

# *The Bible Standard*



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# The Gospel of the Kingdom

“AND THIS GOSPEL of the kingdom shall be preached in all the world for a witness unto all nations.” So reads Matt. 24: 14, the words of Jesus to His disciples, an important part of what is known as the “great prophecy,” which occupies most of that chapter.

In the United States, February 16, 2004 is Presidents’ Day, when the past leaders of the country are honored, especially George Washington (1732-1799) and Abraham Lincoln (1809-1865). These two Presidents rightly deserve recognition, having been instrumental in forming the destiny and character of the country — Washington in his leadership during the Revolutionary War, and Lincoln at the critical juncture when the youthful nation was on the verge of breaking up in the Civil War (1861-1865).

From the dramatic beginnings of the nation arose the 19th-century doctrine of Manifest Destiny, which held that the expansion of the United States throughout the American continents was both justified and inevitable. Thomas Jefferson (1743-1826), the third President of the Republic, was an ardent proponent of the westward move of the young nation and encouraged the exploration by Meriwether Lewis and William Clark during the years 1804-1806. Their adventure, fraught with difficulties and dangers, uncovered glories of the plains, deserts, and mountains that had been witnessed by few, the reports of which fired the imagination of the people.

The inevitability of this expansion and the rapid industrialization of the nation led many prominent Americans to conclude that God’s hand was on the young republic. While it may be disputed that the United States was a Christian country in the real meaning of that term,

large segments of society had embraced the Christian message from colonial times, providing a home for a variety of believers — Puritans, Quakers, Methodists, Shakers, Moravians — and it is not an overstatement to say that the nation has been very influential in the spread of the Gospel message, particularly because of its participation in overseas missions and the promulgation of the Bible.

Much of this early effort coincided in point of time with the exploration already referred to. The American Bible Society, still vital today, was founded in 1816 and went from strength to strength. Throughout the 19th century, missionaries from the United States carried the message of Christ crucified to many corners of the globe. Today the Christian message in one form or another is broadcast over local and international radio, transmitted over the Internet, and distributed in a wide variety of magazines and books. Gideons International has performed a service worldwide in making Bibles freely available in hotel guest rooms. Through the work of organizations such as the Wycliffe Bible Translators, the United States is at the forefront of spreading the good news of the Kingdom.

The possession and distribution of the Christian Bible has been at the center of the history of the western world since the Reformation. From the dark days of banned and burned Bibles we have come to the time when a complete copy of the Old and New Testaments can be had for less than \$1.00. The following article traces some of this history and the perseverance and dedication of those who have made the Word of God accessible to millions.

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Cover: Mount Rushmore National Memorial, South Dakota. Portraits 60 feet high of George Washington, Thomas Jefferson, Abraham Lincoln and Theodore Roosevelt, sculptured into the side of Mount Rushmore.

All Scripture references are to the King James Version, unless otherwise stated.

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

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# The Book of Life

*For as the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Isaiah 55: 10, 11

“LET THERE BE LIGHT: and there was light.” These powerful words by William Tyndale appear in the King James Bible, Genesis 1: 3. Four hundred years ago (1604) the book that was to become the masterpiece of the English language was commissioned by the Stuart king, James 1 (James VI of Scotland), and the Jacobean translators drew heavily on the earlier New Testament translation of 1526 by Tyndale. The finished work, dedicated to King James, appeared in print in 1611.

The English in which the 1611 edition was written would be extremely difficult for the modern reader to comprehend. The use of unfamiliar characters and the variations in the way the same might be spelled would make for heavy going. For example, the well-known John 3: 16 reads:

For God so loued  $\text{y}$  world, that he gaue his only begotten Sonne: that whosoever beleueeth in him, should not perish, but haue euerlasting life.

Psa. 23: 6:

Surely goodnes and mercie shall followe me all the daies of my life: and I will dwell in the house of the Lord for euer.

Fortunately, there have been a number of revisions of style since the first printing and the language has been adjusted to keep pace with common usage — but only up to a point.

Also known as the Authorized Version, the King James Bible has been loved and honored throughout the English-speaking world and has provided the language with some of its finest poetry and prose. Its thoughts, beautifully and thoughtfully expressed, elevate the mind and evoke an atmosphere of reverence and holiness.

The men who did it, who pored over the Greek and Hebrew texts, comparing the accuracy and felicity of previous translations, arguing with each over the finest details of chapter and verse, were many of them obscure at the time and are generally forgotten now, a gaggle of fifty or so black-gowned divines whose names are almost

unknown but whose words continue to resonate with us. They have a ghost presence in our lives, invisible but constantly heard, enriching the language with the “civility, learning and eloquence” of their translation, but nowadays only whispering the sentences into our ears.<sup>1</sup>

## WORDS, WORDS, WORDS

Language unites and divides; illuminates or obscures. Those who speak a common language can communicate the thoughts which attach to their common culture; those not conversant with it must depend on an interpreter. A good translator conveys and interprets the words of the speaker accurately, without personal embellishment, but always with an awareness of the cultural standards by which the words will be judged.

The unique and valuable role of the conscientious translator of the Bible is to communicate the thoughts of the original writers of Holy Scripture in the language of the people for whom the translation is intended. This is by no means a simple task. It is complicated by the fact that no original manuscripts from the Biblical writers are extant; translators must work from copies, which frequently contain errors of transcription. The reader, then, is at the mercy of the translator. Any ignorance or bias of the translator is multiplied many times over in a faulty rendering and can have far-reaching consequences.

Translators usually work in teams and follow clearly defined procedures. In consultation with one another and through frequent cross-checking and revision they endeavor to come as close to a perfect translation as possible. This is never achieved — as is apparent from the abundance of Bible translations available today. Each group of translators attempts to improve upon the work of another. Which translation the reader adopts is often a matter of personal choice. The careful student of God’s Word will consult a variety of translations to clarify a thought here and there.

## BABBLING

The Scriptures inform us that at one time the whole world was of one speech — language (Gen. 11: 1). The confedera-

<sup>1</sup> *God’s Secretaries: The Making of the King James Bible*, by Adam Nicolson; published by HarperCollins; copyright 2003 by Adam Nicolson.

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*It is this legal aspect of the salvation process that is most reassuring to those who understand it, for it gives the security of a contract.*

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tion of ill-intent that was made possible by this — the first attempt at empire — was confounded when God scrambled the language, resulting in a “babel” of tongues that forced mankind to scatter and to settle in language groupings, a state of affairs that lasted thousands of years, effectively hampering global co-operation. These barriers gradually collapsed. The work of the Bible translators has helped to break through the linguistic and cultural barriers and has made the Word of God accessible to millions in their native tongue. Today, the global thrust of business, commerce, law and science is rapidly erasing language as an obstacle between nations. Thanks to the efforts of the Bible societies and organizations such as Gideons International, which give away complete sets of Scriptures, the Bible is now widely available. There is one to fit every taste and wallet.

#### **HOLY WORDS FOR HOLY LIVING**

Among its many notable effects, the Reformation increased the desire of the populace to know more about Holy Scripture and made it possible for them to hear the Word in their own language, their own idiom. Not only in the pulpit, but in the cottage and the coffee-house, theological debate was at the heart of social discourse. Reformers and theologians of various stripes preached the necessity of sanctified living. Not all was peace and harmony, of course, and there was much strife and disagreement between the practitioners of the competing faiths which emerged in the new climate of liberty.

Was the average citizen of those days more saintly than his counterpart today? Probably not, but questions of eternal destiny and the way to it propagated through society in a way that is no longer fashionable. The educated man was expected to have some point of view on religious matters. The controversies and struggles and debates of those earlier times produced a Christian heritage that many countries were proud of but which, regrettably, is now taken for granted or, more often, ignored.

#### **WATER, WATER EVERYWHERE . . .**

Water is an amazing substance. Without it, our planet would be a dead and lifeless place — life would be impossible. The latest pictures from Mars, transmitted by that

remarkable six-wheeled machine, *Spirit*, show a dead, red world. Some scientists think that the channels on the planet indicate earlier inundations and rivers of water, holding the possibility that life once existed there. The mineral, hematite, which is the chief ore of iron has been discovered. Some theorize that the visible red dust is the end process of water-induced rust.<sup>2</sup>

Just as water is vital to earthly life, so without the Word of God there can be no spiritual — we would say, meaningful — life. And just as to the discerning mind the existence of water itself argues for an intelligent, providential Creator, so the providing of the Word of God, shows to the believer the character of the Father who reveals Himself by it.

The Word of God has flowed like a refreshing stream through the desert of man’s harsh existence, bringing refreshment and hope to many. Our modern world increasingly has little room for the teachings or admonitions of the Christian Bible, and its place in legislation around the world is gradually being erased. But the stream is not wholly dry.

#### **THE DOCTRINE OF SALVATION**

Though many find Biblical doctrine to be dull and controversial, religion, if it is to be relevant and vital, must be built upon sound and understandable tenets. Salvation is not merely a matter of feeling. The central doctrine of the Bible (Old and New Testaments) is the saving sacrifice of Christ — the Ransom. Without this act, salvation would be impossible.

As presented in the Bible the redemption is a legal transaction in the court of Divine Justice. Both in Greek and English the meaning comes through: the “ransom” of 1 Tim. 2: 6 is from the Greek *antilutron* — a redemption price, a price to correspond to the thing bought. The use in 1 Cor. 6: 20 of the word “price” — Greek, *agorazo*, to buy at the market — similarly underscores the transactional element of the sacrifice.

It is this legal aspect of the salvation process that is most reassuring to those who understand it, for it gives the security of a contract. The peace of mind which comes as a result is the basis of the Christian’s confidence. This secure foundation having been laid, we build on it our understanding of the love and compassion and saving power of God — but this is gained through experience and fellowship with the Father, and is anything but cold and technical.

Looking forward in prophecy to the coming of Messiah to rescue His people, Biblical prophecy occupied the Jewish mind — though, apart from a relative few, they failed to accept Him when He arrived. Looking back on the accomplished fact, beginning with the Apostles and throughout Church history, the writings of saints and

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<sup>2</sup> Others hold that chemical or “dry rust” has taken place; that water was not necessary to produce the effects observed. Nor would the presence of water necessarily demonstrate that life had existed on Mars. Proof one way or another is probably many years away. The analysis of the data collected will occupy the minds of scientists for years to come.

scholars have filled up miles and miles of bookshelves on the Man Jesus. It is a testimony to the zeal and thoroughness of these men and women that knowledge of Jesus has spread throughout the world.

The universal benefits of Christ's sacrifice lie behind the necessity of spreading the "good news" far and wide. In the long run, salvation is not for a select few. Yes, during the Gospel Age the Church were (s)elected and dealt with as a special people. But they were to be tried and tested with the object in view that they, as the Bride of Christ, would one day bless the whole world with the opportunity of salvation in the Millennial Kingdom to come.

Only the barest hint of this has so far filtered through to the majority of mankind, though we see in the widespread diffusion of the Scriptures two purposes: One was to attract the people of faith, whose hearts yearned for reconciliation with God; and the other, to keep persistently before the minds of men the witness of God's intention to deliver them (Rom. 8: 19-22).

#### THE UNIVERSAL LANGUAGE

In the age to come, restoration will be the order of the day. The King James Bible uses the word "restitution" (Acts 3: 21). This conveys the thought of a restoration to a former condition. In today's court of law the word would imply compensation, payment for damages inflicted on a person or property. The Biblical meaning goes beyond this: restitution is a return to the conditions Adam enjoyed before he fell into sin. His was a pristine environment, unsullied by strife, warfare, or the many unpleasant elements of life that we now assume to be part of man's existence. This will be changed.

Of course, Adam was alone, and then Eve joined him, and it was only those two who lived such a perfect existence, and for a relatively brief period. The Biblical promise is of a permanent return to paradise conditions for the *entire world* — a restitution on a scale that we can hardly imagine. The

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## A PASSION FOR THE BIBLE

*. . . if people took the message seriously,  
if people really encountered and  
engaged with what the Bible has to say,  
IMAGINE THE KIND OF WORLD  
THAT WOULD RESULT!*

Quoted from:

Bible Society: <http://www.biblesociety.org.uk/>

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Kingdom of Christ, long celebrated in hymns, and for which the human condition yearns, will repair the damage done to hearts and minds and the lives of innumerable people under the curse of sin and death.

This gospel of good news is for all and will reach all. God will not allow barriers of language or culture to obstruct His Plan of salvation. Jesus is the Savior of all, and all must have an opportunity to receive the good news and to act on it. Their reaction to it will be their own responsibility. Those who reject it will eventually have their life taken away. But first there must be a full, fair opportunity for all.

The Scriptures address the innermost thoughts and longings of the human heart. For God has fashioned us and understands our constitution (Psa. 103: 14). And so God's Word is timeless — it addresses the needs of mankind of any age. It does not belong to any one language or time. For the man or woman of faith the Bible is an ever-fresh and essential spring of hope and renewal — words of life. May we all drink deeply from it.

\* \* \*

### Read that again . . .

The flowing, beautiful language of the King James Bible is seen in this classic passage from the Book of Ruth (1: 16). Here Ruth, recently bereaved of her husband, responds to her mother-in-law, Naomi, who is urging Ruth to return to her homeland:

Intreat me not to leave thee, or to return from following after thee:  
for whither thou goest, I will go; and where thou lodgest, I will lodge:  
thy people shall be my people, and thy God my God:  
where thou diest, will I die, and there will I be buried:  
the Lord do so to me, and more also, if ought but death part thee and me.

And catch the gentle, rhythmic poetry of Psa. 119: 165:

Great peace have they which love thy law:  
and nothing shall offend them.

# Into All the Earth

## The many voices of Scripture

“AND THIS GOSPEL of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matt. 24: 14). These words were spoken by Jesus in His great prophecy — that predictive, sweeping outline which covered the events of the Church Age to come. The duration of this period — over 2,000 years — was not known by the disciples who heard this discourse; had they grasped the length of time that would have to elapse before the long-promised kingdom of God would come, they would likely have been disheartened.

Those engaged in the Bible distribution movement that started in the forepart of the 19th century probably did not realize that they were helping to fulfill this prophecy in part. By dint of effort the various societies and missionary organizations which sprang up then have been successful in penetrating the four corners of the globe with the Bible in an array of regional dialects and languages.

Note that Jesus did not say that the world would be *converted*: despite the well-intentioned efforts and unquestioned zeal of the missionaries, they have not been successful in that. It was not God’s intention that they should be. The conversion of the world is yet future — it will be the task of Christ and His Church, in the kingdom yet to be set up on earth to accomplish this. But the Word of God, in a variety of languages and formats, has provided an overall testimony to the nations and has reached more intimately the relative few in each land who were eager for what it had to offer.

### Translation Past and Present

By one estimate 6,800 languages and regional variations are currently in use around the world. Of these, over 2,200 have at least a portion of the Bible translated — less than half of the total.<sup>1</sup>

“Translation progressed slowly for nearly 18 centuries. In fact, only one translation existed for hundreds of years — the Latin Bible. As Latin fell out of popular use, translators throughout Europe began working on Scriptures that people could understand and read for themselves. In 1382 John Wycliffe translated the first English Bible. He was motivated, in part, when he noticed that the Czech wife of England’s king had some Scripture in her language while

the king did not. ‘If that small nation can have the Scriptures, why can’t England?’ Wycliffe asked. Then in the 1800s, the beginning of Bible societies and the modern missionary movement combined to greatly speed translation work. By the end of the century, the Bible had been translated into 522 languages.

“This rate continued to increase in the 1900s — within 100 years, the number of total Bible translations had quadrupled. Today, more than 1,500 translation projects are in progress worldwide. Many of these current projects are under the leadership of national translators and agencies.

“In Africa, Asia and Latin America, God is raising up those who think, ‘We want to be part of seeing the earth filled with the knowledge and glory of God,’ said Dr. Luis Bush, international director of *AD2000 and Beyond*. Throughout history, these translation efforts have provided more than 2,200 people groups with God’s life-changing Word.”<sup>2</sup>

### The Burning Fire

The prophet Jeremiah said that he had a fire burning in him and could not refrain from speaking out (Jer. 20: 9).

This aptly expresses the fervent desire of the Christian to spread the news of the gospel at every good opportunity, in spite of frequent persecution. The Great Commission, which Jesus proclaimed in Matt. 28: 19, 20 and Mark 16: 15, has been the guiding rule for the Christian Church ever since. As with many worthy ambitions in life, the enterprise has frequently lagged for want of zeal. The revival that sprang up in the early 1800s did more to spread God’s Word around the globe than any effort before it. The time was right and the effort could not be stayed. By preaching the Word at every opportunity we fulfill the ancient mandate.



Tyndale at work  
(*The English Bible*, Sir Herbert Grierson, pub. 1943)

	Total Living Languages	%
The Americas	1,013	15%
Africa	2,058	30%
Europe	230	3%
Asia	2,197	33%
The Pacific	1,311	19%
<b>TOTAL</b>	<b>6,809</b>	

*Part of the Ethnologue, 14th Ed., Barbara F. Grimes, Editor.  
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<sup>1</sup> Wycliffe Bible Translators: <http://www.wycliffe.org/features/IOW261-4.htm>

<sup>2</sup> Wycliffe Bible Translators, quoting Steve Sheldon, former Executive Director of Wycliffe Bible Translators International and SIL International: <http://www.wycliffe.org/features/IOW261-4.htm>



## THE BEST GIFT

When church pastors in Laos received a delivery of the new Lao Common Language Bible, the man distributing them gave a moving description of the response. "We have had the joy of opening one box of the Bibles in front of two Lao church leaders," he wrote, "and saw the indescribable joy on their faces."

This is one example of the impact that Bible translation work continues to have on Christians the world over. The global total of languages in which books of the Bible are available has now reached 2,287. Translations of Scripture in 24 additional languages were registered with the United Bible Societies (UBS) during 2001.

The figures come in the annual Scripture Language Report, the 2001 edition of which is published this week by UBS. The report is based on Scriptures received over the past year in the libraries of the American Bible Society and the British and Foreign Bible Society. It gives the most up-to-date account available of all the languages and dialects in which the complete Bible, the New Testament and individual books have been published since the Gutenberg Bible, the first to be produced using movable type, appeared in 1455 or 1456.

The complete Bible has now been published in 392 languages, eight having been reported for the first time in the past year. Four of the eight are in African languages, two in Asian languages and two are in languages spoken in Australia, New Zealand and the Pacific islands. In addition, translations of Testaments have now been registered in 1,012 languages, compared with 987 at the end of 2000. The last-mentioned region claims the lion's share of new translations, with eight, Asian languages have seven and those of Africa have five.

*Quoted from:* [http://www.biblenetworknews.com/europe\\_middleeast/040302\\_england.html](http://www.biblenetworknews.com/europe_middleeast/040302_england.html)

For the purpose of efficiency and economy, many of the Bible Societies pooled their efforts under the umbrella name of United Bible Societies (UBS) in 1946. The fellowship now has many member Bible Societies or Offices, together working in more than 200 countries and territories.

### Africa

#### *Anglophone Africa*

Bible Society of Ethiopia  
Bible Society of Ghana  
Bible Society of Kenya  
Bible Society of Nigeria  
Bible Society in Rwanda  
Bible Society of Tanzania  
Bible Society of Uganda

#### *Francophone Africa*

Bible Society of Congo (DR)  
Bible Society of Côte d'Ivoire

#### *Southern Africa*

Bible Society of Mauritius  
Bible Society of South Africa

### Americas

#### *Caribbean & North America*

American Bible Society  
Canadian Bible Society  
Bible Society of the West Indies

#### *Central America*

Bible Society of Costa Rica  
Bible Society of Guatemala  
Bible Society of Honduras  
Bible Society of Mexico  
Bible Society of Nicaragua  
Bible Society of Puerto Rico

#### *South America*

Bible Society of Brazil  
Chilean Bible Society  
Colombian Bible Society  
Peruvian Bible Society

### Asia-Pacific

Bible Society in Australia  
Bangladesh Bible Society  
Cambodian Bible Society  
Ceylon Bible Society  
Hong Kong Bible Society  
Bible Society of India  
Indonesian Bible Society  
Japan Bible Society  
Korean Bible Society  
Bible Society of Malaysia  
The Bible Society in New Zealand  
Philippine Bible Society  
Bible Society of Singapore  
Bible Society in the South Pacific Inc.  
Bible Society in Taiwan  
Thailand Bible Society

### Europe-Middle East

Austrian Bible Society  
Bible Society of Belarus  
Belgium – Société Biblique  
Francophone de Belgique  
British & Foreign Bible Society  
Croatian Bible Society  
Czech Bible Society  
Danish Bible Society  
Bible Society of Egypt  
Estonian Bible Society  
Finnish Bible Society  
French Bible Society  
German Bible Society  
Hungarian Bible Society

### Icelandic Bible Society

National Bible Society of Ireland  
Bible Society in Israel  
Bible Society in Italy  
Latvian Bible Society  
Bible Society in Lebanon  
Bible Society of Lithuania  
Bible Society of the Republic of Macedonia  
Malta Bible Society  
Interconfessional Bible Society of Moldova  
Netherlands Bible Society  
Bible Society in Northern Ireland  
Norwegian Bible Society  
Palestinian Bible Society  
Bible Society in Poland  
Bible Society of Portugal  
Bible Society in Russia  
Bible Society in Russia – *Vladivostok*  
Scottish Bible Society  
Slovak Bible Society  
Bible Society of Slovenia  
Bible Society of Spain  
Swedish Bible Society  
Bible World (Swedish BS)  
Swiss Bible Society  
Bible Society in Turkey  
Ukrainian Bible Society

Source:

*United Bible Societies*

<http://www.biblesociety.org/bibsocs.htm>

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# Servants of God and Man

*The second in a series of articles on godly men and women from around the world, whose lives have shaped the cultures in which we live.*

## Ira D. Sankey

**THIS SWEET SINGER OF GOSPEL SONGS** brought to the Moody revivalist campaigns of the late 19th century a zest and inspiration that prepared the hearts of thousands to receive the messages of the famous evangelist. More than any other man, Sankey pioneered an era of Gospel singing which brought to ordinary God-fearing people an inspiring means of expressing their devotion to the Savior. And even many with no apparent religious leanings were drawn to faith and consecration through hearing the Gospel in song.

Ira David Sankey was born in Edinburg, western Pennsylvania, on August 28, 1840, to David and Mary Sankey, pious Methodists. As a young boy, one of his chief pleasures was to join in the family gatherings around the log fire to sing the good old hymns. Father David had a splendid bass voice, and others were well able to add their parts in harmonious worship. Young Ira was quick to learn and by eight years of age could read music and sing many hymns accurately.

### Spiritual Development

Ira Sankey in his autobiography speaks warmly of a Mr. Frazer, who took him to Sunday school, along with his own children, and imparted the first ideas of the “holy life.” Ira recalls his conversion at the age of 16, by which he probably means his full commitment to the service of Christ.

In 1857 at Newcastle, where the family had then settled, he was active in the Methodist Episcopal Church, becoming superintendent of the Sunday school and leader of the choir. During those early years the use of an organ in church was still regarded by many as worldly, even wicked, and a tuning fork was used to determine the pitch of a hymn. But times were changing, and Sankey describes his feelings of honor at being the one to preside at the organ on its first introduction into church worship.

**“That boy will never amount to anything . . .”**

Employed at the bank where his father was president, the young man’s chief interest was always his music. On Ira’s return home from a musical convention in Ohio, his father ruefully observed that all his son did was “run about the country with a hymn book under his arm,” to which his mother retorted that she would “rather see him with a hymn book under his arm than a whisky bottle in his pocket!”



At the outbreak of the American Civil War in 1861 Ira Sankey was among the first to enlist in response to Abraham Lincoln’s call. Sent to Maryland, he organized a choir at the camp and led the singing, often assisting the chaplain in the religious services. When his term of army service was ended, Ira returned to work with his father, who had been appointed by President Lincoln as a Collector of Internal Revenue.

He was in great demand as a soloist at Sunday school conventions and other gatherings, but evidently had no thought of a musical career and never took payment for his services. It seems that he was one of those gifted troubadours for whom singing was as natural and as necessary as breathing, and from his youth onwards his remarkable, resonant voice brought honor to God and great blessing to God’s people.

### Meeting Moody

In 1867 Ira Sankey was appointed secretary of the newly formed Y.M.C.A. at Newcastle, and later became president. As a delegate to the 1870 International Convention at Indianapolis, he was eager to meet the well-known evangelist, Dwight L. Moody, who was expected to be present. An opportunity arose at a rather poorly attended early morning prayer session. Having arrived a little late and sitting at the back, Ira recalls a reverend gentleman’s urgent request: “Mr. Sankey, the singing here has been abominable; I wish you would start up something when that man stops praying, if he ever does.”

When opportunity came, Mr. Sankey started up the familiar hymn: “There is a fountain filled with blood.” The congregation joined in heartily and a brighter aspect pervaded the meeting. On shaking hands with Mr. Moody afterwards, Sankey met the man with whom, in God’s providence, he would be associated for the next 30 years.

It was with amazement that Sankey heard Moody’s demand to serve in his revivalist campaigns, and at first he could not take the matter seriously. Now a married man with a young family, a secure secular position, and satisfying service with the Y.M.C.A., the proposition seemed out of the question. “But I have been waiting for you for eight years,” insisted Mr. Moody, and this great man’s persuasive power changed the course of Ira Sankey’s life.



## The Moody–Sankey collaboration

Their work together began in Chicago early in 1871. The great fire of October that year which destroyed the city interrupted their plans, but work was resumed in a temporary tabernacle, where a corner was reserved as crude sleeping quarters. Reconstruction proceeded, and Sankey moved his family to Chicago in October 1872, continuing the evangelical work with others while Moody visited England that year.

Their memorable revival ministry together in the British Isles began in June 1873, and they sailed into Liverpool with the avowed intention of winning 10,000 souls for Christ. There was some resistance at first, and parts of the religious establishment remained hostile. As Moody commented: “It was easier finding the devil than finding the ministers.” Meetings were mocked as “performances” which merely stirred the emotions — and it was true that many wiped tears away as they heard Mr. Sankey sing the Gospel.

But the Moody-Sankey style answered a need and touched a chord in the hearts of many. Every level of Victorian Society was rocked by the impact of these two visiting American evangelists. While some early meetings were poorly attended — even as few as six persons, so great was their appeal to the populace that more than 20,000 attended the meetings at the Agricultural Hall in London.

## What was the appeal?

Sankey’s tunes were compared to music heard in the music halls, in taverns and on the street, readily learned and memorized. Those accustomed only to metrical psalms in church often found the new, intensely personal style quite engaging. But the time was ripe for a renewed message of *personal* salvation, and most of Sankey’s songs were of this genre. Simple but powerful words, sung to simple melodies, enabled the people to lift up their voices and their hearts in a much more personal devotion than centuries of dry ritual had achieved.

Sankey seldom wrote the words himself, but he composed the music for many of the great hymns of that time, such as *Trusting Jesus; There were Ninety and Nine; A Shelter in the Time of Storm; and When the Mists Have Rolled Away*. A hymn featured in many early revival meetings was *Hold the Fort*, by P.P. Bliss, Sankey’s friend and colleague, and a rare and crackly recording of this hymn sung by Sankey himself, made when he was in his sixties, still conveys through the power of his exceptional baritone voice the fervor of the Gospel message.

## Sacred Songs and Solos

It was in Britain that he first published a small collection of 23 hymns which could be purchased for a few pence. So great was the demand that further song books were printed, and more than a century later in Britain it is

## NO MOCKERY PLEASE!

At a circus in Dublin on one occasion, one clown said to another, “I am rather Moody tonight; how do you feel?” The other responded, “I feel rather Sankey-monious.”

This by-play was not only met with hisses, but the whole audience arose and joined with tremendous effect in singing one of our hymns, “Hold the fort, for I am coming.”

*Sankey’s Story of His Own Life*

Sankey the singer whose influence lives on most tangibly, through his “Sacred Songs and Solos.” This collection of 1,200 Gospel hymns is widely used by evangelical churches, and in Wales regular “Sankey Evenings” are held. To date, sales have reached over 80 million, and a reduced edition of 750 hymns is still in print. Royalties would have provided Sankey with a small fortune, but much of the money was used for Moody’s educational ventures, especially the erection of the Northfield School for Girls in Massachusetts, Sankey’s home town.

## The model for evangelism

Until their return from the ministry in Great Britain, Moody and Sankey were not well known much beyond the Chicago area. They returned to widespread fame and acknowledgment and became the model for evangelism in the United States, which has lasted even to the present time. Revival campaigns continued across the length and breadth of America, in Canada and Mexico, and again in Britain.

The great partnership lasted until Moody’s death in December 1899, and thereafter Sankey conducted his own services of sacred song and story for some time. Sankey’s personal tribute to his colleague described Moody as “the greatest and noblest man I have ever known. His strongest characteristic was common sense. The poor heard him gladly, as they did his Master of old; the rich and learned were charmed by his simple, earnest words.”

The strenuous lifestyle of nearly 30 years impaired Sankey’s health, and overtaken with blindness from glaucoma in 1903, he lived his remaining years in Brooklyn amid the companionship of dear friends and family. Ira D. Sankey finished his earthly course in 1908, and his lasting legacy to the English-speaking world is that he, above all others, imparted to the Lord’s people the sense of joy and communion in song. And so the voices of thousands still

*make a joyful noise unto the Lord  
as they come before his presence with singing  
and enter . . . into his courts with praise.*

— Psa. 100: 1, 2, 4

\* \* \*



## FORMER AND LATTER RAIN

**Q** *What is meant by the “former rain” and the “latter rain” of Joel 2: 23?*

**A** Joel 2: 23 reads: “Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.”

The rain of this verse refers to the Truth of God’s Word (John 17: 17). Deut. 32: 2 is to the point: “My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” In symbolic language this verse beautifully shows that the easier truths (“small rain”) are for the immature and that the harder truths (“showers”) are for the full grown.

Psa. 72: 6 gives the same thought: “He shall come down like rain upon the mown grass: as showers that water the earth.” The “He” in this verse is the Christ (Jesus and His Church). In Biblical symbols *grass* represents human beings (Isa. 40: 6-8; 1 Pet. 1: 24). By the curse they are mown down, and the fierce heat of the experience with evil has burnt them. In nature, the grass is revived and made to grow again by rain. Likewise, the Truth in the Millennium, coming down from the Christ, will cause the race, cut down by the death sentence and burnt by the experience with evil, to be revived and to spring up through the *restitution* process (Acts 3: 19-21). The showers watering the earth picture the stronger truths making society fruitful at that time.

### Early and Latter Rain

The early or “former rain” in Joel 2: 23 refers to the High Calling truth (Phil. 3: 14), and the “latter rain” to the Restitution truth (Acts 3: 19-21). Very briefly, the *High Calling* is the elective salvation of the Church, including the entire process by which this has been accomplished. *Restitution* is the process by which the world of mankind will be restored to the image of God, lost by Adam for himself and all his race.

When were both of these rains due to come *at the same time*? We answer: here at the end of the Gospel Age. Both the High Calling and the Restitution truths, especially the latter, have greatly blessed God’s enlightened people for many years, and continue to do so.

## A GREAT DROUGHT AND RAIN

**Q** *1 Kings 17 speaks of a drought that lasted for three-and-a-half years, followed by a great rain. Do the drought and rain have a symbolic application?*

**A** The setting of these events is the time of King Ahab’s reign over Israel. He was a wicked king who led the people of Israel into idolatry (1 Kings 16: 29-34). Through Elijah the Lord rebuked Ahab and the wayward nation and sent the drought and resulting famine as punishment for their sins.

The Lord had entered into a special covenant with the nation of Israel at Mount Sinai, when the Law was given to them. According to that covenant the obedience of the nation to the Lord guaranteed earthly blessings and prosperity, while disobedience would bring punishments such as tribulation, famine, and pestilence.

### Elijah’s Mission

Elijah went to the capital city, Samaria, and presented himself to the king as the Lord’s mouthpiece, or representative. It was then that he announced the impending drought (1 Kings 17: 1). Although the account in 1 Kings 17 does not give the length of the drought, other texts give it as 3½ years (*see* Luke 4: 25; James 5: 17).

After his announcement Elijah went into hiding, but eventually returned to Samaria to confront Ahab (1 Kings 18: 1). Next came Elijah’s controversy with the 450 prophets of Baal, who, after being proven to be false prophets, were slain (1 Kings 18: 17-40). Shortly after that event, there were signs of rain, and then came the deluge (1 Kings 18: 45).

### Antitype

Does this story have a larger application or fulfillment? Just as many Old Testament accounts have a larger fulfillment during the Gospel Age, the same is true in this case. We will consider some highlights:

- Elijah pictures the Gospel-Age Church in its role as God's reformer mouthpiece to the world.
- The 3½ years in 1 Kings picture 3½ symbolic years in the Gospel Age. Time prophecies frequently signify a year of 360 days; so 3½ years would consist of 1260 days (360 x 3½). On the principle of "a day for a year" (Num. 14: 34), this means that 3½ symbolic years or 1260 symbolic days denote 1260 literal years (*compare* Rev. 12: 6, 14; 13: 5). We believe this period covers A.D. 539 to 1799.
- Ahab pictures the European rulers during that period of time.
- Israel pictures Christendom.
- The prophets of Baal picture various false prophets in Christendom.
- The drought and famine picture the spiritual drought and famine upon the people during this period of history. Until the Reformation, the Bible was not widely available in the common language. Even after the Reformation, relatively few people could obtain or read the Bible.
- The great rain pictures the huge downpour of refreshing truth upon human society which occurred with the provision of Bibles in the early years of the 19th century. (See earlier articles in this issue.)

### THE TWO WITNESSES

**Q** *Rev. 11: 3 reads: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Please explain this verse.*

**A** Students of the Bible have long recognized Revelation as a book of symbols (Rev. 1: 1, *signified*), including Rev. 11: 3 and its context. The various parts of this verse seem to mean the following:

- The *two witnesses* are the two parts of the Bible: the Old and New Testaments. God gave these two Witnesses the *power* (from the Greek word *exousia*, meaning *authority*) to speak His message, and witness for and about Him and His Plan.
- The Old and New Testaments prophesying for 1260 days refer to God's Word giving its message during a special period of 1260 symbolic days, or 1260 years — from A.D. 539 to 1799. This is the same period of symbolic time referred to in several texts, sometimes as 3½ times and elsewhere as 42 months (Dan. 7: 25 [time + times + half a time]; 12: 7; Rev. 11: 2).

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*The great rain pictures the huge downpour of refreshing truth upon human society which occurred with the provision of Bibles in the early years of the 19th century.*

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- The reference to *sackcloth* is significant: Sackcloth was a garment of coarse material that was woven from goat's or camel's hair. It was worn as a sign of mourning or fasting. During this period of 1260 years, the Old and New Testaments delivered their message under the covering of a dead language and the creeds of the Dark Ages. Laws were even enacted that prohibited the possession of a Bible. Such conditions caused a spiritual famine among the people — a sorrowful condition indeed.

### Two Olive Trees and Two Candlesticks

The next verse (Rev. 11: 4) reads: "These are the two olive trees, and the two candlesticks standing before the God of the earth." Here we find the Old and New Testaments spoken of under two other symbols — olive trees and candlesticks. They are called *olive trees* because of their containing the symbolic oil — the spirit of understanding of the Truth (Psa. 141: 5; Matt. 25: 3, 4, 8). They are called *candlesticks*, because they give out the symbolic light, the Truth (Psa. 119: 105, 130).

### CHRISTIANS AND CHATROOMS

*Is it appropriate or safe for a Christian to participate in internet "chat rooms"?*

**Q**  
**A** Chatrooms on the internet are a popular vehicle through which people can communicate instantly with one another in a group discussion, or with individuals.

Some chatrooms are based upon specific areas of interest so that those with similar interests can exchange information. Many chatrooms have moderators who either oversee or supervise the discussions.

As to whether one should participate in chatrooms, it is a personal decision for each one of the Lord's people. The Christian who is consecrated to the doing of God's will and seeks to glorify Him in all things, will use his or her Christian liberties and privileges wisely.

Language, oral or written, is a powerful influence for either good or evil. As we look back upon our own conversations, how many times we would have preferred to say something differently, or to have refrained from saying it at all! Chatrooms pose the particular danger of making the inappropriate or unhelpful comment which goes beyond recall — once dispatched, it cannot be undone, and is



there for all to see. That is, we advertise our error or fault in a universal forum and we must then live with the consequences.

In addition, the amount of time that chatrooms can consume may lead to the neglect of important duties, or even family responsibilities.

### Supervision of Children

For parents with children who have access to the internet, even more caution is necessary, because of the predatory nature of malign individuals. Depending upon the age and maturity of the child, proper limitations and

supervision on the part of the parent concerning children's use of chatrooms, Christian or otherwise, is prudent.

The prevalence of such danger has prompted Microsoft, one of the leading sponsors of chatrooms, to close down some of its sites in Britain and Europe, and elsewhere, and to step up its monitoring and supervision of those which it continues to operate. In all things we must keep in mind 1 Cor. 15: 33 (NIV): "Do not be misled: 'Bad company corrupts good character'."

\* \* \*

## of interest . . .

**The Israeli Government** is to speed up the emigration of the remaining 18,000 Ethiopian Jews to the Middle East despite complex issues including the challenges by religious figures over the authenticity of their Jewish heritage. The Falasha Mura are the last remaining Jewish community in Ethiopia and have long been persecuted for their beliefs. The last mass emigration of Ethiopian Jews to Israel was in 1991. There are around 80,000 Ethiopian Jews living in Israel, many of them airlifted there during times of crisis.

Ethiopian Foreign Minister Seyoum Mesfin, speaking alongside Israeli Foreign Minister, Mr. Silvan Shalom, said a mass migration was not needed, as Ethiopians were free to travel wherever they wished. "The Ethiopian Government has no objection for the Ethiopian Jews to travel to Israel," he said, but added that "in today's Ethiopia, there is no need for an organized intervention as in the 1980s and 1990s."

Mr. Shalom visited the northern Gondar region early January to meet members of the Falasha Mura, many of whom were forced to convert to Christianity.

Israel organized the airlifting of 20,000 Ethiopian Jews to Israel in 1984 and another 15,000 members of the community in 1991. Many were resettled on the volatile West Bank and have suffered from discrimination and high unemployment. The Israeli Government announced last year that 20,000 more Ethiopian Jews could come to Israel under the country's law of return which says that Jews anywhere in the world have the right to Israeli citizenship.

— *bbc.co.uk*

\* \* \*

**The U.S. State Department** is expected to strongly criticize the West Bank separation fence in its annual human rights report, due for publication in March. The American administration has already informed Israel that the issue of the fence will take up a significant part of the chapter on Israel and the territories.

U.S. questions on the barrier have focused on the discrepancies between Israeli promises that the fence will not burden the lives of the Palestinians living near it and the contradictory facts. The Americans believe that the function of the fence is problematic and infringes on the freedom of movement of residents of nearby villages. While compiling its report, the State Department was "flooded" with information from human rights groups operating in the territories. The U.S. has, however, promised Israel that it will try to maintain "a balance" in the final report.

Meanwhile, officials at the Prime Minister's Bureau in Jerusalem recently held a preliminary discussion on Israel's line of defense that will be presented during the International Court of Justice's (ICJ) discussion on the separation fence. Israel is set to argue that the court in The Hague has no authority to deliberate the legality of the fence and to explain the reasons for the construction of the barrier.

— *haaretz.com*

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**President Bush** plans to provide \$1.5 billion over the next five years to help promote stronger marriage, especially among the poor. Up until now, such projects have been initiated and funded at the state level, and have been successful in Oklahoma and West Virginia.

Marriage initiatives are aimed at poor single mothers and low-income couples undecided as to whether they should wed: lone parent families — the majority of which are headed by a female — account for nearly 60% of all welfare cases in the U.S.

The President's proposal is currently awaiting approval by the U.S. Senate, and if it wins approval the marriage mission could galvanize those conservative voters who have been angered by apparent advances towards same-sex unions — just in time for November's presidential poll.

Wade F. Horn, the assistant secretary of health and human services for children and families, said that federal money for marriage promotion would be available only to heterosexual couples. As a federal official, he said, he is bound by a 1996 statute, the Defense of Marriage Act, which defined marriage for any program established by Congress. The law states, "The word 'marriage' means only a legal union between one man and one woman as husband and wife."

— *bbc.co.uk* and *nytimes.com*

## Grace: Common and Special

“GOD MAKES HIS sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (Matt. 5: 45).

The Lord Jesus addressed these words to His disciples. They should, He said, love their enemies and even think kindly of their persecutors if they would claim sonship of the Father. For God Himself by the generally benign arrangement of nature has shown kindness to those who are, by reason of sin, His enemies. It is *His* sun — His creative expression of grace toward the whole human family, a blanket goodwill over all — one of the many evidences of God’s existence and power alluded to in Psalm 19.

Yes, it is true that “nature” is not always so benign. It is difficult to see how there could be any blessing associated with the recent earthquake in Bam, Iran, which killed 30,000 and ruined a 2,000-year-old city. The world at large cannot now see the real intention behind God’s creation. That event, and the seemingly countless others which have deprived whole communities of life and home, press in upon the thoughtful mind and mar one’s appreciation of the wider world.

Ever since man fell into sin the natural order has become *dis*-ordered, and things go wrong — there is a large element of accident and random occurrence which dogs individual and national life. This, too, is a common experience and perhaps too obvious to dwell on. But if we look closely enough — and this is why faith is necessary — we can see the Creator’s goodwill. In the cycle of birth and renewal, sowing and harvest, and the abundant demonstrations of human compassion around the world, we witness God’s favor toward humanity.

This common grace we take for granted, and very few — even Christians — pause to reflect on the miracle of the so-called natural phenomena. Partly because of the chaos which was introduced into nature as a result of the fall in Eden, skepticism has asserted itself and banished the notion of divine origins from its philosophy, and has instead asserted Man’s innate *right* to warmth and wealth and all things pleasant. The sense of God’s grace — that God is the Giver — has thus receded.

And yet, Jesus says, to be one of God’s own, each one of us who has taken Christ as our Lord and Master must manifest the Father-like attitude to our worldly fellows and condition ourselves to exercise generosity of spirit toward them.

To those who possessed this quality, Jesus made the link which is apparent in our text. That is, the more we approximate the attitude and love that God has, the more we will be enabled to treat our fellow-man as He does. It is

a benign and beautiful spirit. Elsewhere, consistent with this, Paul exhorts us to do good to all (Gal. 6: 10).

### Jesus Only

But there is another grace which permeates society, though unrecognized by most. This special grace is that of Salvation. Unlike the sun and the rain, this grace is not a universal bestowment; rather it is a reward for faith in God — the “sight” and confidence of mind and heart that relatively few possess.

The unique expression of “salvation” is found in Jesus Christ. As the sun of the heavens declares to the world in general the beneficence of God, so the Son of God demonstrates to those who see with the eye of faith the magnificent mercy of the Father.

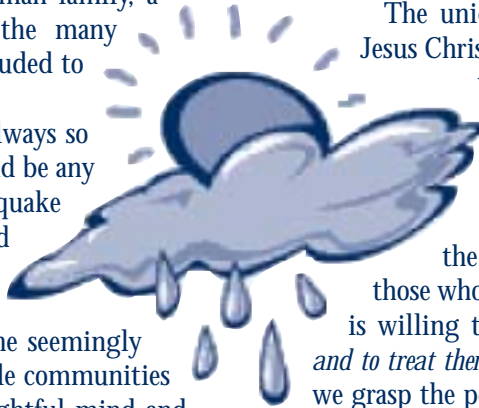
Christ came into the world to save the sinner (Rom. 5: 8). God has declared to those who understand their need for a Savior that He is willing to accept them, to fellowship with them, *and to treat them as if they had never sinned!* Amazing!! Do we grasp the power of that thought? — *that God has gone out of His way* to secure our salvation!

It requires no unusual imagination to view the sun in the sky on a warm summer day and to enjoy it. It takes a little more effort to be thankful for it. And yet, were there no God in one’s scheme of things, to whom would we be thankful? The faculty of faith enhances our appreciation of the natural world and *only* the faculty of faith allows us to grasp the great truth of God’s gift in the sending of His lovely Son.

### Special Grace for All

The time is coming when this special grace of Salvation will be common — not ordinary, never taken for granted — but a world-wide experience. For God has pronounced His intention to establish Christ as King over the earth for the purpose of blessing it with Salvation (Acts 17: 31). The calamities which now beset the race will be addressed and removed. What adjustments will be required to repair the defects in the natural order, we are not told, but the Scriptures are full of the promise of restoration and renewal, of beginning again. It is not the Divine intention to leave humanity groaning in distress forever.

The establishment of Christ’s Kingdom on earth will satisfy the longings of every thoughtful and troubled heart. It requires faith in this, too — to look ahead, to look forward to a better day, not merely out of a “feel-good” philosophy, but in full assurance of faith. For this is no shallow optimism. It is an expectation rooted and grounded in the character and power of God and ratified by the reality of the saving work of Christ.



**“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.”**

Romans 1: 16

“GO YE INTO ALL THE WORLD, and preach the gospel to every creature” — these were the parting words of the Lord Jesus to the eleven, a charge to them and to all whose hearts would, through the Gospel Age, be fired with a zeal to serve the Master. The glorious theme of salvation needed tongues of Pentecostal fire at its inception. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . in Jerusalem . . . and unto the uttermost part of the earth” (Acts 1: 8).

What courage this would demand of them! What danger to status and reputation, what threat to personal safety and well-being, what mental afflictions and cruel persecutions would fall to the lot of Jesus’ faithful messengers through the years and the centuries that would follow! But the grandeur of the Gospel message gave them the courage of their convictions. Such good news must be blazoned forth for the blessing of all!

#### **We are today’s evangelists**

It might even be said that the news is *better* now than it has ever been. The Apostle Paul, writing about 30 years after the crucifixion, observed that “now is our salvation nearer than when we [first] believed” (Rom. 13: 11). Viewing “our salvation” from the broader standpoint of the imminent establishment of Christ’s Kingdom on earth, how immeasurably nearer it is in this, our own lifetime! And as Paul encouraged Timothy to “do the work of an evangelist” (2 Tim. 4: 5), so that work is urgent upon us also, a responsibility and a privilege that we have inherited.

An “evangelist” is one who declares glad tidings. The word is related to *angelos* — Greek for angel or messenger. What an honored vocation! What a high appointment, to convey the Word of the Most High to a world in need of salvation! And many even today carry that witness amid great danger, enduring ostracism, persecution, imprisonment, and death.

#### **But are some of us timid ambassadors?**

Alas! For fear of lesser afflictions, real or imagined, our personal witness may be hindered. Fear of ridicule or rejection is an impediment. What if others should avoid our company and exclude us from the daily conversation in the workplace? Or perhaps we lack confidence in our ability to gain a hearing ear. We are not eloquent — maybe not even articulate. Nobody will listen to us. And so we keep silent, hold our tongues, and let golden opportunities pass us by.

Though now and again we are shamed by our want of courage, *faith* is a powerful, moving energy that transforms the lives of men and women, and directs the course of human history. The elders who obtained a good report through faith were *vocal* in their defense of truth and righ-

teousness. *Faith cannot be dumb*. Faith must speak out. It may be proclaimed with persuasive eloquence, or with stammering lips and halting phrases. It will make its mark. It will touch the minds and hearts of those destined to receive the message. Why? *Because it is the voice of God*. We shall encounter many whose minds and hearts are not ready, and who may violently oppose our witness. Even St. Paul, that master of learning and logic, confessed to fear and trembling when first he spoke to the Corinthians. “My preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power” (1 Cor. 2: 1-4).

#### **The courage of conviction works wonders**

We have all marvelled at the way the shy, quiet man of faith takes the platform to address a congregation, and he is transformed. *The Lord takes over*. The mild, unassuming woman of faith sets her standards among family and friends, her example is respected, and the witness is given. The keynote is courage, and if lacking at first, it can be built up little by little. How? Here are some practical suggestions:

- We must always set a good example in our daily conduct, letting our light shine naturally. Others will note our quiet grace before meals and observe our preferences with regard to reading and other leisure activities. Our withdrawal from any unwholesome conversation or activity will be a witness in itself.
- Start a more active witness by passing on the good news by the printed page. A magazine or tract left in a public place, sent with letters to family and friends, or left on the train or bus, is a sowing of the seed, and the results are with the Lord.
- Be ready to comfort and reassure troubled or bereaved ones. They are often receptive to the truth on the resurrection, the time of restitution during Christ’s coming Kingdom, and the prospect of eternal life in a perfect world. And many chance remarks can be related to some feature of the Gospel message, causing others to ask questions.

• Ask a friend’s opinion on a Bible magazine article, or on a sermon cassette, and if that promotes an interest, extend an invitation to your home to discuss it further. Let the Gospel speak for itself, and if the Lord wills, it will take root and flourish. You have done the work of an evangelist!

We may achieve some successes — there will certainly be some failures. But no matter what the reaction of unbelievers, the Gospel is so grand and sublime that those who love it have no possible occasion to feel shame or embarrassment when they tell it to others. It needs no apology on God’s part, nor on the part of any of His ambassadors. It is good news. *Tell it out!*

## The Courage of Conviction



# THE MAIL BOX



Dear brothers and sisters in the Lord,

Just a short note about *The Bible Standard*. They have all been beautiful, but this January one is just precious. I've left it on our coffee table for a good while. I'm tempted to frame it and put it up.

Thank you for the beauty on all the papers and the wonderful messages.

R.M., Oklahoma

Dear Friend,

I want to thank you for sending me some pamphlets to read. I needed a change in my life for the better and with the good Lord Jesus Christ in my heart I will be a better person for Him and everyone else. Everyone needs help . . . we all make mistakes and we ask forgiveness. God is love.

Thank you very much. I will be praying for you.

A.T., Kentucky

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- Where are the Dead?* • *Life and Immortality* • *What is the Soul?* • *The Resurrection of the Dead* • *Spiritism is Demonism* • *Why Does A Loving God Permit Calamities?* • *The Sabbath Day* • *Faith Healing* • *Baptism* • *Speaking in Tongues — Is it of God?* • *The Kingdom of God* • *Mormonism — A Modern Delusion* • *Preservation of Identity in the Resurrection* • *The Evolution Theory Examined* • *Why We Believe in God's Existence* • *The Rapture* • *Future Life By Resurrection — Not Reincarnation* • *Must Christians Pay Tithes?*

### FREE LEAFLETS FOR GENERAL DISTRIBUTION

- Do You Know?* • *Thieves In Paradise* • *Israel's Return* • *New Earth* • *What is Hell?* • *The Bible vs. Evolution* • "Flying Saucers" • *Jesus' Second Advent* • *Judgment Day* • *God Loves You!* • *Earth's Coming Theocratic Government* • *War on Poverty* • *Oath-bound Promise* • *Man's Eternal Destiny* • *Pollution Crisis* • *What is the Truth?* • *Great Pyramid* • *Restitution* • *Is God or Satan Winning?* • *The Full Gospel* • *Peace — How it Will Come* • *True Freedom*

### SMALL LEAFLETS FOR GENERAL DISTRIBUTION

Titles vary from time to time; items in stock may change.

- Bible Standard Ad* • *Coming By and By* • *Christ's Glorious Reign* • *Close Your Eyes/DP Ad* • *Desolation/Restoration* • *Father Take My Hand* • *A God New Year Recipe* • *How Readest Thou?* • *Nearing God's Kingdom* • *My Lord and I/ Picture* • *23rd Psalm* • *Salvation/All Things New* • *Scripture Studies Ad* • *Watchman, What of the Night?*

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## announcements

### MEMORIAL DATE FOR 2004

*Friday, April 2, after 6:00 p.m.*

Our Lord's Memorial is Friday, April 2, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 6:50 a.m.; the new moon nearest this equinox is March 20, 10:42 p.m.; add 2 hours 21 minutes to get Jerusalem time = March 21, 1:03 a.m.; so Nisan 1 is from 6:00 p.m. March 20, to 6:00 p.m. March 21; Nisan 14 begins 13 full days later, on Friday, April 2, 6:00 p.m., ending Saturday, April 3, 6:00 p.m. The Memorial should therefore be kept after 6:00 p.m. Friday, April 2. May God bless all His consecrated people in this service. We will be glad to receive reports of each commemoration. (*Note:* The vernal equinox and new moon nearest this equinox fall on the same date in 2004, a rare but occasional occurrence.)

### GENERAL CONVENTIONS FOR 2004

*At-a-glance*

**France:** (*All at Barlin*) *Spring* — April 11, 12; *Summer* — July 30-August 1; *Autumn* — October 30, 31

**Germany:** *Velbert*, May 29-31; *Altleiningen*, October 1-3

**United Kingdom:** *Hyde*, August 6-8; *Sheffield*, October 30, 31

**United States:** *California*, February 14-16; *Florida*, March 12-14; *Massachusetts*, April 16-18; *Michigan*, May 29-31; *Philadelphia Area*, July 3-5; *Ohio*, August 13-15; *Illinois*, October 1-3; *Oklahoma*, to be announced.

*Details*

#### United States

*California*, February 14-16 (Saturday-Monday)

*Site:* Country Side Suites, 204 N. Vineyard Ave., Ontario, CA 91764; telephone (800) 248-4661 or (909) 937-9700; Sales Fax (909) 937-3414. *Rates and Reservations:* 1-2 occupants, \$74.00, 3-4 occupants, \$84.00; all rooms plus 11.85% tax; check-in after 3 p.m.; check-out noon. Any cancellations of guaranteed reservations must be done 24 hours prior to arrival. Free and frequent shuttle bus transport is available (only 5 minutes from airport to hotel). Please make room reservations through the Class Secretary, Mrs. Mary Detzler, 6941 Abel Stearns Ave., Riverside, CA 92509; telephone (909) 779-0331.

*Florida*, March 12-14 (Friday-Sunday)

*Site:* Oceanfront Comfort Inn, 1515 N. First St., Jacksonville Beach, Fla., 32250; Telephone: (800) 654-8776. *Rates and Reservations:* \$69.00 for 1-4 guests, plus 13% tax. Reservations must be made directly with the hotel, by **February 15:** *be sure to inform them that you are attending the Laymen's Home Missionary Movement Convention to secure the special rate.* Please make all other inquiries to Mrs. Beverly Blaine (Class Secretary), 3569 John Anderson Drive, Ormond Beach, FL 32176; telephone (386) 441-9836.

### SERVICES BY VISITING MINISTERS

**Carl W. Seebald**

Grand Rapids, Michigan, February 28

**Ralph Herzig**

Springfield, Massachusetts, February 1; Boston, Massachusetts, March 28

**Richard Blaine**

Florida Convention, March 12-14

**John Treble**

Florida Convention, March 12-14

**Robert Herzig**

Springfield, Massachusetts, April 4

**John Detzler**

California Convention, February 14-16

**Leon Snyder**

Riverside, California, 12, 13; California Convention, 14-16; Eugene, Oregon, 18; Seattle, Washington, 20; Broomfield, Colorado, 21, 22; Las Vegas, Nevada, 23, 24; Florida Convention, March 12-14

**Baron Duncan**

Pittsfield, Massachusetts, April 11

**Tom Cimbura**

California Convention, February 14-16; Florida Convention, March 12-14; Chicago, Illinois, April 24, 25

**Don Lewis**

California Convention, February 14-16; Florida Convention, March 12-14; *April:* Jamaica Convention, 9-12; Barbados, 14, 15; Trinidad, 16-18; Ft. Lauderdale, Florida, 20, 21; Keystone Heights, Florida, 23

**Jack Zilch**

Derry, Pennsylvania, February 1; California Convention, February 14-16; Florida Convention, March 12-14

**Evangelists' Services**

**Robert Branconnier**, Pittsfield, Massachusetts, February 8; New York, March 21

**Jon Hanning**, Cambridge Springs, Pennsylvania, March 6, 7; Derry, Pennsylvania, April 3, 4

**Harold Solomon**, New Haven, Connecticut, March 21

**Robert Steenrod**, Cincinnati, Ohio, February 22; Beechgrove, Tennessee, April 4

**William Sturges**, Athens/Nelsonville, Ohio, March 28

**Edward Tomkiewicz**, Grand Rapids, Michigan, March 27; Muskegon, Michigan, March 28

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