

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalms 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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ISLAM IN THE TWENTY-FIRST CENTURY

The World War, Phase I (1914-1918), left Britain and France with zonal responsibilities in the Gulf and Eastern Mediterranean regions respectively (the Sykes-Picot agreement), to administer partition of the Ottoman Empire. The Balfour Declaration (1917) further changed the political balance—with historic portent—by favoring a Jewish national home in Palestine. A British mandate over Palestine had been granted, and other political solutions were continually sought to reconcile French and British interests in the Middle East, with rising nationalism among the Islamic nations.

The World War, Phase II (1939-45), came with South Mediterranean coastal lands of Islam being overrun by the European combatants. In the aftermath, dynastic Arab monarchs were occupied with revolutionary movements from within threatening their rulership, and this left opportunity for many Jews to migrate to Palestine in ever-increasing numbers from many lands. First France, then Britain, relinquished their responsibilities in Palestine, which laid the groundwork for the present pattern of the Islamic world to seek domination in the Middle East.

Following a United Nations resolution in November 1947, calling for the establishment of a Jewish State in Palestine, the State of Israel was established in May 1948. This event had and continues to have an incalculable effect on the future of Islam and the Muslims. The economic power latent, in oil (so-called “black gold”), in a world where “gun-barrel diplomacy” had given way to the power of an international assembly, was realized by those who possessed it. Islam has been divided between wealthy “oil-states,” which have cast off Western control, and those without oil remain dependent. As this economic power is wielded for political ends, the dependence of the greatest

nations on Middle East oil has become ever more painfully apparent.

Islam still wars between its factions, and the voices of religious intolerance are heard, (as we observe in Iraq) strident behind the new bulwark of oil-power. Islam still bows toward the Kaaba, but forces of political change threaten as Russian influence vies with the West’s influence, and arms from both, flood into this most sensitive political area of the world. The arms buildup in the Middle East has reached huge proportions, and the world is tense; in fear of a major conflict of terrifying destructive potential erupting across the lands where once the Caliphs ruled. This, it is feared, will draw in various nations and engulf the world in devastation from which hopes of survival would be more relevant than victory or defeat.

Yet in these later days of peril, with the power and vitality of great nations draining away in an orgy of buying and building weapons, the cries of Islam are heard again. Some cry for justice, others for a jihad against Israel. Some cry against the materialism of the West, and against the atheism of Russia. Some cry for the coming of the Mahdi, counterpart of the Jewish and Christian Messiah and some for a homeland west of the Jordan. Sunnites and Shiites vie against each other, while the cries of nationalism are raised against any attempt to reunite Islam under one Imam, Sultan or Caliph. The industrial nations of the world, conscious only of their need for oil, look on in trepidation. They can only hope for the best, while feverishly seeking, by any means, to avoid the inevitable.

WRITINGS AND TRADITIONS

For a better understanding of writings and traditions that are sacred to Muslims, and of the rise of Islamic schisms and sects, a brief description of these may be

helpful. It is often difficult to convey the sense of oriental words to the western mind by translation. A reasonable approximation will suffice for present purposes. The Koran and the Hadith:

(1) The Koran, the sacred book of the Muslims, contains teachings that Mohammed claimed were revealed to him in Arabic (sura 26: 192-195) by God through the angel Gabriel. Parts of the Hadith (tradition) are more explicit on this than the Koran. The Koran is somewhat smaller than the Christian New Testament, with 114 chapters (called suras) arranged in order of length. Suras are not arranged chronologically because many are composite, embodying statements or discourses from different periods—not determinable with very much accuracy. The Koran's impact does not carry over in translation. When recited in Arabic to Arabs by one who is trained, it has a decided effect on its hearers, even after nearly 1400 years. The Koran text now in general use was prepared in the first century after Mohammed's death and has since remained the authoritative version.

(2) The Hadith (tradition) literally means a saying or statement. It is used also to denote the collection of statements traceable to Mohammed's original "Companions," on what he said, did or approved. It is free from foreign influence and, in its six authoritative collections ("al-sihah al-sittah," the six genuine ones), largely free from accumulation of non- "Companion" origin. Of these six the most scrupulously compiled is generally acknowledged as that of Al-Bukhari (died 870 A.D.).

THE SUNNA, IJMA AND SHARIA

(3) The Sunna (way, or custom) is a pre-Islamic word; Meccans were reproved by Mohammed for clinging to the "sunna" of their fathers after his revelation of the unchanging "sunna" of God. Strictly, "sunna" is used to describe those traditional usages not laid down in the Koran. In the Islamic sense, it is the primitive community's customs handed down orally—but differences occurred as to whether that community was solely that of Mohammed's day or if it should include also the community of the Caliphs, who were Mohammed's "Companions." The Hadith is the vehicle for the "sunna."

(4) Ijma (consensus) is a very difficult word to accurately define. It carries the sense of universal agreement and refers to the generally and traditionally accepted views of the Muslim world on what the Koran and the "sunna" mean in the formulation of Islamic doctrine and practice. In its primary sense the Ijma has reference to the traditions and customs of the

past, and is the historic justification whereby the beliefs and practices of the "Companions" of Medina gained and maintained authority. In a secondary sense it is a principle of toleration of differing "schools" within Islam, where these have resulted from conversion of peoples of other cultures who brought with them ways which modified the "sunna" for their own specific purposes. The "ijma" of the doctors and thinkers has always been subject, in final analysis, to the "ijma" of the community.

(5) The Sharia (literally, path to the watering place) covers the total way of life as explicitly or implicitly commanded by God and embodies all the doctrines (beliefs) and law (practice) of Islam. It is based on the Koran, Sunna, Ijma and "Qiyas" (analogical reasoning by which the meaning of the other three is interpreted).

THE MUSLIM'S CREED

(6) These are the basic tenets that Muslims are required to believe:

(a) There is only one true God, whose name is Allah, who is all-seeing, all-knowing and all-powerful.

(b) There are good angels, with Gabriel as chief, who appeared to Mohammed, and the djinn (fallen angels, really), with the Shaitan as the chief.

(c) There are four God-inspired books: the Torah (the five books of Moses), the Psalms of David, the Gospel of Jesus and the Koran. The Koran is the most important, because it is Allah's final word to mankind.

(d) The prophets are Adam, Noah, Abraham, Moses, David, Jonah, Jesus and about 20 others. But the last and greatest, the sum and seal of all, is Mohammed.

(e) On the "last day" the dead will be awakened and guardian angels sent by Allah will witness to men's deeds and judge each one as worthy of entering Paradise (with sensual pleasures included), or else condemn them to a hell of eternal torment. Allah has determined what he pleases and no one can change what he has decreed.

ISLAM'S REQUIRED DUTIES OF FAITH

(7) These are duties Muslims are required to perform in order to attain salvation:

(a) Publicly stating the Shahadah: "There is no God but Allah, and Mohammed is his Prophet."

(b) Prayers and ritual washings five times daily.

(c) Paying Zakat tax—alms—a tithe of one's income.

(d) Fasting (in the daylight hours only) during Ramadan, the ninth month, and avoidance of

any unworthy act, which would make the fasting meaningless.

(e) Making at least one hajj-pilgrimage to Mecca—with its rites, during one’s lifetime.

(Thus we see that Islam teaches salvation by works, which is contrary to the Bible teaching of justification by faith—Rom. 3: 20; Eph. 2: 8, 9; Gal. 2: 16; Titus 3: 5.)

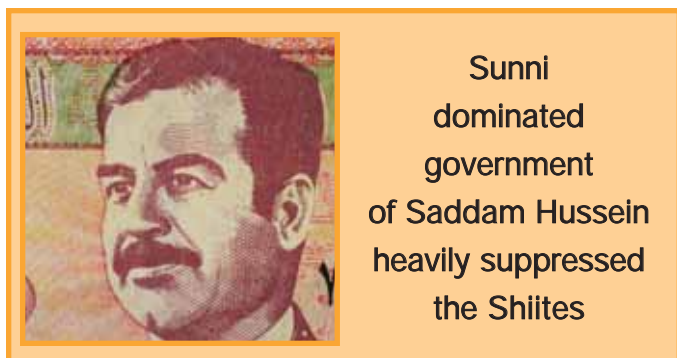
ISLAMIC SECTS

Out of the foregoing criteria of Muslim orthodoxy, differences arose which at worst created schisms and at best variations among Muslims. Some divisions are not sects in the true sense, but are tolerated differences within Islam, for division has been made without physical separation. A description of divisions follows:

THE SUNNITES AND THE SHIITES

(1) The Sunnites are the orthodox Muslims, who form about 85 percent of the 1.84 billion Muslims of our day. They accept the “sunna” of the community as well as of the Koran. The enormous influence of “Araberthum” (the Arab teaching) retained a primitive and stable orthodoxy among the Sunnites. Medina, birthplace of the Koran and the Hadith, was the universal school of Islamic theology, and schools in other countries had purely local significance. Thus, law and conformity has prevailed among the Sunnites.

(2) The Shiites (from shia, meaning party) are those Muslims who opposed the removal of the Islamic capital from Kufa to Damascus at Ali’s death in 661 A.D. and sought to restore his house to the Caliphate. They regard as illegal the conduct of the community after Mohammed’s death and the “sunna” of post-Mohammedan “Companions” to which it gave rise. The first three Caliphs—Abu Bakr, Omar and Othman—are not regarded by them as genuine suc-



cessors to Mohammed. Ali is held to be the true successor; on this head, opposition of Shiites to Sunnites still continues, with occasional bloodshed. The Shiites are the main and historic schism of Islam and

claim about 15 percent of Muslims. After some early deviations under esoteric influences, they settled down into three main groups:

(a) The Imamis, who recognize twelve Imams,



claimed to be God-ordained spiritual leaders inspired by a special spiritual force. The last Imam, Mohammed al Muntazar (the Expected One), disappeared about 873 A.D. and his return is still looked for. This group is strong in Iran and has followers in Syria, Iraq and India.

(b) The Ismailis are the followers of Ismail, whom they regard as the seventh Imam rather than his brother Musa. From the Ismailis came the Karmations (a revolutionary movement in the Middle Ages), the Egyptian Caliphate of the Fatimids (969-1171 A.D.) and the Assassins of modern India and East Africa. The wealthy Aga Khan in India is their spiritual and temporal head.

(c) The Zaidis are dominant in Yemen. Believing in a continuing line of Imams who have no supernatural qualities and who have descended from Ali’s day, they accept also that the community of the Medinan “Companions” were justified in their “sunna” and their Caliphate before Ali, under circumstances then prevailing. The Shiites are closest to the Sunni.

THE KHARIJITES, SUFIS AND WAHHABIS

(3) In 675 A.D., shortly after Ali’s Caliphate began, an opposition party called the Kharijites (seceders) was formed among the fanatically religious tribesmen of Mesopotamia and the Iraq border. In contention with Muawiya for the Caliphate, Ali had been selected by arbitration. While the majority upheld this, the Kharijites did not; they claimed that God alone was authorized to select (sura 6: 57-62). They separated and fought Ali and (later) against the Damascus Omayyad Caliphs.

The Kharijites were a hardy people, who fought bravely. Despite being a comparative few, they warred against the Islamic orthodox establishment and were notorious for their cruelties. Their power was broken with great difficulty; since then they have played a very minor role, mostly in North Africa and Eastern Arabia.

(4) The Sufis (this word means wearers of wool—woolen clothing was associated with spirituality even in pre-Islamic times) were a speculative, philosophical and mystical group and movement, which arose as a pietistic alternative to the more formal primitive Arabic Islam.

During the third generation after Mohammed, a great apostasy occurred which left the mystics clearly defined from the “law-and-practice” followers of the Medinan school. The mystics formed orders and brotherhoods, some of which merged, while others fell away as Sufism evolved. Dwelling on such Koranic verses as sura 2: 115; 57: 3; 50: 16 and 8: 24, Sufism teaches asceticism, absolute extinction of the ego and prostration in prayer and humility before God. Much meditation on God’s nature and created things is done and the spirit of devotion raises it to a high level of mystical meaning.

In early, formative years varied material was used by preaching ascetics. Christian, Buddhist, Jewish and Zoroastrian legends and Gnostic beliefs rubbed shoulders with Arabian folklore and stories from ancient Syria and Babylonia, as the Sufi “Qussas” (story-tellers) gave sermons and commentaries on the Koran. Christianity (much of it apocryphal) and Gnosticism were in evidence but modified into conformity with Islamic teachings, with blurred lines between separate beliefs where Sufism predominated. The Christian Second Advent teachings are interpreted in Islamic terms as the Mahdi’s coming, and the predicted conditions at his arrival are much akin to those forecast for the time of Christ’s return.

Sufism with its ecstatic spirit of devotion swept through Islam, affecting rulers, aristocrats, intellectuals and ordinary Muslims. It promoted missionary zeal, thereby carrying Sufi ideals to all the old Muslim territories. It carried Islamic teachings also into India, Central Africa and Central and Southeast Asia after the Islamic conquests, and later across the Mongol empire.

Without firm control of excesses to which fanaticism led many Sufis, a strain was placed on Ijma as it stretched to embody the new ways. Scores of Sufi orders arose; over 70 initially. Some degraded forms of Sufism have led to drug-taking, fire-eating, wizardry, wild mystical-dancing and snake-charming, but in

general it has many sincere, devout adherents. Inevitably, the very nature of extreme mysticism creates strong parallels, and similarities exist between Islam and Hinduism and the recently emerging Western mystical cults.

(5) The Wahhabi reform movement, begun in 1744 in Central Arabia by Mohammed Ibn al-Wahhab, fought against Sufism and deterioration in the observance of primitive Koranic beliefs and practices among the orthodox. It gained support and strength as by word and arms it attacked compromise. Central and Eastern Arabia were overcome and the Ottoman Empire was challenged as Mecca and Iraqi strong points were captured. Although the political and military aspects of the Wahhabi uprising were soon ruthlessly put down, its influence, especially in Saudi Arabia, has lived on in many Arab-oriented, traditional forms of opposition to Sufism.

(6) The Babi movement arose in Persia in 1844 out of Shiite beliefs in the return of the last Imam (Mahdi, who disappeared about 873 A.D.) to establish peace and justice. It was founded by Mirza Ali Mohammed of Shiraz. The “hidden” Imam later allegedly made contact with followers through human agents styled “Bab.” By using this title, Mirza Ali Mohammed taught that the Imam was communicating through him.

Later the Bab claimed to be the Mahdi, and his followers regarded him as a Divine being in the flesh. He commanded all rulers to be subject to him, beginning with the Shah of Persia. Shortly thereafter he and 20,000 were put to death, in a wave of frenzied persecution by the Shiite hierarchy and the state (1850 A.D.). Babi doctrine differs from Islamic orthodoxy in holding that Divine manifestation and revelation did not end in Mohammed and the Koran, although his teachings as to the Jewish Prophets and Jesus are adhered to. The Bab referred to a successor God would manifest, linked by the mystical number 19 in a prophetic chronology, which gave rise later to Bahauallah and Bahatism. There are very few Babis today. The Bab’s grave and shrine are on Mount Carmel in Israel.

(7) Mirza Husayn Ali (Bahauallah) founded Bahaiism in Persia in the 1850s. Of noble lineage and a follower of the Bab’s teachings, he was in 1853 put into prison by those who had caused the Bab’s execution. There he became convinced he was the one foretold by the Bab. As Bahauallah’s fame and following grew, while still a prisoner he was transferred to Baghdad, then in 1863 to Constantinople, when in accordance with the Bab’s mystical 19-year cycle (after

1844, when Babism was founded), he announced himself as “him whom God would manifest” and was named Bahauallah (splendor of God) by followers. Eventually he and his (Bahai) followers were imprisoned in Acre, where he died in 1892. Shiite persecution of Bahais continues in our day in Iran. Haifa, with the Bab’s tomb nearby, is now the world center of Bahatism. There is a great center also near Chicago.

Bahauallah left his son, Abbas Effendi, called Abdul Baha (servant of Baha), as leader of the Bahais and interpreter of his message. He journeyed in Europe and America, lecturing on Bahai world peace views. Bahais believe all founders of religious movements are God-sent in a vast plan for mankind’s uplift by education and promoting the brotherhood of all. They therefore advocate abolishing class, religious and ethnic prejudices and divisions. They have no priesthood or ritual form of worship. Abdul Baha’s grandson, known as Shogi Effendi Rabbani (1896-1957), carried on the work. Since his death, it has been directed by a nine-member governing body elected by 27 custodians appointed by Shogi Effendi. Bahatism’s field is now worldwide, with local and national assemblies. Much missionary work is done through publications in over 350 languages, educational programs and personally. The movement is now far removed from its Islamic origins, though related through the claimed fulfillment of the Shiite prophecies about Mahdi.

THE BIBLE SUPERIOR TO THE KORAN

When we consider the ignorance, superstition, cruelty, etc., of the Arab world before Mohammed’s day, we see that he was a reformer who brought a new national and social awareness and an unaccustomed and enduring unity to his people. He invested all his teachings with what he considered an unassailable authority by invoking upon them God’s approval. From Judaism, which supplied most of the raw material for Mohammed’s understanding, came the strongly marked sense of justice and the concept of the line of prophets sent by God. From Christianity came the sense of universality lacking in Judaism and a glimpse of the awakening of the human race (John 5: 28, 29). From his personal experiences of received revelations (real, hallucinatory or by deception) came his sense of personal commission and office.

A basic weakness of Islam is that it was drawn from an imperfect understanding of the Old Testament, and also an almost total ignorance of New Testament writings—strange to relate. Where Mohammed did understand them, he seemed to accept them. One wonders what would have resulted if he had been exposed to Christian truth rather than

to the errors of sectarianism, which he so frequently encountered.

Mohammed labored under a great disadvantage in living when the true Church was entering its 1260-year “wilderness” condition, which began in 539 A.D. (Rev. 12: 6; Psa. 107: 1-7). Most of the Christians he met were Nestorians, (belief that Christ in His earthly ministry was two separate persons one human and one divine) and Gnostics, (who taught that the universe was created and ruled by a lesser divinity, called a demiurge, while Christ was a representative of the remote supreme divine being which provided a means of human redemption). Gnosticism’s influence was then widespread among Christians and Jews of the Middle East and Asia.

MOHAMMED’S CLAIM FOR THE KORAN

Mohammed claimed that the Koran replaced the Bible, both in the Old and New Testaments. However, the Bible alone is God’s revealed Word, “The secret things belong to the LORD our God; but those things which are revealed belong to us and to our children forever, that we may do all the words of this law” (Deut. 29: 29). It was completed and made unchangeable about 100 A.D., when the Apostle John transmitted the book of Revelation for the resurrected Jesus (Rev. 1: 1-3). The Bible clearly states, “If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Furthermore, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22: 18, 19).

Through the substitution of the Koran with its errors, Mohammed and his “Companions” took away many of the true teachings of the Bible and filled the void with much that contradicts the Sacred Word. Rev. 22: 18 says, “Every man that hears (understands) the prophecy of this book” which Mohammed did not, and therefore Jehovah in His infinite mercy will doubtless hold Mohammed much less responsible for setting aside His Word (John 17: 17; Isa. 55: 11). Those who have ignored His warnings after having come to know the Truth are more liable (Heb. 10: 26, 27; Matt. 6: 23). Even though Mohammed’s erroneous claim does not set aside his early reform work, it does mark a wrong step and departure into forbidden paths.

THE BIBLE ALONE IS GOD’S WORD

The Bible alone in its two parts is the fully integrated, harmonious and complete Revelation to humanity in

this present evil world (Gal. 1: 4). Outstanding events recorded in the New Testament were foreshadowed in the Law, the Prophets and the Writings. These are told in the following inspired accounts. John the Baptist as the Messiah's forerunner (Isa. 40: 3, compare Mark 1: 2, 3); Jesus as Deliverer (Isa. 51: 9; 53: 1; 61: 1-3, compare John 12: 38; Luke 4: 17-19), as Redeemer (Isa. 59: 20; 52: 3, compare Rom. 11: 26; 1 Pet. 1: 18-20) and as Messiah (Isa. 9: 6, 7, compare Eph. 1: 20-23). Jesus' crucifixion (Num. 21: 8, 9, compare John 3: 14, 15), death and resurrection (Psa. 16: 10, Jonah 2: 2, compare Acts 2: 31; Matt. 12: 40, 41). The twelve Apostles were foreshadowed in the twelve wells at Elim (Ex. 15: 27).

The New Testament in turn refers to the salient features of the Old as the source of its understanding, as proof of the validity of its teachings and as its guide to aspects of God's great Plan of the Ages which are yet future. Both Testaments combine harmoniously as one book in declaring ("the mouth of the LORD"—Isa. 40: 5; Acts 3: 18-21; Matt. 4: 4) to the Divine Plan and its outworking in all its many facets.

As we shall see later, Mohammed mistakenly believed that both he and Islam were foretold in both Testaments. Nowhere is Mohammed, Islam or the Koran referred to in the Old or New Testament as having an active pre-Millennial part in God's Plan for accomplishing His purposes, either in the elective calling (Phil. 3: 14; Heb. 3: 1) or Restitution (Acts 3: 18-21). On the contrary, Mohammed and all Muslims, together with the rest of the unenlightened "groaning creation" (Rom. 8: 22), must await the establishment of the Millennial Kingdom to become beneficiaries of the work of God, Jesus and the glorified Church under the terms of the New Covenant.

It is interesting nevertheless to note that the conscientious Muslim's willingness to submit to the will of Allah (Islam—surrender, submission), however doctrinally incorrect he may be now, will stand him in good stead when with the rest of humanity he must submit in obedience to the rule of Christ or else lose life (Phil. 2: 9-11).

THE BIBLE'S INSPIRATION

The superiority of the Bible is shown in its supernatural power to promote the general good of all and in the fact that it has evoked bitter opposition from Satanically motivated sources of evil. Particularly during the Dark Ages, the light of Bible truth was feared and its messengers were hated. The suppression of both was considered essential by the false Christian church in order for them to retain their prestige before the people (see *The Time is at Hand*, chap. 9).

The setting free of Bible truth by the world-wide publishing of the Bible in vernacular languages led to the partial uplifting and enlightening of the whole race, in the raising of the true torch of liberty, equality and fraternity, making impossible the dictatorial rule of the religious factions of the dark ages to subdue men's minds in this modern world. There followed wide reforms in the education and liberation of the "common man," such as his obtaining the right to vote, and in the establishment of rights for women and the protection of children.

In contrast the "light" of Islam, which led to the age of splendor in Cordova, Baghdad and Bokhara, came, not from the Koran, but was borrowed by Mohammed from Jews, Greeks, Hindus, Egyptians and Northern Aryan races. Significantly, this "light," while leading to the setting up of great centers of learning for the privileged classes (while Europe was still in medieval darkness and oppression), did little or nothing to relieve the condition of the poor, the enslaved or the socially deprived. To this day zealot Muslims enforce social inferiority upon their women.

Furthermore, the Koran has never been bitterly opposed, suppressed, counterfeited, distorted or discredited, as have the Bible's true teachings for over 1800 years. The indication is that Satan sees in the Koran's teachings, no threat to his design to keep the world enslaved by deceit, and spiritually blind, deaf and dumb (2 Cor. 4: 3-6; Matt. 13: 15-17; John 5: 19—Diaglott).

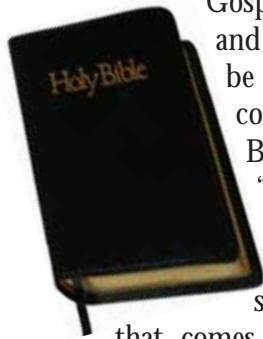
SUPERIORITY OF THE BIBLE'S REVELATIONS

The pre-eminence of the Scriptures, God's written revelation, over other writings is shown in part in its compilation during about 1700 years from the writings of persons of widely differing historical, social and cultural backgrounds. The harmony of its testimony and the unity of its presentation of God's Plan, from Paradise Lost (the Fall of Adam) to Paradise Regained (Restitution, in the Millennial Kingdom), bespeaks one Divine Author. Indeed, the New Testament (2 Pet. 1: 21) affirms that "prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit." The Bible is indeed "inspired" (inbreathed) of God (2 Tim. 3: 16, 17), so that through the Scriptures we by faith can have life—everlasting life (John 5: 39; 6: 63, 68).

Mohammed obviously was not "moved by the Holy Spirit," for since he sought to approach God directly and not as one justified by faith and under the blood-merit of Jesus, he could have no standing in God's sight,

but was still in his sins. Ours is not to say from where or whom Mohammed's revelations came, but to show that they could not be from God, for Jehovah reveals His Truth only to the sanctified in Christ Jesus and only by the operation of His Holy Spirit. His Spirit is in His Word—and that Word Mohammed did not have (John 15: 26; 16: 13).

We feel that no one who has carefully studied and has been properly enlightened as to the deep truths ("strong meat"—Heb. 5: 14) in such Bible books as Leviticus, Numbers, Deuteronomy, Isaiah, Ezekiel, Daniel, etc., in the Old Testament, and in the



Gospels, the Apostle Paul's epistles and Revelation in the New, could be led to believe that the Koran could replace any part of the Bible. Even those feeding on the "milk" of the Word (Heb. 5: 13), once having received and appreciated the forgiveness of sins and justification by faith

that comes only by grace (not works, as Mohammed taught) through faith in Jesus, the Crucified One as Savior and King, should feel no yearning in the Spirit after the dead works (James 2: 20) required of followers of Mohammed.

The depth and breadth of the Koran's teachings as compared to the Bible seems to be as those of a shallow roadside puddle compared to the deepest ocean. Surely the only reason we can find for Mohammed's claim that the Koran replaced the Bible was his ignorance of the Bible in both word and understanding, except for the smallest part—and that garbled by those from whom he learned it.

This is in no way to downgrade Mohammed. Isaiah (8: 20) clearly states, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." Examining Mohammed's teachings in the Koran, it is evident that at best he had a little light, borrowed from the Bible, especially through what he heard about it from others.

For those who care to look more deeply into the structure, nature, content, purpose, history, canonicity and proof of the Bible as a Divine Revelation, a careful study of the book, *The Bible* (which we supply at \$2.50), is recommended. It will amply show that the Bible is far, far above the most elevated view one could take of the Koran or any other book ever produced.

CHRISTIANITY SUPERIOR TO ISLAM

One of the main reasons for the rapid spread of Islam was the comparative ease of obedience to its requirements.

On the other hand, the presenting and daily use of one's human all as an acceptable offering to God (acceptable because offered in the appointed way, as one justified in God's sight by faith in the merit of Jesus' blood, see Rom. 3: 20-25; 5: 9). The Bible shows that this is the Christian's "reasonable service" (Rom. 12: 1), done in unselfish, disinterested love (1 Cor. 13) and is unknown in the teachings of Islam. The unresentful endurance of trials of faith (1 Pet. 1: 6, 7; 4: 12), which are often caused by the enmity and persecutions of others and are experienced frequently by the footstep followers of Jesus, is comparatively unknown in Islam.

For the Muslim, it is enough that he regularly prays with a form of words, practices some self-denials, fulfills some rituals and makes pilgrimages. The deeper, inner spiritual life, which includes that "peace of God which passes all [human] understanding" (Phil. 4: 7), coming as it does to the Christian by God's grace through the operation of the Holy Spirit, is relatively unknown to the Muslim, for he is not spiritual, but natural (1 Cor. 2: 14).

ISLAM IS WITHOUT A SAVIOR

Jesus is the Son of God (Mohammed's disbelief notwithstanding). By Jesus' sacrificial death, foreshadowed in the Atonement Day's sacrificial bullock (Lev. 16: 3, 6, 11). God provided the Ransom-price and atonement for Adamic sin for all who believe and accept it by faith. This He did while the world was yet in its sins (John 3: 16, 17; Ezek. 18: 23, 32). From long before His birth (Rev. 13: 8), Jesus was marked out as separate and distinct from Adamic stock (Matt. 1: 18, 21; Luke 1: 26-35), as a perfect man without blemish (1 Pet. 1: 18, 19), sinless and therefore blameless under the Law of Moses (which was the mark of a perfect man) both in His non-Adamic lineage (Son of God—Matt. 3: 17; 16: 16; Mark 15: 39. Luke 2: 41-49; John 11: 27) and in His life (Heb. 4: 15; 7: 26; 2 Cor. 5: 20, 21). Thus Jesus, and only Jesus, was found worthy in God's sight (Rev. 5) by offering up Himself

as a Ransom-sacrifice in payment of the price incurred at the bar of God's justice for the sin of Father Adam (1 Cor. 15: 20-22, 45, 47). He redeemed the Church (first) and all the rest of humanity eventually, which was in Adam's loins when he sinned, from the penalty of death (1 John 2: 2). Hallelujah, what a Savior!



Mohammed was a son of Adam, even though many generations removed. He was born and died a sinner of Adam's race, in common with all others (Rom. 3: 10-16) who did not or do not accept Jesus as their Redeemer. Those who do not believe in Mohammed are unloved by Islam, and Islam's Allah, contrary to the Bible's expression that the unbelieving world was loved by God (John 3: 16; Rom. 5: 8), even though subject to oppression and death!

Mohammed knew nothing of God's great Plan of the Ages for the reclaiming of the race from sin through Messiah and the restoring again of the willing and obedient to Edenic perfection through Him. His Son, Jesus, was originally the mighty Logos (John 1: 1-3), made flesh by His power, in the womb of a virgin (Isa. 7: 14; Matt 1: 18-25; John 1: 14). Jesus, the Messiah, died a perfect man, sinless and blameless before God (Heb. 7: 24-27) and

was resurrected to the Divine plane of being, having become by His death the Savior of the whole world of mankind from the sin of Adam and its curse of Adamic imperfection, sin, sorrow and death. The understanding of Mohammed was not enlightened concerning these things, because the true Gospel of peace in its fullness never reached his ears in his lifetime (Rom 10: 14).

KINGDOMS COMPARED

The Muslims were instructed by Mohammed and other Islamic leaders to establish an Islamic Kingdom in this present world (2 Cor. 4: 4) by the power of the sword. The Christian, on the other hand, is instructed to seek the future (Millennial and eternal) Kingdom of Christ by peaceful means; to strive for deliverance from the ensnarements of this present evil world (2 Cor. 1: 10; Rom. 8: 21; Gal. 1: 4). They are to conquer the world, the flesh and the devil by the power of the Holy Spirit (Matt. 6: 33; 2 Pet. 2: 9; 2 Tim. 1: 7, compare Zech. 4: 6). Furthermore, God's Kingdom was not to be set up by conquering armies and carnal weapons (Matt. 26: 52; 2 Cor. 10: 4), for it was to be the gift of God to the Little Flock, the Body of Christ (Luke 12: 32; 1 Cor. 12: 12-

27). Such a kingdom is infinitely more desirable to the humble seeker after truth and righteousness (Matt. 5: 6) than the Paradise of sensual satisfaction, which is the only hope of Islam.

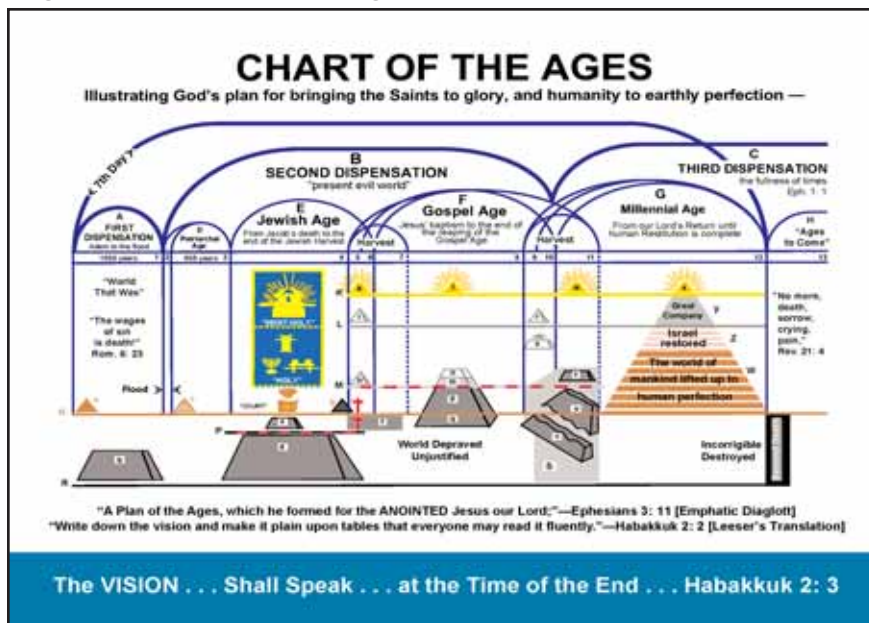
GOD'S COVENANTS

All of God's dealings with the human race are just, orderly, understandable (Matt. 13: 16) and reliable, because He first draws up and announces His covenant. God has made a number of covenants, such as those with Adam, Noah, Abraham, etc. (Gen. 2: 16, 17; 6: 18; 12: 3; 22: 16-18; Psa. 89: 3, 4; Jer. 31: 31-33; Isa. 55: 1-3, etc.). The Jew approached God through the Mosaic Law Covenant. The Christian approaches God through Jesus, the greater than Moses (Deut. 18: 15-18), the great antitypical High Priest (Heb. 5: 1-10; 9: 11, 12), arranged under the Covenant which is not of works of the law, but of grace (Eph. 2: 8, 9). The

world of mankind will, in due time, approach God under yet another covenant through Jesus and His glorified church as Kings and Priests, the Christ, which is Messiah, the promised Mediator of the New Covenant (John 1: 41; Heb. 5: 5, 6; Rev. 5: 9, 10; Jer. 31: 31). Muslims, however, have no such covenant relationship with God set forth in their Islamic teaching and practice. Furthermore, Mohammed's claim that the Koran replaced the Bible is in flat contradiction of the Scriptural statement that "the gifts and calling of God are without repentance [God will not change His purposes]" (Rom. 11: 26-29). The Abrahamic Covenant is not yet fulfilled (the Koran notwithstanding), as in due time it must be (Isa 55: 11), in the blessing of the whole world of humanity through Christ (Gen. 12: 2, 3; 22: 16-18; Gal. 3: 8, 16, 29). The Koran, without a covenant, can therefore have no affect whatever on the Sacred Scriptures, and certainly could never replace them.

THE BLOOD THAT SANCTIFIES

The Bible teaches that "without the shedding of blood there is no remission for sin" (Heb. 9: 22). The Law of Moses directed that the covenant mediated by Moses



3; 22: 16-18; Psa. 89: 3, 4; Jer. 31: 31-33; Isa. 55: 1-3, etc.). The Jew approached God through the Mosaic Law Covenant. The Christian approaches God through Jesus, the greater than Moses (Deut. 18: 15-18), the great antitypical High Priest (Heb. 5: 1-10; 9: 11, 12), arranged under the Covenant which is not of works of the law, but of grace (Eph. 2: 8, 9). The

between God and the Jews was to be sealed by the blood of sacrificial animals and maintained by the holding annually of the Day of Atonement in the Tabernacle arrangements. Subsequent offerings were acceptable under that blood alone, as the people brought their offerings to the gate of the Court and the Tabernacle, cleansed (typically) in God's sight by the sprinkling of that acceptable blood (Lev. 9: 16, etc.; see *Tabernacle Shadows of the Better Sacrifices*).

The New (Law) Covenant also is a blood-sealed covenant by the shedding of the blood of Jesus, the Righteous (Rev. 5), which sealed the redemption from sin for all who believe in Him (Acts 13: 38, 39). Bulls' and goats' blood was no longer acceptable (Heb. 9 and 10).

In Mohammed and in all Islam there was no "righteous blood," which could be shed sacrificially. No claims are made in the Koran for the remission of sin by the shedding of blood. From the outset until this day, therefore, followers of Mohammed have been "in their sins" and remain so until they accept Jesus as Savior and King, for "there is none other name under heaven given among men whereby we must be saved" (Acts 4: 12; 16: 31). The way of the Christian, therefore, is in keeping with the Divine requirement for the sanctification of His people (Heb. 13: 12). The way of Islam and the Muslims is not so.

* * *

ARMAGEDDON

PREPARATIONS FOR CHRIST'S REIGN



continued from last issue...

"The nations were angry, and Your wrath is come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth"—Rev. 11: 18.

The thought is that the war activities of recent years have so weakened the nations that they will fall prey to the inroads of heathen philosophy; that many of the freedoms and liberties of the past will be curtailed under the guise that we must not oppose erroneous doctrine with the reason that it will offend those of other religions. Therefore we, as a supposedly Christian nation, must remove Christ from the celebration of Jesus' birth; remove the manger scenes, the pictures of the Lord's supper in Federal buildings, in the schools, in institutions of higher education, but foster evolution, homosexuality, etc. There has been and will continue to be, an attempt to bring in Socialistic ideas, and that this will be met by the governments—the wealthy and all classes interested in the present order of things, "the world which now is," "the heavens," the ecclesiastical system, and the "earth," the human social order. The wealthy, financiers,

politicians, leaders of industry, and the heads of governments will support the present arrangement. All these will do their best to maintain present conditions, and will summon religions to their support. Then will come a general uprising everywhere; on one side, those who are beneficiaries of the present institutions, will be against any change. Opposing them, will be the underprivileged, who are striving to better their situation, for in God's Plan, the time has come for a change.

Shall the Lord's people have any part in the struggle? No! Let us ever keep in mind that we are peacemakers. Not only are we peaceable ourselves and seeking to live peaceably with all men, but we are to be peace-promoters and to help others to see things straight and right. That course would be tending toward putting away anarchy and strife; but anarchy will surely come, despite all endeavors to prevent it.

Nevertheless, the Lord shows us through His Word that there is to be a victory on the part of the New Order of things now coming in. The Socialists do not want anarchy; but they are not far from it. Anarchy is the worst evil that could come on society—a lack of some form of government being the worst thing the world could experience. The warring element will fight out this battle; and this will be the way in which God will promote the change, which is represented in the Bible as a great “fire,” which will consume the present “heavens,” or religious ruling powers, and the “earth,” as human social institutions.

Following that great “fire,” the “new heavens and the new earth” will then be manifested. The new heavens, the new religious ruling power, is the Church in Glory, the Bride of Christ, enthroned with Him. The new earth will be the new order of things on the earth among mankind, which will be in the hands of the Ancient and Youthful Worthies, “whom the Lord will make Princes in all the earth,” when His Kingdom shall be fully established (Psa. 45: 16; Joel 2: 28).

“THY KINGDOM COME”

Our text proceeds to say, “And the time of the dead, that they should be judged,” that they should receive their proper rewards and punishments, and be justly dealt with, is closely associated with this time of angry nations. The entire world, alive and dead, will be dealt with during that thousand years of Christ’s Reign (John 5: 28, 29 R. V.). The object of that dealing is that He “should give reward to His servants the Prophets,” beginning at the proper time. Their reward is that they are to be the earthly Princes in the Kingdom in all the earth. “And to the saints”—the Church, these have been changed in the First Resurrection, “right early in the morning” (Psalm 46: 5, margin). “Those who fear your Name, small and great,” shows the reward of all those who will come into harmony with the Lord during the thousand years—this pictures the blessing of Restitution coming to the entire human race. These blessings they will receive as they are obedient to Him in all things (Acts 3: 19-21).

To continue with our text, “and should destroy them which destroy [or corrupt] the earth.” Those that give forth a corrupting influence and that refuse to come into harmony with righteousness during the thousand years will be destroyed and go into the Second Death. Nothing will be left of them. Everything evil will be destroyed, root and branch;

only the righteous will prevail throughout all eternity. All who have sympathy with sin and unrighteousness will be destroyed—not preserved in torment. We see, then, that the entire Millennial Age will be needed to accomplish the work outlined in our text. It is not to be suddenly accomplished; we are not to expect a sudden fulfilment of the Millennial work (2 Pet. 3: 9).

Will the culmination of Gentile Times bring in the Kingdom by a gradual change, or how will it be done? September 21, 1914 did not bring any sudden transformation, but the date marked the beginning of World War I and the time of trouble (Dan. 12: 1); the anger and the war-fever among the nations. The spirit of revolution has been brewing for nearly one hundred years. The nations have been in preparation all this time, not spending money for constructive items to uplift society but for war implements. They have built-up great armaments with the vast navies and armies and culminating in the production of super Hydrogen mega-bombs and weapons of mass destruction. Add to this the newest design of the great adversary—terrorism, that has put this anarchistic form of destruction as an everyday occurrence worldwide. The destruction of the World Trade Center, the bombings in the United Kingdom along with the take over of a school in Russia by rebels, where many were killed, are just a few examples of the terrorism that plague the nations.

In a different vane, we see the great church systems falling into the deceptions of faith healing such as with Benny Hinn and acceptance of homosexuality even in the pulpits, etc. By doing this, they seek to gain acceptance in the eyes of the world. Church systems are raised up, by supporting suppressive governments. The civil powers hope that through them, if possible, to hold back the new order of things to be accomplished during “the times of restitution” (Acts 3: 21). Then all who stand for the Plan of God will be evil-spoken of and evil thought of; while mainline Christianity, influenced by the heathen, will be viewed as the best friends of the world. Those who are walking contrary to Scriptural instruction, we should attempt to assist; to see the error of their way. Despite their wrong stand, we must feel kindly toward them. As St. Peter said to his Jewish brethren, concerning their duplicity in Jesus death, “Yet now brethren, I know that you did it in ignorance, as did also your rulers” (Acts 3: 17).

* * *

SOLOMON'S WISE CHOICE

1 KINGS 3: 5-15

IT is important to observe that the text of this lesson is the record of a dream. (Vs. 5, 15.) The dream was from the LORD. In it the LORD suggested the question to Solomon, and also a proper answer to the question. Then He expressed His pleasure at the suggested answer, and told how He would reward the spirit, which it manifested. "And Solomon awoke, and behold, it was a dream." Yet in all the subsequent years of his reign Solomon realized the blessings mentioned in that dream just as surely as if the suggested prayer had been actually his, and, indeed, we may assume that upon awaking Solomon endorsed the wise prayer of his dream, although his subsequent course as a king does not indicate that those noble sentiments always actuated him. God was using Solomon as a type, and his reign was in some sense to prefigure the glorious reign of Christ, "the Prince of peace."

Starting with unusually bright prospects—with a future all aglow with the promises of God, if he would faithfully walk uprightly before Him, with the counsel, instruction and assistance of his father David and of the prophet Nathan, early placed upon the throne of Israel and in favor with all the people, amply provided with abundant treasure for the great work of building the temple and commissioned of God to do it, we see him neglecting the instruction of the LORD suggested in the prayer of his dream; and, overcome by the temptations of power, he is seen perverting the blessings of God to selfish ends. Instead of wisely and justly considering the best interests of the nation and humbly remembering that he was elevated to the kingly office for the purpose of serving his brethren, Solomon became the oppressor of his people, while he indulged himself in more than heart could wish.

But while his wealth and magnificence attracted the attention of the world, his policy toward the nation finally led to the disruption of the kingdom under his son and successor, Rehoboam; for though "the king made silver and gold at Jerusalem as plenteous as stones," they were not in possession of the masses of the people who felt oppressed, but were displayed in the follies of royalty—in magnificent palaces for himself and his heathen wives, and in gardens and raiment and chariots and soldiers, etc.—See 1 Kings 12: 4.

His career ended in the glory of an unhealthy temporal prosperity. Yet it served well the purpose of



I Kings 3: 15

God in foreshadowing the higher and real glory of Christ's Kingdom. It was the glory of Christ's Kingdom to which special reference was undoubtedly made in Solomon's inspired dream. In so far as that dream was fulfilled in Solomon and his reign, it prefigured the glorious and peaceful reign of David's greater Son, our Lord Jesus Christ. The prayer suggested in the vision was indeed the attitude of his heart. He truly sought the wisdom of Jehovah for the blessing of his dominion; and to this end, he cheerfully submitted himself to the Divine will in all things. It was this disposition of heart in our Lord Jesus, that pleased the Father, who therefore gave to Him the wise and understanding heart, and has added also riches and honor of which the riches and honors of Solomon were typical. And as there was none like Him before Him, so there shall be none after Him. "His kingdom is an everlasting kingdom." He truly shall be the "Prince of peace"; and in the beginning of His reign the glorious spiritual temple of God, the Church (which Solomon's magnificent temple foreshadowed), shall be completed, and filled with the glory of the LORD. * * *



THE FOURTH DAY OR EPOCH

“And God made two great lights, the greater light to rule the day and the lesser light to rule the night.” — Gen. 1: 14-19

It is not necessary to suppose that the Sun and the Moon were created after our Earth. Instead there is a much more reasonable way of viewing the matter. The Sun, the Moon and the Stars were created long before, but had never, up to this time, cast their light upon the Earth because of the impenetrable veil which canopied it.

The appearance of the Sun and the Moon on the Fourth Day implies that another ring broke at that time and precipitated its great mass of water and mineral upon the Earth. Great gullies were washed between the mountains.

The atmosphere, heavily charged with carbon, was very favorable to the development of plant life.

It is supposed that the Earth still had considerable heat in its crust, that oceans were warm and highly carboniferous, and that the air was surcharged with carbon to the extent that no breathing animal could have existed. But those very conditions were extremely favorable to gigantic growths of vegetation.

This giant vegetation presumably passed into a condition resembling that of the peat-beds of our day. These beds of incipient coal afterwards came under great pressure, as one after another the rings of Earth came down in deluges, burying vegetation under slimy deposits. Our coal-fields are the result.

We are not to assume that the Sun and the Moon shone on the earth then as now. But they were discernible even through heavy banks of fog and carbon-laden atmosphere. The influences of the Sun and the Moon were necessary to prepare for higher forms of plant and animal life.

We may as properly lay stress on the word *rule* as on the word *made* in this text. God *caused* the Sun to rule the day and the Moon to rule the night. Besides, symbolically, it is claimed that the Moon represents the Law Covenant rule, and the Sun the New Covenant rule.

Questions on Lesson 5 Fourth Day or Epoch

Genesis 1: 14-19; *Volume 6, pages 33, 34

1. What did God do on the fourth creative day?
2. Do you suppose the sun and moon were created after the earth? Par. 1
3. Why had not the sun, moon and stars cast their light upon the earth before the fourth day?
4. What does the appearance of the sun and moon on the fourth day imply? Par. 2
5. What effect did the breaking of this ring have upon the earth?
6. Did the events of these great epoch-days overlap each other, or how can we view the matter of the falling of the rings?
7. With what was the atmosphere heavily charged? What effect did this have on plant life? Par. 3
8. What was the condition of the earth? To what was this condition favorable? Par. 4
9. Describe the formation of our coal beds. Par. 5
10. Are we to assume the sun and moon shone on the earth then as now? Par. 6
11. Why was the light of the sun and moon necessary at this time?
12. What is the meaning of the word “made” in this text?
13. What is the symbolic meaning of the moon and the sun? Par. 7
14. Explain the lapping of one epoch or day upon another and show how much was accomplished during the first four epoch-days of 28,000 years.
15. The sun and moon are used to light the earth, but what is the “true light which gives light to every man coming into the world?” John 1: 9

* “*The New Creation*” (See Order Form)



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SOLOMON'S WEALTH AND WISDOM

"Solomon had forty thousand stalls of horses for his chariots and twelve thousand Horsemen."... "And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore"

(1 Kings 4: 25-32).

IF, as already shown, the wealth of Solomon and his peaceful reign prefigured the glory and peace of Christ's Millennial reign, so also Solomon's wisdom prefigured the all-comprehensive wisdom of Christ. The representatives of many nations came to hear Solomon, so when the Kingdom is the Lord's, and He is governor among the nations, all the ends of the earth shall remember and turn unto Him as the Prophet declares. They will say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths" (Isa. 2: 3).

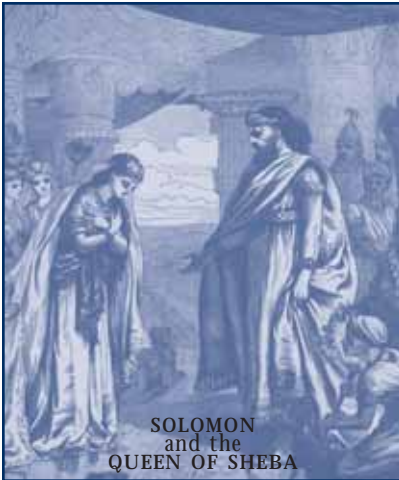
It is well to remember that the wisdom of Solomon which attracted the attention and admiration of the world (1 Kings 4: 29-34), was not the heavenly wisdom, not spiritual understanding such as is now urged upon God's people, which can only be spiritually discerned (1 Cor. 2: 8-14), and which is never popular with the world. Solomon's wisdom was but an imperfect realization of the wise and understanding heart suggested in his dream-prayer, which will find

its full realization in our Lord as Solomon's antitype (1 Kings 3: 9).

It was Solomon's worldly and secular wisdom that impressed the world. By nature and through God's providential blessings in making of him a type, Solomon's mental faculties were large and well developed; and he exercised these in many directions with marked success; as a statesman, judge and financier. The statement that his wisdom excelled that of the Chaldeans, etc., seems to imply that his wisdom was along the line of the sciences and philosophies popular with them. Although "He spoke three thousand proverbs and his songs were one thousand and five," they were not all deemed by the LORD, worthy of a place among the sacred Scriptures.

The heavenly wisdom of the books of Ecclesiastes, Proverbs and Solomon's Song we accept as of Divine inspiration, as were the words of the prophets who frequently wrote things they did not comprehend (1 Pet. 1: 10-12).

* * *



SOLOMON
and the
QUEEN OF SHEBA



Letters to the Editor

Dear Family in Christ,

Praised be Jesus Christ! Thank you for the excellent answer you gave me to my *Iron & Iron Makers* question. My faith has been restored and edified because of your patient efforts and dedication to the truth of the Gospel. May the God and Father of our Lord Jesus Christ greatly bless you now and for all eternity.

Please send the books *God and Life Death Hereafter*. Also send me the booklets "*Is There Hope for the Unsaved Dead?*" and "*The Sabbath.*"

I really cannot thank you enough for everything.

God bless you.

K. M., Pennsylvania

Dear Pastor Ralph Herzig:

Thank you for the comprehensive article about Islam. It was and is most satisfying, most logical and enlightening to my heart and mind.

Jehovah bless you all.

Thank you for the Bible Standard and the Present Truth magazines.

I placed 300 miscellaneous tracts. I would appreciate some more for distribution.

Yours in His joyful service,
C. B., Pennsylvania

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THE FOUNT OF EVERY BLESSING

The Bible presents the great Jehovah God as the Fountain of all blessings both to angels and to men—"The Father of Mercies," from Whom cometh down "Every good and perfect gift"—2 Corinthians 1: 3; James 1: 17. We properly appreciate our Lord Jesus Christ as the honored Channel through which the Divine blessings come to us; but we must look to the Heavenly Father chiefly, as the Apostle has directed, saying, "...there is only one God, the Father, of Whom are all things... and one Lord Jesus Christ, through Whom are all things"—1 Corinthians 8: 6. NKJV.

Similarly God's people may feel grateful to their fellow consecrated brethren, to friends, and to the world, for blessings and privileges, honors and opportunities, but it should never be forgotten that Jehovah is the Fountain of blessings, and that others communicate these blessings only through Divine grace. We should feel an appreciation of the sunshine and the rain, of the flowers and the birds, remembering always the great Source. Out of full hearts God's instructed people sing:

**"Come, Thou Fount of every blessing!
Tune my heart a song to raise;
Streams of favor, never ceasing,
Call for notes of heart-felt praise!"**

The people of God should be the happiest, the most cheerful, and the most thankful of all people. Evidently a distinct blessing comes to every home in which the Fountain of all blessing is praised.

The word "song" is used in another sense in the Bible. The whole Gospel Message is styled a "Song," because of its beautiful harmony, richness, sweetness and cadence. Thus the sons of God are said now to "sing a new song," which none others can learn—Revelation 14: 3. While they sing and make melody in their hearts to the Lord, these melodies permeate their lives and thus "show forth His praises who called us out of darkness into His marvelous light."—1 Peter 2: 9.

Oh, that the life of every Christian might bear a harmonious symphony to all his companions! How much this would do toward banishing tears and sorrow, and shedding rays of light on the pathway of those who walk in the valley of the shadow of death! Great blessings go with such heart-singing Christians. Their presence, their influence, their tone of voice, all shows forth the praises of the Fountain of Blessing, directing the attention of the world to this great Fount.

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