous path, his fall should be my instruction. I don't have to fall into the hole myself to know how dangerous it is. We ought to learn from the mistakes of others — as it is said, "No one lives long enough to make them all himself."

The Value of Experience

Experience is really the extract of suffering. It was John Wesley himself who said, "When I was young I was sure of everything; but in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before. At present, I am hardly sure of anything, but what God has revealed to me."

It is true that to the obstinate, the wilful and the headstrong, the injuries they receive must be their teacher. Shakespeare stated, "Experience is a jewel, and it had need be so, for it is often purchased at an infinite rate." And so we often become prophets to others. Warnings, however, are neglected by the foolish; indeed they are wasted upon the foolish. Flies see their fellows perishing in the sugared trap, and yet they rush into it themselves. May the Lord continue to make His children prudent.

By observing the errors of others may we learn to steer our own course better and avoid spiritual pollution. Then may we truly say, "Moab is my washpot."

- A second illustration of the practical principle presented is in the fact that we may often see in the ungodly the evil results of sin. We frequently have the opportunity of observing in the ungodly not only sin and disobedience, but its bitter outcome. By God's grace this should further help us to shun it. At this stage, sin is no longer an unknown seed of doubtful character, for we see its fruit.

Ungodly people are not generally happy people. Genuine serene happiness eludes them and their joys come and go by the hour. Life for many ends in despair, even for some of the most successful. If one is not made happy by an evil course, then let us choose God's path. Of Wisdom, **Prov. 3: 17** proclaims, "Her ways are ways of pleasantness, and all her paths are peace."

We notice many wasting their time as if they had an over-supply of it. As Christians, we have no wish to wander

and waste our years. If the young could only know the price of sin, they would not be so swift to purchase pleasurable moments at the price of painful years. **Prov. 18: 9** says, "He also that is slothful in his work is brother to him that is a great waster." The Bible describes their path, "the way of transgressors is hard." "There is no peace, saith the Lord, unto the wicked" (**Prov. 13: 15; Isa. 48: 22**).

I was a bank messenger in Chicago on that dark October day in 1929 when the stock market crashed, leading to the Great Depression. There were suicides that day by the dozen. But for the Christian, losing some of this world's goods is like losing a little of one's spending money, because Omnipotence stands guard over the real treasure.

King Solomon had all that any man could have wanted, yet summed it all up in these mournful words, "vanity of vanities . . . all is vanity" (**Eccles. 1: 2**). So, if others have found the world similar to chasing the wind —

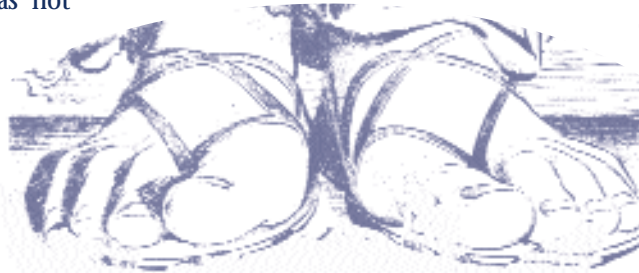
unsatisfactory — we wash our hands of its disappointing delusions and its spiritual pollution. Moab is our washpot — but Moab is not where we dwell.

- The third lesson that can be useful to us is that people of the world expose our weaknesses. Their opposition, slander, and persecution are really a rough pumice-stone, to remove some of our own rough spots. Often, we are treated lovingly and gently by our fellow-Christians. But if this was our only experience, we would become like plants under glass — tender and feeble. But the rough old world tries us, and God overrules these experiences for our growth, strengthening, and general benefit. The world sees our faults and their merciless tongues inform us of them. Yet much good can come to us from this malicious treatment. They are our teachers to help keep us humble and make us careful. What really matters is what happens in us, not to us!

Developing Patience

The world often burns us, and those things which we thought to be gold and silver perish in the ordeal. They are counterfeit, yet at the same time we are gainers by such a loss. In the world our temper and temperament is tried, and we often fail the test. If sanctification has regulated our emotions, then patience will have her perfect work and charity will suffer long. If we are quickly angered and find it hard to forgive, let us not find fault with those who try and test us. We have no right to be angry with them because we failed the test. Our pride must go down. We must become slow to anger and be content to be like our dear Lord who was "meek and lowly in heart" (**Matt. 11: 29**).

Perhaps we have fondly said in our hearts, "I could



bear a great deal, be a good Christian under the worst abuse.” Then, suddenly, we are bowled over, and discover how great our lacks and weaknesses are. In humility and sorrow we go back to God in prayer, once more meekly asking to be subdued to His will. Moab once again becomes our washpot.

Denying Our Testimony

Do not the worldly at times, and in some cases, frighten us out of our testimony for Christ, our Master and Lord? Have we ever blushed in our discomfort, or our tongue failed in the presence of objectors, blasphemers and skeptics? Have we been silent when we ought to have freely declared and acknowledged our Lord? This shows a certain lack of zeal and courage. Let us “be strong in the Lord, and in the power of his might” (Eph. 6: 10). Let us speak when we ought, and God will warm and bless our hearts with His love and approval.

The attacks of the ungodly have also been overruled by God to make His people leave the world, forsake ungodly association and be separate. “The friendship of the world is enmity with God” (James 4: 4). “If any man love the world, the love of the Father is not in him” (1 John 2: 15). Anyone who follows Christ must expect persecution.

One of the cardinal precepts of Christian faith tells us, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6: 17, 18). “Let us go forth therefore unto him without the camp, bearing his reproach” (Heb. 13: 13).

An Illustration from Spurgeon

The great Baptist preacher of England, Charles Haddon Spurgeon, related an extreme case of the way in which evil treatment may tend to our sanctification along the lines expressed in making Moab our washpot.

A noble minister who lived in England about 200 years ago was married to a cold, unfeeling, worldly woman. He seldom sat down to a comfortable meal in his own house, and often would have fainted but for the kindness and consideration of some of his parishioners.

On occasion, a friend would arrange to leave him a supply of food in a certain place beside his usual walking area where he might have some food when starved at home. His wife was too brutal and inhuman to hide her treatment of him, and it was well known what she was like. Even light and fire were denied him in his study on the long, damp, cold winter evenings.

Since his study was his only place of refuge from the cruel scourge of his wife’s tongue as well as her temper, there, shivering in the dark, he used to spend his winter evenings at home. It was here that he prepared his sermons. He was compelled to walk in order to keep

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himself warm and always held out his hands before him as feelers in the dark, to warn him of the approaching wall at either end of the room. But this godly husband had learned to thank the Lord for the stark discipline of this long and heavy trial.

At a presbytery dinner, without his wife and amidst a group of more generous and worldly thinkers of the clergy, someone proposed a toast to the health of their wives. Turning to the abused pastor the proposer said, winking at the others, “You, of course, will cordially join in drinking this toast.” The answer came strong and firm, “So I will, and so I ought, for mine has been a better wife to me than any of yours has been to you!”

When the shock of this answer was over, one of them asked him, “How so?”

“Because,” he replied, “she has sent me seven times a day to my knees, when I would not otherwise have gone, and that is more than any of you can say of yours!”

Bravely and wisely, this dear servant of God had made Moab his washpot.

Let us make those who grieve us the most serve as rough waves to hurry us to the Rock of Ages, or as strong winds to drift us faster into port. Let us use our experiences, being thankful for them and for those who give them to us. May we exercise sympathy and pity for the world, which is having a terrible time at the hands of Satan, who is plaguing them to death during this time of trouble. Moab becomes our washpot by showing us what sin grows into when it has borne its evil fruit — pollution of the worst kind!

How we love and appreciate our beautiful Savior! The holy purity of the One whom God has provided as a propitiation for our sins, and not ours only, but also for the sins of the whole world (1 John 2: 2).

Praise be to God from Whom all blessings flow! May God love and bless us all, as daily we use Moab as our washpot from the evil and pollution of this world. Amen.

* * *

BIBLE QUESTION BOX



“GIFTS” USED ONLY FOR OUTSIDERS

Q On page 3 of your Faith Healing booklet you show that the “gifts” of God’s holy Spirit or power, given to the early Church to aid in its establishment, were “for a sign, not to them that believe, but to them that believe not” (1 Cor. 14: 22); that “those who possessed the gift of healing did not pray in connection with its use, but instead, commanded the healing (see, e.g., Acts 3: 1-11),” and that “they did not exercise this gift for the benefit of self-healing, nor for other members of the Church, but only for outsiders, as a witness.” The Scriptures you use seem to prove your statements; but did not the Apostle Paul himself pray for, instead of command, the removal of his “thorn in the flesh,” his “infirmity of the flesh”? and was he not thus seeking to use his “gift” of healing for himself, a believer (2 Cor. 12: 7, 8)?

A It is true that the Apostle Paul had his “thorn in the flesh,” which very likely was weak eyesight resulting from his experience with the great light on the way to Damascus (Acts 9: 1-9). Thrice he asked the Lord to remove it. He writes of his “infirmity of the flesh” (2 Cor. 11: 30; 12: 5; Gal. 4: 13, 14). However, he did not exercise his miraculous gift of healing on himself. When the Apostle did use his gift of healing, he commanded the healing (Acts 14: 8-10) — he did not plead for it. But it was quite different in his own case. On learning that it was the Lord’s will that he should continue the Gospel ministry despite his physical infirmity and that the Lord’s strength would be sufficient for him, he was encouraged to rejoice in that strength, rather than in his own, lest he should be exalted above measure (2 Cor. 12: 7-10).

THE CASE OF TABITHA (DORCAS)

Q In the same Faith Healing booklet (p. 5), we read: “Search as we may, no record can be found in the New Testament of a consecrated person being healed miraculously of a bodily sickness.” How about Tabitha, mentioned in Acts 9: 36-42?

A Note that Tabitha (Greek, Dorcas) was not healed of her physical ailment, miraculously or otherwise, by the Apostle Peter or the brethren of Joppa — but that she died. Note also that Jesus healed many of the sick, but allowed his special friend, Lazarus, to be sick and to die, without relieving the distress (John 11: 1-45). Subsequently Lazarus was awakened from death as an evidence of Divine power and a

foretaste of restitution times (Acts 3: 19-21). So with Tabitha: she died, but through the Apostle Peter, and in answer to his prayer, the Lord awakened her as a miracle and demonstration of the Divine power accomplishing the work of the Gospel message and making it forceful to the people.

SIN-SICKNESS REFERRED TO IN JAMES 5: 14, 15

Q Does not James 5: 14, 15 prove that a physically sick person will surely be restored to health if he calls in the elders of the church to anoint him with literal oil and to offer the prayer of faith over him?

A It seems from the context that James 5: 14, 15 does not refer to physical illness, but to spiritual illness. Many sincere people have done literally all the things here specified in their efforts to obtain recovery from physical ailments, only to reap disappointment and damage to their faith, wondering why God did not keep His promise that “the prayer of faith shall save the sick, and the Lord shall raise him up.”

We are not implying that God never answers a prayer for bodily healing, but James 5: 14, 15 cannot properly be applied to the healing of physical sickness. Sickness of body, losses, troubles, disappointments, and so forth, are covered in James 5: 13: “Is any among you afflicted? let him pray” — for grace sufficient, for the Lord’s strength, which is made perfect in weakness (2 Cor. 12: 9). But in the following verse a recommendation is made for the spiritually sick, the sin-sick.*

The Greek word *astheneo*, here translated “sick,” would be better rendered in this instance, weak, as in the following examples: Rom. 4: 19 (Abraham was “not weak in faith”); Rom. 8: 3 (the law “was weak through the flesh”); Rom. 14: 1 (“him that is weak in the faith receive ye”); 1 Cor 8: 12 (“When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ”); 2 Cor. 11: 21 (“I speak concerning reproach, as though we had been weak”).

Therefore, if any one of the brethren is sick, let him or her call for the elders — the elected spiritually mature brothers of the church (Gal. 6: 1). Let them pray for the recovery of the spiritually sick one, anointing with the oil of God’s Word, the Divine Truth (“the golden oil”; Zech. 4: 11-14) derived from the Old and New Testaments. “And if he have committed sins, they shall be forgiven him.” Thus is the sin-sick one healed.

* It is true that severe sin-sickness can be manifested in physical symptoms. This condition is certainly addressed by the interpretation presented here.

LETTERS



Dear Bro. Hedman: Greetings in our Master's name! May the Lord bless your efforts to serve the brethren.

I accumulated quite a few Truth-related books before I retired 6 years ago. I hope the Lord will permit more time to read all the books.

We are looking forward to being with the brethren at the International Convention in Poland. This will be my first trip overseas to any country. Bro. _____ asked me to speak to the Polish brethren in a city when we are on the bus trip to various ecclesias. We can read Polish, so this will be a wonderful experience to speak to the brethren in Polish.

Wishing you good health and thank you for your generous spirit.

Christian love, E. and D.K., Illinois

Dear Bible Standard: Thank you so very much for sending me these publications. I enjoy them a lot. They are very interesting and answer a lot of my questions. I am interested in the Bible and can you please send me some information on heaven and dying? Thanks again. God bless you!

Your sister in Christ, C.L.B., Michigan

God bless you,

I am writing these few words to let you know that the six volumes of the Studies in the Scriptures have enlightened me. I truly am grateful for the Laymen's Home Missionary Movement allowing themselves to be used of Jehovah. I would like to order the following. . . .

Thank you, C.M., Arizona

Dear Brother,

My family and I, and the brethren in our ecclesia are well by the grace of God Almighty, our Heavenly Father. I wish the same to you and our brethren in the Bible House.

. . . I lift up my thankful heart unto our God Almighty through our Master Lord Jesus Christ and also to you and all brethren in the Bible House and our Indian representative. Please pray for us to be kept in this light and faith until our death. With lots of thanks and love I conclude this letter.

Your Brother by grace, M.S., India

The Bible Standard welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

of interest . . .

A Russian airplane engineer has designed gasoline-powered boots which boost running speeds beyond that of Olympic sprinters. The designer, Roman Kunkov, is an engineer at the Ufa Aviation Technical University, which used to carry out defense work for the Soviet Union, including design projects for MIG fighter jets. Kunkov claims that his invention will enable people to take 13 feet per step (4 meters). The boots were tested last month in a public square in Ufa, a town 750 miles (1,200 kilometers) southeast of Moscow. The test demonstrated that wearers could attain speeds of up to 25 miles an hour (40km/h). The fastest Olympic sprinter reaches about 23 mph (37km/h).

The shoes carry a small fuel tank, carburetor, and spark plug. They are powered by pistons strapped to the calf. When the wearer steps down, a metal platform is pushed away from the bottom of the special shoe, propelling the wearer into the air.

* * *

AIDS threatens to cut population numbers in some African countries. The rapid rise of the disease in countries such as Botswana, South Africa, and Zimbabwe could lead to dropping populations by the year 2003. This would be the first time countries have experienced shrinking populations since the black death (bubonic plague) struck Europe in the 1300's, in which an estimated 25 million died. It was not until the 1500's that population levels began to recover.

The majority of those dying from the virus are younger, increasing the burden of the disease on the economies of the various countries. In South Africa, far more women than men are dying from AIDS, leading to an imbalance in the population. Several African countries have average life expectancies below 40 years, and even this is falling; without the effect of the disease, life expectancy would on average be above 50 years.

Experts have warned that the epidemic in India could soon match the scale of Africa. Unofficial estimates put the number of HIV-infected Indians at nearly five million. India's problems are compounded by the present imbalance of its population ratio of men to women. The United Nations Population Fund recently criticized the country for its practice of female feticide and infanticide, producing one of the world's worst female-male ratios, currently about 960 females to 1,000 males. Though illegal, selective abortions of female fetuses are on the increase, says the Fund.

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Generally we do not pay distributors of our literature. Samples of many of our items will be provided on request. Obviously our literature should first be studied and digested prior to distribution, so that you would be ready always to give an answer to every man that asks you a reason of the hope that is in you, with gentleness and reverence (1 Pet. 3: 15, NASB).

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For a catalogue of our publications please see the November-December 1999 issue. A copy free on request.

BEREAVED NOTICE

Sister **Margaret Sullivan** of W. Frankfort, Illinois. No further information is available.

MAGAZINE MAILINGS

Repeat Notice: Because of failures at the company who normally mails The Bible Standard and The Present Truth, many of our readers in the United States and abroad did not receive their copies of the March, April, Bible Standard or the March-April Present Truth. We have identified and filled missed orders from our headquarters and have completed a full re-mailing of these issues to our foreign subscribers through a newly contracted company.

It has now come to our attention that some subscribers have not received their May Bible Standard. Please contact us if you still have not received your missed issues. We apologize for the inconvenience caused to our readers.

GENERAL CONVENTIONS FOR 2000

At-a-glance

U.S.

Ohio, Aug. 25-27; Illinois, Oct. 6-8; Oklahoma, Nov. 17-19

France

Summer: August 26, 27; Autumn: October 21-22

Great Britain

Hyde: August 4-6; Sheffield: October 28, 29

Details

United States

Nelsonville, Ohio, August 25-27 (Fri.-Sun.)

Site: Ramada Inn Hocking Valley, State Route 691 and U.S. 33, Nelsonville, Ohio 45764 ((614) 753-3531). Rates and Reservations: Details later.

SERVICES BY VISITING MINISTERS

Ralph Herzig

Springfield, Massachusetts, August 6

Auburn, Massachusetts, September 10

Robert Herzig

New Haven, Connecticut, August 20

Jan Wojnar

Boston, August 27

Richard Blaine

Fort Lauderdale, September 10

Cleveland, Georgia, September 30

John Detzler

Hyde Convention, England, August 4-6

John Davis

England: Hyde, August 13; Sheffield, August 16; London

(tentative), August 27

Baron Duncan

Springfield, Massachusetts, September 3

Evangelists' Services

Tom Cimbura, Chicago, August 12, 13

Robert Branconnier, Jacksonville, Florida, August 13; Sebring,

Florida, August 16; Lafayette, Colorado, September 9, 10

Harold Solomon, Pittsfield, Massachusetts, August 13

Jack Zilch, Muskegon and Grand Rapids, August 19, 20

Don Lewis, Grand Rapids and Muskegon, September 16, 17

David Lounsbury, Akron, August 28; New York, September 17

Harry Hammer, Minneapolis, September 23, 24