



Sovereign: God's Will in the World



"Lift up a
standard
for the
people"
Isa. 62: 10

inside . . .

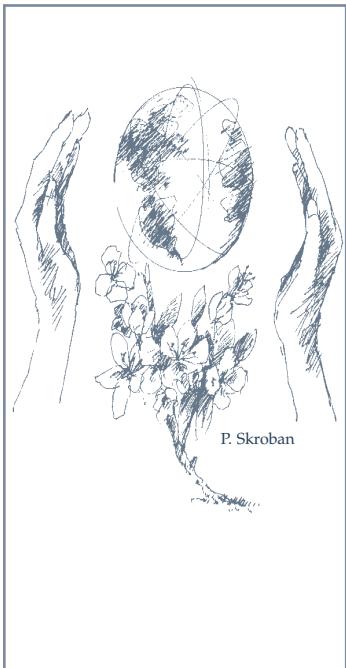
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Sovereign: God's Will in the World

"The Most High is sovereign over the kingdoms of men and gives them to anyone he wishes"

— Dan. 4: 25 (New International Version) —



"UNEASY LIES THE HEAD that wears a crown."¹ This labored aphorism still applies, though in modified form. With fewer kings and queens on the world stage, the levers of world power are today worked by a different sort of ruler.

The era of small, powerful, tightly-knit nation states disappeared long ago, especially in the aftermath of the Great War of 1914-18. The reconstruction of the industrial world has progressed ever since, punctuated by an even bigger conflict, the war of 1939-45.

Through the various skirmishes and wars of the decades following, the political and economic adjustments which have occurred have been spectacular. The world of regents has given way to the world of business. Very large, pan-continental companies mold decisions of once-independent states by promises of economic investment.

Looked at from the viewpoint of evolution, the development of national entities is a chaotic patchwork made up of accidents of time and nature, the only common thread being that of self-interest. The Biblical view is quite different. The Scriptures suggest that the rise and fall of nations is pre-determined. The Apostle Paul in Acts 17: 26 relates that God made all nations of men of "one blood" to dwell on the earth. Though national distinctions have survived for centuries, nations are pre-determined — by God — to reach a common, global destiny. From one standpoint, the eventual uniting of nations — though long suppressed — is the logical outcome of their development over the centuries — all at God's direction.

The Tower of Babel

The account in Genesis 11 is of interest in this study. In an attempt to unify the peoples of the region after the flood, a joint venture was begun to construct an immense tower which would stand as a symbol of unity and strength, a federation of regional powers. Lest we dismiss the account as a fable woven around a fiction, we should recognize that buildings today serve as symbols of power and prosperity. Capital cities around the world vie for the honor of having the tallest structure. In the closing years of the 19th century and throughout the 20th, prestige attached to the countries with the longest bridges or to those with the most impressive feats of civil engineering.² The Panama Canal (completed in 1914) and the Channel Tunnel (opened in 1994) are two examples.

The Tower of Babel was intended to make a somewhat similar statement. We do not know the size of this structure, but in the absence of stone and lime on the alluvial plain of Shinar the builders would doubtless have used sun-baked brick, limiting the tower to a modest height by today's standards. Its size did not matter; its symbolism did. The outcome of the venture is recorded in Genesis 11: 5-9.

The time was not right for the uniting of the nations, and there were many lessons of experience to learn over the coming centuries. The unfolding of God's Plan and its revealing to His people would occupy the next 2,000 years and would be built on the promise made to Adam and Eve in the Garden of Eden — that the seed of woman would crush the head of the serpent (Satan) (Gen. 3: 15).

The Patriarchs and Israel

Beginning with Abraham, the first-named Hebrew, Jehovah elected to deal with individuals, through them laying the foundation of the faith that would culminate in Judaism, the establishment of the Jewish people, the descendants of Jacob — Israel.

This new nation was for the next nineteen centuries to be His chosen people. Through their theocratic culture, experiences, and oral tradition many deep truths were transmitted down the ages. On these truths would be built the Christian religion.

Note: All Scripture references are to the King James Version, unless noted otherwise.

¹ "King Henry the Fourth," Part 2, Act 3, Scene 1, by William Shakespeare.

² The industrial might of a nation was often tacitly regarded as an evidence of Divine favor, as, for example, in the case of Great Britain in the 19th and early 20th centuries and, later, the rise of the United States to world prominence. Nationalism is frequently expressed in terms similar to that of religious devotion.

Jehovah supervised not only the history of Israel, with whom He was in Covenant relationship, but also the events in the surrounding Gentile nations and, at salient points throughout history, the affairs of other nations, too. Nations rise and fall at the will of Heaven. The object in view was always the salvation of His people — Israel, the Church, (the Bride of Christ) and all the willing among mankind in general. As the salt of the earth, the true Church has had a profound influence for good on society. However, the entanglement of the emergent church systems with national *politics* has had many unfortunate results.

The power of the established church in the social order was exploited and developed into the doctrine of the Divine right — the notion that as God ruled in the fate of nations, the rulers of the nations possessed Divine privilege and therefore could speak and act for God. This theory was adapted for each influential and powerful class in society (monarchs, aristocrats, clergy, and, in the 19th and 20th centuries, labor). (*See the boxed text opposite.*)

DIVINE RIGHT

The doctrine of "Divine Right," so long held throughout Christendom, is now largely defunct. A grossly misapplied outgrowth of Apostolic authority, the doctrine of the Divine right has been a refuge for scoundrels over the centuries. In its name, cruel and rapacious monarchs and emperors have sent armies to the slaughter, annexed alien territories, oppressed their own people, and amassed personal fortunes.

The doctrine began to be seriously undermined by the Reformation movements of the 15th and 16th centuries, and subsequently by events of the late 18th and early 19th centuries and onward. The French Revolution, the Napoleonic Wars, the revolutions throughout Europe in 1848, the expansion of the Industrial Revolution, the rise of Darwinism (leading to atheistic evolutionism) — all these diluted the power of a doctrine which had held nations captive for generations. By the time the First World War rolled around, the population of Europe — the bastion of Christendom — was already largely liberated from the error, though conservative beliefs and native patriotism enlisted millions in that war. The irony of Christian ministers recruiting from the pulpit was a point of disillusion for many. How, it was asked, could one Christian nation which claimed God's favor, fight against another which claimed likewise?

The liberal democracy which spread from the United States in the interwar years helped to create a climate of resistance to "divinely ordained" commands from anyone holding the reins of power. By the end of the Second World War, the process was nearly complete. Since then we have witnessed a rapid decline in adherence to national religion, which has been largely superseded by the rule of independent action — the rights of the *individual* claiming center stage.

THE DOCTRINE OF DIVINE RIGHT

The doctrine of "the divine right of kings," taught or supported by almost every sect, is the foundation of the old civil system, and has long given authority, dignity and stability to the kingdoms of Europe; and the doctrine of the divine appointment and authority of the clergy has hindered God's children from progressing in divine things and bound them by the chains of superstition and ignorance to the veneration and adoration of fallible fellow-beings, and to their doctrines, traditions and interpretations of God's Word. It is this entire order of things that is to fall and pass away in the battle of this great day — the order of things which for centuries has held the people docile under the ruling powers, civil, social and religious. All this has been by God's *permission* (not by his appointment and approval, as they claim). But though an evil in itself, it has served a good, *temporary* purpose in preventing anarchy, which is immeasurably worse, because men were not prepared to do better for themselves, and because the time for Christ's Millennial Kingdom had not yet come. Hence God permitted the various delusions to gain credence in order to hold men in check until "The Time of the End" — the end of "The Times of the Gentiles" — *The Battle of Armageddon*, p. 36.

* * *

In all three departments of his empire's earthly phase, as the principle that in practice would best serve his purposes, Satan has set forth that of the "Divine Right" as the foundation principle of his empire, and has given it in three forms: the Divine Right of rulers, the Divine Right of aristocrats, and the Divine Right of the clergy — one form of the principle of the Divine Right for each department of his empire. These three forms of the doctrine of the Divine Right are calculated to make the masses blindly subject to the classes as a matter of Divine sanction and obligation. How well the three forms of the Divine Right are calculated to keep the masses, indoctrinated with the error of the Divine Right, in subjection to Satan's representatives, and thus to him, becomes manifest on even a casual consideration of what the three forms of this principle mean — *Creation*, p. 110.

* * *

The doctrine of the Divine right of labor, summed up in the proposition, "The earth's products belong to their producers," means the following: "God gave the earth to all mankind for development and enjoyment; hence its wealth belongs to its producers — the laborers."

Every one of these four doctrines is erroneous, and the practice of them during the Christian Era has produced the terrible violations of the Golden Rule, and the wrongs against the Lord's saints, with which the history of Christendom is replete — *The Epiphany's Elect*, p. 170.

THE FOCUS OF HISTORY

Throughout the ebb and flow of Israel's national power, and the forays of alien nations into their territory (at God's behest), the end in view was always the salvation of Israel and, through them, the salvation of the world.

At the time appointed, God sent His Son into the world (Gal 4: 4). Born a Jew, living as a Jew, Jesus preached the Kingdom message to His own (the Jewish nation), though most did not accept Him as their promised Deliverer. To those who did, the Scriptures tell us He gave the power (privilege) of sonship (John 1: 12). Amid the mighty comingings and goings of the greatest military power of the day, the Roman Empire, God was assembling a phalanx of believers, not wielders of swords or spears, but warriors nonetheless. These disciples, and those who came later, were the vanguard of God's saintly army who would smash the tyranny of Satan's empire and deliver not only Israel, but the whole world.

The Ransom sacrifice of Christ Jesus was history's turning point. Here was God actively engaged in the affairs of men — not behind the scenes, but overtly. In the ministry and death of Christ the foundations of the coming Universal Empire — Christ's Kingdom — were firmly laid.

The early popularity of the *trappings* of Christianity, accompanied by the claim of secular and spiritual rulers to be representatives of Christ's Kingdom *on earth*, fostered the audacious boastings which characterized the Divine right doctrine. The subsequent demolition of this fallacy reveals the guiding hand of the Sovereign God, Who holds the nations in reservation for His appointed Ruler, the Christ (Psa. 2).

CHRIST THE AGENT OF GOD'S WILL

From the creation of the universe to the creation of man and the calling of Moses, God's Agent has been Jesus. Referred to in His pre-human condition as the *Logos* (Word), Jesus is described in Scripture as, "the same yesterday, and to day, and for ever" (Heb 13: 8).

As "the angel of the Lord" Jesus in His pre-human state expressed the will and commands of Jehovah to His servants. He was later to say of Himself, "Before Abraham was, I am," considered a blasphemy by the Jews who heard Him (John 8: 58, 59). Set forth in Proverbs 8 as the one dangled on His Father's knee, Jesus was created in His Father's image, imbibing the Father's wisdom, and partaking of Godlike powers. He is referred to in powerful terms as the Creator of the Heavens (Heb. 1: 1, 2, 10). Such a powerful one forsook His exalted condition and took on the fleshly nature of Abraham's Seed (Heb. 2: 16), suffering and dying on the cross to redeem the unrighteous.

After His resurrection, God raised Him to Divine glory and set Him forth as the Intercessor for those who approach God in His name. This is His priestly office, in which He succors His people and brings them through the trials and tribulations of consecrated living to everlasting life.

The Church of God having been selected, the blessings of redemption are to flow to all of mankind, for Christ died for all (2 Cor. 5: 14). To prepare for this time God

has been drawing the nations together. As we are told in Revelation 16: 14, 16, the peoples of the world are to be drawn into Armageddon, the great battle of the Lord God Almighty. This battle — whatever form it may take — is the precursor to the blessing of mankind with resurrection and restitution. This will be the fulfillment of the promise made to Abraham, that in his seed (Isaac, representing Christ), all families (nations) of the earth will be blessed (Gen. 12: 3). This day of blessing is the same period of time identified as the Kingdom of God on earth (Matt. 6: 10). It is also referred to as the Day of Judgment.

The Judgment Day

The idea of a judgment day has caused dread in many minds, because traditional teaching has painted a gloomy picture of a 24-hour period during which earth's billions will be raised from the tomb to receive a final, and in most cases, an unpleasant sentence. This crude conception is entirely out of harmony with God's inspired Word and shows the impracticality of forcing a literal interpretation upon figurative language. The term *day*, in Scripture, as in common speech, is often used to signify a period of time other than a standard period of 24 hours, such as in the expressions "in my day," and "the good old days." We learn from Psalm 90: 4 that a day with the Lord is 1,000 years. The Apostle Peter hints at this in 2 Pet. 3: 8. This judgment is in fact a vital feature of the Bible *millennium* — the kingdom of Christ, Who, as the Agent of God, is to judge the world.

Judgment is more than the declaring of a verdict. It also suggests the process of a trial. The world's judgment day is that period of time when they will be subjects of God's kingdom, learn of the salvation available through faith in Jesus, and experience conditions conducive to right living. In that day, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14). The judgment period will include instruction and discipline: "I the Lord search the heart and examine the mind, to reward a man according to his conduct . . ." (Jer. 17: 10; NIV, Zondervan). Correction for wrongdoing will also be a necessary part of the trial, administered lovingly in the best interests of each one (Heb. 12: 5-11). Hearty co-operation with Kingdom conditions will be reflected in increased wellbeing and the gradual perfecting of every human faculty.

The antithesis of foreboding, this day will be a day of gladness. As the Scripture has it, "Let the earth rejoice . . . at the presence of the Lord, because he cometh to judge the earth" (1 Chron. 16: 31-33).

GOD'S WILL TO BE DONE UNIVERSALLY

God is Sovereign. His purposes will never fail. How thankful we can be that His will is always for good. He intends no mischief to the race. Whatever suffering they have endured has been permitted by a loving God in the absolute knowledge that its ill-effects will be perfectly recompensed. In due time all heaven and earth will rejoice and give praise to Jehovah, the One who inhabits eternity and controls the Universe in perfect righteousness.

Another Line of Testimony

The following edited extract is from *The Time is at Hand*, pp. 93-97. Originally published in 1888, it presents a concise view of the topic of Gentile Times.

ANOTHER VIEW of the Gentile Times is presented in Daniel 4. Here man's original dominion over the whole earth, its removal, and the certainty of its restitution, to begin after the end of the Gentile Times, is forcibly illustrated in a dream given to Nebuchadnezzar, its interpretation by Daniel, and its fulfilment upon Nebuchadnezzar.

In his dream, Nebuchadnezzar "saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. And, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan 4: 10-17).

This tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head, Adam, to whom God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28). The original glory of man and the power vested in him were indeed sublime, and were over the whole earth, to bless, and feed, and protect and shelter every living thing. But when sin entered, the command came to hew down the tree, and the glory and beauty and power of mankind were taken away; and the lower creation no more found shelter and blessing under his influence. Death hewed down the tree, scattered his fruit and foliage, and left the lower creation without its lord and benefactor.

So far as man was concerned, all power to recover the lost dominion was hopelessly gone. But it was not so from God's standpoint. The dominion sprang out of His plan, and was His gift; and though He had commanded it to be hewn down, yet the root, God's purpose and plan of a restitution, continued, though bound with strong fetters so that it should not sprout until the appointed time.

As in the dream the figure changes from the stump of a tree to a man degraded and brought to the companionship and likeness of beasts, with reason dethroned and all his glory departed, so we see man, the fallen, degraded lord of earth: his glory and dominion have departed. Ever since the sentence passed, the race has been having its portion with the beasts, and the human heart has become beastly and degraded. . . . The race must remain in its degradation, under the dominion of evil, until the

lesson has been learned, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And while men are in this degraded condition God permits some of the basest characters among them to rule over them, that their present bitter experience may prove in the future to be of lasting benefit.

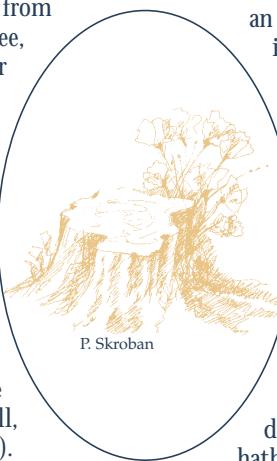
DANIEL'S INTERPRETATION

True to Daniel's interpretation, we are told that "All this came upon the king Nebuchadnezzar," and that in this insane, degraded, beastly condition he wandered among the beasts until seven times (seven literal years in his case) passed over him. Daniel's interpretation of the dream relates only to its fulfilment upon Nebuchadnezzar; but the fact that the dream, the interpretation and the fulfilment are all so carefully related here is evidence of an object in its narration. And its remarkable fitness as an illustration of the Divine purpose in subjecting the whole race to the dominion of evil for its punishment and correction, that in due time God might restore and establish it in righteousness and everlasting life, warrants us in accepting it as an intended type.

The dream in its fulfilment upon Nebuchadnezzar is specially noteworthy when we remember that he was made the representative head of human dominion (Dan. 2: 38), and, as lord of earth, was addressed by the prophet in almost the same words which God at the first addressed to Adam, "The God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all" (Dan. 2: 37, 38: Gen. 1: 28). Afterward, because of sin, Nebuchadnezzar received the "seven times" of punishment, after which his reason began to return, and his restitution to dominion was accomplished. He was re-established in his kingdom, and majesty was added to him after he had learned the needed lesson to which he referred in the following language:

"At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; . . . and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan 4: 34-37).

The degradation of Nebuchadnezzar was typical of human degradation under beastly governments during seven symbolic times or years, a year for a day, 2520 years, from his day onward. And be it observed that this corresponds exactly with the seven times foretold upon Israel, which . . . end A.D. 1914. For it was under this Nebuchadnezzar that Israel was carried away captive to Babylon, when the crown of God's kingdom was removed, and the seven times began.



* * *



"MY LORD AND MY GOD"

Q John 20: 28 reads, "And Thomas answered and said unto him, My Lord and my God." Was Thomas proclaiming that Jesus is Jehovah?

A We need to consider the setting of Thomas' declaration. The details are given in John 20: 19-28.

On the evening of the Sunday that Jesus was raised from the dead, He appeared and met with all the Apostles, except for Thomas, who was absent. His purpose was to convince them of His resurrection, that He had experienced a change in nature and was no longer the *man* Christ Jesus. Apparently, He materialized in a body similar to His crucified body, perhaps to convince the Apostles that He really was the Lord whose disciples they were. Informed later as to what had taken place, Thomas, ever skeptical, demanded personal proof. When on the following Sunday Jesus again appeared. Thomas, now seeing his Lord, was overcome with emotion and uttered the words under discussion, "My Lord and my God."

Jesus was the Lord and Master of Thomas' life. In one sense, He was Thomas' Teacher, but in a wider sense, He was his Owner and Controller — something He became by giving His life as the great Ransom-sacrifice; and by Thomas' acceptance of it. Thomas' expression is similar to that of David's in Psalm 110: 1 where the Psalmist wrote, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." In this verse, "the Lord" is a separate and distinct individual from "my Lord," the one at the right hand of Jehovah ("the Lord"). Jesus was exalted to this chief place of God's favor at His resurrection and ascension (Matt. 26: 63, 64; Rom. 8: 34; Eph. 1: 17-23).

Jesus a "mighty one" to Thomas

In what sense was Jesus "God" to Thomas? The Greek expression *ho theos*, from which the English word (*the*) *God* is translated, has as a generic meaning, "mighty one." Thomas, in common with many Jews, would have naturally been comfortable employing the term in the sense in which its Hebrew equivalent, '*el* (singular) or '*elohiyim* (plural), was often used. That is, not exclusively with reference to the Almighty.* For comparison, note the following Scriptures: John 10: 30-36;

* To claim that the reluctant Thomas in thus addressing Jesus came under the moving influence of the holy spirit, and shifted from strict Jewish monotheism to a "differentiated" Christian conception of God is to read too much into the narrative.

Acts 7: 40; 14: 11; 19: 26; also the reference in the box at the foot of this page. (See the *Emphatic Diaglott*.)

In 2 Cor. 4: 4, Satan as the (illegitimate) mighty ruler of this world is referred to. The Greek term here translated "god" is *ho theos*, the same Greek term used at the beginning of verse 6 ("for God"), where Jehovah clearly is meant.

As his prince or mighty one, Jesus naturally and rightly received Thomas' allegiance and fidelity, and his recognition that Jesus was superior to any on earth — no ordinary man. It is quite proper for Jesus to receive worship, for the Heavenly Father has declared this (Heb. 1: 6). Jesus was the closest possible representation of God on earth (John 1: 14; 14: 5-9). His subsequent exaltation to the right hand of God, His Father, and the prophetic statements as to His future offices and ministry, all confirm the point. To put it in a direct way, Jesus is as much God as it is possible to be without being Jehovah! The Scriptures make this point repeatedly:

In Hebrews 1: 10-12, a quotation from Psa. 102: 25-27, Jesus is described as the Creator ("of old hast thou laid the foundation of the earth . . ."; compare Eph. 3: 9). Nonetheless, in perfect consistency a distinction is made between Father and Son (Col. 2: 1, 2; 2 John 9). This is not merely a distinction in office, but also in being, for God — the Omnipotent — is always excepted in any comparison (1 Cor. 15: 27, 28; Eph. 4: 6). The majesty of His being will never be assigned to another (Isa. 42: 8).

It is fitting for all Christians to honor the Son even as they honor the Father (John 5: 22, 23). The exalted Christ is no mere mortal. However, we should not fall into the trap of thinking that to deny that Christ *is a member of a Godhead* is to demean Him. It is appropriate — and necessary — to give Christ the glory due to Him as the Father has ordained. But the Father is above all, and we must hold Him in the highest honor, even as Jesus instructed us (John 14: 27, 28).

"God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

All things from God, through the Son

We know that an idol is nothing at all in the world and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth (as indeed there are many "gods" and many "Lords"), yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

— 1 Cor. 8: 4-6, New International Version —

LETTERS



Dear Brethren: Love and peace through the Redeemer, the Christ.

You are to be commended for your efforts in providing *The Bible Standard* to the populace online. Its contents and format are positively refreshing and I look forward to its presence on the world wide web as the beacon of hope to the groaning creation!

In Christian love,

Baron Duncan [Auxiliary Pilgrim], New York

[*The following letter was addressed to our Representative in Britain, Bro. H. W. Roberts*]

Dear Bro. Roberts,

Christian greetings to you in His holy name!

It has been quite a long time since I last wrote to you, but that does not mean I have not been thinking of you all this time.

Indeed, I was most humbled, and gratified also, to receive information on the British Convention of the LHMM. . . . Thank you for continuing the magazines up to now. I value both magazines very highly, and look forward eagerly to their delivery. I truly believe that they are a great blessing.

I hope that you and the other British brethren are both physically and spiritually enjoying good health, and will be much blessed by our Heavenly Father, especially at your convention in Hyde. . . . I will close now, asking you to remember me in your prayers, as I shall think of you and all the British brethren.

Your Brother, by ransomed hope,

E. M., Northern Ireland

Dear Bro. Hedman and Coworkers: Loving greetings (Rom. 10: 15)! I want to congratulate you particularly on the June *Bible*

Standard . . . I think it's just great. Your lead article stating, "the basic thrust of the Gospel is compassionate action and service to those in need" is a breath of fresh air to me. It seems to me *agape* love is often the missing link, but Matt. 6: 10 soon will clarify that for all humanity, resulting in eternal life on the cleansed earth for all who are willing to be beheaded and eternally accept Jesus as Head.

I'm a real Dinosaur and would never be able to get a job these days (things change two, three, or more times before I'm even aware of the first one). However, I'm finally getting accustomed to the new format of the magazine and admit it's easier to read and enjoy. I heartily pray for internet success and His blessings on all your dedicated, devoted work on behalf of the brethren.

Your sister by His amazing grace,
T.B., Florida

Dear Bro. Hedman: Thanks to all there for their hard work and dedication. We just received the Ohio Convention program, and we are excited about its subject matter. God will surely bless us there.

My wife and I enjoy being involved in the proof-reading of the *Epiphany* volumes in preparation for their future use on the computer. It gives us opportunity to serve the Lord together, and it has been a tremendous blessing. Wishing you God's blessing, we remain yours by His tender grace.

Bro. Jon Hanning [Evangelist], Ohio

* * *

We welcome your letters. We reserve the right to edit all letters received. Our practice is to indicate only the writer's initials, except where the writer is an appointee of the Movement. You may submit your letters marked "Editorial" to our postal address on the back page, or by e-mail to editorial@biblestandard.com (enter "Letters" in the subject line).

of interest . . .

Scientists have developed a technique that can detect Alzheimer's disease before any symptoms become apparent. A team from the National Hospital in London made the breakthrough using an imaging technique called voxel-compression mapping. They were able to detect progressive brain cell degeneration in specific parts of the brains of patients in the very earliest stages of Alzheimer's disease. The work has also shown that the brain starts to lose tissue at an accelerated rate up to five years before the disease becomes apparent — Copyright 2001, *British Broadcasting Corporation*.

* * *

The United States House of Representatives has approved President Bush's plan to give more money to religious charities, a controversial cornerstone of his "compassionate conservatism." Proponents of the bill, which include the Salvation Army and the United States Catholic Conference, argue that the measure is needed in the war on poverty. The bill would boost support for religious charities by making them eligible for more federal grants and by expanding tax deductions for charitable donations. The idea is to make private and faith-based charities more involved in government efforts to address social problems. Critics such as the American Civil Liberties Union and the National Association for the Advancement of Colored People say the plan violates the separation of church and state rule and would reverse the progress made in civil rights — Copyright 2001, *British Broadcasting Corporation*.

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GENERAL CONVENTIONS FOR 2001

At-a-glance

United Kingdom: *Hyde*, August 3-5; *Sheffield*, October 27, 28
Nigeria: *Aba*, Abia State, November 28-30
Poland: *Krakow*, September 14-16
Ukraine: *Lvov*, August 17-19
United States: *Athens-Nelsonville, Ohio*, August 24-26; *Chicago*, October 19-21; *Tulsa*, November 16-18

Details

United States

Athens-Nelsonville, Ohio, August 24-26

Site: Ramada Inn Hocking Valley, State Route 691 and U.S. 33, Nelsonville, Ohio 45764 ((740) 753-3531). *Rates and Reservations:* \$62.50, single or \$67.50, 2-4 per room (plus taxes at 9.25 percent). The class has reserved a block of rooms. Please telephone the Ramada Inn and say you are attending the LHMM convention. Reservations must be guaranteed with one night's rent by August 11; reservations made after this date are not guaranteed. Check-in time is 3:00 p.m.; check-out time is noon. Group meals will be served all 3 days of the convention. The suggested buffet price is \$12.00 for adults, free for children under 12. Please let the class secretary know well in advance the number of meals you need. To inquire about transport or relay details of your travel times, please contact the class secretary, Mrs. Diana Stover, 887 Orchard Drive, Lancaster, OH 43130; telephone: (740) 687-5107; e-mail: *dianalyn10@mindspring.com*

SERVICES BY VISITING MINISTERS

H. W. Roberts, British Representative

Chester Springs, October 7, 17; Chicago Convention, October 19-21

Carl W. Seebald

Chicago, August 11, 12; Ohio Convention, August 24-26; Minneapolis, September 22, 23

Ralph Herzig

Springfield, Massachusetts, August 5; Ohio Convention, August 24-26; Auburn, Massachusetts, September 9

Richard Blaine

Ohio Convention, August 24-26; Fort Lauderdale, September 9; Cleveland, Georgia, October 13; Marietta, Georgia, October 14; Beech Grove, Tennessee, October 23

Robert Herzig

New Haven, Connecticut, August 19; Lewiston, Maine, September 15, 16

John Wojnar

Boston, August 26; Springfield, Massachusetts, October 7

John Detzler

Eugene, Oregon, August 23; Seattle, August 25, 26; Osoyoos, B.C., Canada, August 27; Spokane, Washington, August 28; Moscow, Idaho, August 29; Yahk, B.C., Canada, August 30; Calgary, Alberta, Canada, September 1, 2

Leon Snyder

Germany, July 6-11; Poland, July 12-26; France, July 26-31; England, August 3-9; Ohio Convention, August 24-26

Baron Duncan

Ohio Convention, August 24-26; Springfield, Massachusetts, September 2

Evangelists' Services

Tom Cimbura, Chicago, October 27, 28

Robert Branconnier [Revised Dates], Jacksonville, Florida, September 2; Sebring, Florida; September 8; New Port Richey, Florida, September 9; Pittsfield, Massachusetts, October 14

Harry Hammer, Grand Rapids, Michigan, September 8; Muskegon, Michigan, September 9

Daniel Herzig, Boston, October 28

Harold Solomon, Pittsfield, Massachusetts, August 12; New Haven, Connecticut, October 21

David Lounsbury, New York City, September 16

John F. Scale (from England), Chester Springs, October 10, 14

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