

# 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

### *INSIDE*

|                               |    |
|-------------------------------|----|
| The Key To Life.....          | 50 |
| Self-Esteem .....             | 56 |
| Poem                          |    |
| Two Frogs.....                | 59 |
| Bible Question & Answer ..... | 60 |
| Mother Eve.....               | 61 |
| Letter To The Editor .....    | 62 |
| Publications .....            | 62 |
| Announcements .....           | 63 |

# THE KEY TO LIFE



*“Keep your heart with all diligence,  
for out of it spring the issues of life.”*

**Proverbs 4: 23**

The Key to Eternal Life is a most vital subject for every Christian. The Word tells us to fight the good fight of faith and lay hold on eternal life (1 Tim. 6: 12). There is a way to lay hold on it. Of course, it must be in connection with the fight, the good fight of faith. Yet eternal life will not unlock to us unless we have the key. That key, we must each one of us have if we would attain everlasting life. It is not dependent upon our activities, nor is the key to be found in our knowledge, for the Apostle says, “Though I have all knowledge, can understand all mysteries, and do not have love, it profits me nothing” (1 Cor. 13: 2, 3). Therefore, we see that it does not depend on how much we know. We may study God’s Word. We may learn ever so much of the Truth. We may be able to answer many perplexing questions in connection with the understanding of the Divine Plan, but that is not the key that will unlock to us everlasting life. Nor is it our position. Some may feel, “Well, if I attain a great position, if I can become one of the elders of the local congregation, or if I can become an evangelist declaring the words of life to many hundreds or thousands involving many congregations, certainly that will guarantee possession of the key.”

No, that is not the key that will unlock this glorious eternal life for us. Someone might say, “If I am very, very faithful, fighting the good fight of faith to lay hold on eternal life, and if I am diligent in the little things, even the least things; if I am true also in my daily conduct in the home, if I am dedicated in attending the study meetings, and the testimony meetings, which are the most important of all, and all of the Sunday services, and the mid-week meetings, and if I take an active part in the Scripture Studies; surely then I will earn for myself a place in the

Kingdom and eternal life.” We might say, “That surely will be fighting the good fight of faith and laying hold on eternal life.” Oh, yes! Those are essential elements, but in themselves they are not the key that unlocks eternal life for us. “Well, suppose that I could gain very high esteem among the brethren so that they could not find fault with anything I do and they would all esteem me most highly as one of God’s most faithful children; surely that would be the key that would unlock for me eternal life.” No. We have to say “no” to all of these. Then what is the essence?

## **THE HEART IS VITAL**

We read of it in Proverbs 4: 23, at the head of our article: “**Keep your heart with all diligence, for out of it spring the issues of life.**” There we have our answer. No matter how much head you have; it does not say “Keep your *head* with all diligence, for out of it spring the issues of life.” No! “Keep your position in the class and among the Lord’s people, for out of it spring the issues of life.” No. That will not work. “Keep your relationship in love, in brotherly love. Keep your relationship with the brethren so that you can dwell together in peace,” for the Bible says, “Blessed are the peacemakers for they shall be called the children of God.” That is not the key either. The life, the eternal life finds its issues in the heart. Of course, we are not speaking of the literal heart. We are not speaking of the physical organ called the heart that pumps the blood throughout the body. We are speaking of the figurative heart; that the physical heart represents; it is that which supplies the direction of our entire being; namely, one’s inmost affections, intentions, motives, and one’s inmost desires. If we have the affections, the intentions, the motives and the desires

fully in harmony with God, then and only then, can we find eternal life opened up to us. The Scripture does not say, "Keep your heart with all diligence, for out of it will spring your position in the Kingdom." Oh, no! It does not say that if we keep our hearts with all diligence we will have a place in the Kingdom. It says something much more than that. "Keep your heart with all diligence, for out of it are the issues" of whether you are going to live in eternity or not; whether you will have any position, not only in the Kingdom, but even in the universe at all. We see then how important it is to keep the heart with all diligence! It is more important than to even gain a position in the Kingdom. It is the very vital life itself. We will not have any existence at all in the future if we do not keep the heart with all care and watchfulness.

The Apostle Paul tells us in Heb. 8: 10, "For this is the covenant that I will make with the house of Israel after those days, says the Lord, I will put my laws into their minds." It is important to have the law of God written in the mind, but that is a means to the end. What is the end? The Apostle adds, "and scribe [or write them] in their hearts." That is true not only of the consecrated now who are walking the way of faith, that are fighting the good fight of faith to lay hold on eternal life, but that is also true of the entire human race; that God is going to write His laws in their minds—they will have to know, but that is not the end. The end is to have it written in their hearts. If they do not have it written in their hearts, they will not attain eternal life. We see that this is true, because, after He brings all of humanity in the great awakening up to perfection in the resurrection, then the law will be written in their minds, for the knowledge of the LORD shall cover the earth as the waters cover the sea, ocean deep and not a square inch of dry ground any place. They will all have the knowledge of the LORD. They will all have the laws of the LORD written in their minds, but the goats, those that have that goat-like disposition, who have not properly developed the heart, will fall in the Little Season when Satan is loosed for the final testing (Rev. 20: 7, 8). Accordingly, we see that the heart is the essential key that unlocks eternal life not only for the believers of the present time, of this Gospel Age, previous to the Millennial Kingdom, but then, also, during the times of Restitution for the whole human race.

### THE LORD'S HOUSE

Would we like to have eternal life? Yes, that is what we desire. It is very important that we look for the key and to see that we have got that key that really fits the lock that opens up to us everlasting life. There is much to

be considered in connection with it. Who would not want to dwell in God's home forever? Jesus says to the Church "In my Father's house there are many dwelling places and if it were not so, I would have told you" (John 14: 2), The Church replies, "Yes, we want to dwell in that house." In the 23<sup>rd</sup> Psalm the Lord tells us of many dwelling places; we want one of those dwelling places in God's home throughout eternity that we may enjoy eternal life at His hand. The Psalmist relates it this way: "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the LORD forever." But you must have the key. You can not have life at all in that house and there will not be any life except in that house, the great house of God, unless you have the key. It is something like wanting to buy a home here for your present life and you come to a



house that is for sale. "Oh, yes! I want to look at this house." So the real estate agent takes you to the home and you say, "Yes, this suits me. It is just right for my family, the size of the rooms and there are just enough rooms. This is just what I want. Everything is properly arranged and the conveniences and everything are just where I would place them. I can not think of anything better! I think I would like to have this home." Very well, the agent says the price is \$220,000. "I haven't got two hundred twenty thousand dollars." Well, then you cannot have the key. If you do not have the wherewithal to buy this home, no matter how beautiful it is and how wonderful it is and how much it suits you, you do not get the key unless you meet the purchase price. As a result, we recognize that there is a great deal to this matter of having the key to life; of having the right heart that is kept with all diligence in order to be fitted for life at all, at any place, in any position in God's great universe.

### IS YOUR HEART RIGHT?

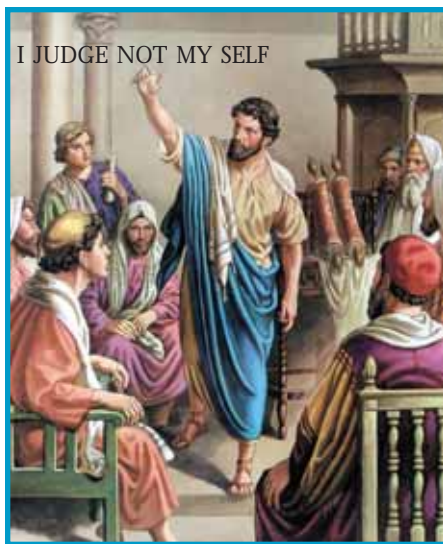
Some will say, "Yes, I think I have the key. My heart does not condemn me. I think I have a good, honest, sincere heart." Well now, let us see; there are many, many people that think that way, that have not the key

at all. They think that their heart is right when it is wrong. Take for example the arbitrary terrorist activity entered into by the followers of Muhammad who are exhorted by their Islamic religion to seek to harm and even kill any who are of different religious belief, especially Christians who follow the teachings of Christ and those of the Bible. These fanatics have in the past strapped large amounts of high explosives to their bodies and gone into crowded market places, etc., and set them to explode, killing not only themselves but scores of innocent people. Others have loaded TNT into a vehicle only to explode it among a great crowd of people and these assassins expect, according to their religious instruction, to have a place provided for their eternal blessing in heaven for all such heroes. These same deplorable morals motivated the terrorists who flew planes loaded with American travelers into the Twin Towers in New York City and into the Pentagon on 9/11.

If you were to ask these mentally confused terror based assassins if they were of good heart, were their motives of high ideal, do they believe that they are serving the Almighty by entering into such activity I am sure they would say "Yes certainly."

### PAUL'S JUDGMENT

Now, notice what the Apostle states in 1 Cor. 4: 3, 4. He goes right on to say after he says it is a small matter that he be judged of any man's judgment, he says, "I judge not mine own self for (here's the reason) for I know nothing by myself, yet am I not hereby justified, but He that judges me is the Lord." Now, there is something wrong with this text. It is very obvious: "For I know nothing by myself." What is the matter, Apostle Paul? You know nothing by yourself at all? You are not aware when you are awake and when you are asleep? You are not cognizant as to if you attend a service and when you do not? You know nothing by yourself? You don't even know who your own mother is or who your own father is? Oh, no! Paul would say, "Oh! I know those things." But the text is not translated correctly in our King James Version. Here is the way it should read as in the Greek; "For though I know nothing against myself, yet am I not thereby justified." (The New King James Version translates it correctly.) Oh, how deceptive the heart can be if we are not careful, if we are not on our guard! So Paul says, "Well, I know nothing against myself. As far as my information is



concerned I am not aware of anything against myself, so I am not thereby justified." What is that? Let us get that straight. We are not justified just because we are not aware of anything against ourselves, "But He that judges me is the Lord." Ah, here is the standard then! It is the Lord's standard that judges us. It is not our standard.

### SANCTIFICATION

Notice how we are built up; how we can get the right heart. We read in 1 Cor. 6: 11, "And such were some of you [like the world in general] but you were washed." That is justification. We are washed. We are justified; in other words, cleansed by the blood of Christ. Then he adds, "But you are sanctified." That is consecration. You see, to be justified is not enough; by Christ's blood of course, not self-justification. By Christ's blood we stand before God without any condemnation to those who are in Christ Jesus. Then we are sanctified; "I beseech you therefore, my brethren, [who are washed, who are justified] that you present your bodies a living sacrifice" that is sanctification (Rom. 12: 1)! He gives us here first the washing, and then the sanctification, and then He adds, "You are justified in the name of the Lord Jesus," not by your own doings; not by self-righteousness. Oh no! But "you are justified in the name of the Lord Jesus, and by the spirit of our God." Unless we have the spirit of God, we cannot receive eternal life. That is how we can judge our hearts. It is in our justification, our sanctification and to remember that we are sanctified "in the name of the Lord Jesus and by the spirit of our God."

### SACRIFICING TO GOD

We want our sacrifices, our offerings to be acceptable to our Heavenly Father, do we not? How important, then, it is to watch carefully and to be very cautious that we remove any of that pride, that haughty look, in the heart. Pride is probably our worst enemy and we must keep watch for it. It is the hardest fault for which to ask forgiveness. Yes! Pride is the worst enemy that we have for which to ask forgiveness. Why? Because the proud are not even humble enough to see that they have pride, let alone ask forgiveness for it. It takes humility to see our faults, and if that fault is pride, how can you see it if you are not humble enough to recognize it? And so it is a very, very subtle opponent and a very difficult enemy to subdue. Let me give you one or two illustrations. Suppose that someone says, "I have been attending this class for some long time, but

the leader has never yet called on me for prayer” and that becomes a test. Some might have that pride without even recognizing it. They might feel slighted in some way. Or if they are called on for prayer they might endeavor to offer a flowery prayer that everyone would approve of; now, it is all right to use good language in prayer, and all right to use good logic in prayer and to be careful of what we pray for, but not to be seen of men, and the Lord warns us against such. We are to pray to the Heavenly Father from the heart, not just from the intellect, nor just from the lips, and surely not to be seen and praised of others; but that prayer must come from the heart and if it doesn’t come from the heart it is not acceptable and God will not answer it.

We may do a right act with a wrong motive and God cannot accept it. It is a service of the wicked and it is sin. We may do a wrong act with a right motive and God says, “Good.” Is God judging the act or the heart? Is He judging the outward appearance? No! Man looks on the outward appearance. God looks on the heart and He can accept our fumbling, our mistakes that we all make. He looks on the intent of the heart.

#### **DONATION TO THE GOSPEL MINISTRY**

A dear brother told of an experience and he was so deeply moved by it. He said, “I took Pastor Russell to the station after a convention (1910) and on the way I was so much impressed by the meetings and with his sermon that I said, “Bro. Russell, I just wish I had a million dollars!” Bro. Russell said, “Well, what would you do with it, brother?” “Oh, I would put it all in this wonderful work of heralding the Truth.” It was called the tract fund in those days. “I would put it all in the tract fund.” Bro. Russell said, “Well, now listen brother, if you had a million dollars, you know you would not have to put it all toward furthering the Gospel. If you wanted to, you could keep out maybe \$50,000 or something for your own expenses and needs. You could keep surely a few thousand dollars for yourself.” “Yes, Bro. Russell, I know I could. I know it is not compulsory. I know that it would be a free gift, a free will offering, but I have enough that I can get by, and if I had a million dollars I would really donate it all.” Bro. Russell said, “Now, watch carefully. All? Every bit?” “Yes, every bit. I would put it all in the Lord’s work.” Then Bro. Russell said, “Brother, when you go home tonight you may credit yourself with \$1,000,000 to the tract fund.” The brother was astonished! He said, “But Bro. Russell, I didn’t put \$1,000,000 in the tract fund!” “Oh, yes you did. That is just what you did. You put a million dollars in the tract fund. Now, the Lord does not need your money. All the gold and silver

in the world are His and the cattle on a thousand hills. He needs not your money. Oh, he could easily hand you a million dollars. He could easily see that you get a million dollars and then you could hand it back to him. But instead of undergoing all that transaction which is really needless, He is looking on your heart and you may credit yourself with a million dollars to the

**HAGGAI 2: 8;  
PSALMS 50:10**



tract fund.” Oh, isn’t that thought wonderful, brethren? How many of you have put a million dollars in the Lord’s work, in your heart I mean, not your pocketbook. Your pocketbook is not what will give you eternal life; it is the heart that is the key that will give you eternal life. Not part of it—your whole essence of the heart.

#### **GOD’S WORD EVALUATES**

How are we to judge if our heart is right? Only by one standard and that standard is the word of God. That word will really tell us whether our heart is right or not. We cannot go by our own judgment. We must look at ourselves in the light of God’s word. We read in Heb. 4: 12, 13, “For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and the intents of the heart” and that is the key. That is what is essential—the essence. The head knowledge of course is important. The knowledge is related, but the heart is the central feature. It is essential to our topic for it is the discerner of the thoughts and of the intents of the heart. “Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of Him with whom we have to do” (Heb. 4: 13). We are thankful for that, that nothing will escape Him that we might do, we might have wonderful development of heart qualities and if God pays no attention to them then we say, “Well, what good does it do to develop the heart qualities if God pays no attention to them?” Everything in the heart is open to Him with whom we have to do. We cannot hide anything from Him and we don’t want to, but we do want Him to judge our heart, even as the Psalmist said, “Judge my heart, O Lord.” Yes, we want to keep the heart so that He can approve of it, for that is the key

to life and if we do not have His approval of the heart, there is no hope for us as far as salvation is concerned.

We may be holding our heart in full conformity to the Scriptures and to keep it so, we must then study the Word of God. We must have the knowledge of the Sacred Scriptures, otherwise, we may miss the scale on which to weigh our heart to see if and how it is deficient. We must have knowledge. We must study God's Word to show ourselves approved; workmen that need not be ashamed; rightly separating this and that, rightly dividing the Word of Truth (2 Tim. 2: 15).

### DISCOURAGEMENT

We look back with regret and we say "stumbling stones or stepping stones, I will not do it again. I am going to try to do better." And then maybe the next day you do it again and you say, "Oh, what is the use? I guess I better give up." No! A just man falls seven times. How many times does he get up again? Let us then be among those that are righteous, that fall seven times, yes, we make mistakes. We do make mistakes and we use those stumbling stones as stepping stones, this is what the Lord wants. He looks at the heart. We must put the same zeal into our worship and service of the Lord that we put into our business, at least that much. I know some of the brethren that are putting more love and more zeal into their earthly business than in their spiritual dealings for the Lord; in attending the class meetings or attending the conventions, whenever it is possible. Of course, there are exceptions where people cannot come. That is understandable, but in as much as you can do these things, do them with a heart full of love and devotion as unto the Lord. Plus, it is required of a man; not according to what he has not but according to what he has.

### GUARDING THE HEART

We need to guard the heart. Our text, "Keep the heart" is in the sense of guarding that heart. Hold on to what you have! You can easily lose it if you allow these enemies to come into your heart. You can lose your humility. You can lose your love and zeal if you allow selfishness to come in or love of ease to come in. Let us keep and guard the heart against enemies that would encroach and to seek to displace the good qualities of the heart that we already have.

Our Lord spoke of the beatitudes, and how in one of the beatitudes He said "Blessed are the pure in mind?" Oh, no! "Blessed are the pure in heart" (Matt. 5: 8). There is the key. That is the key that unlocks, not the mind; although the mind is important too. If you want your heart right you will endeavor to have the mind in harmony with the heart.

### ENEMIES

What are our enemies? They are pride, doubt, distrust, selfishness in so many ways, love of ease. Let us watch carefully that we do not become weary of well doing. As we read in Matt. 10: 22, "He that endures," the Lord says, "unto the end, the same shall be saved." And we must have patience and perseverance and cheerful endurance and not be weary of well-doing.

"Keep *your* heart!" I am going to emphasize the word *your*. We have already discussed concerning *keep*, and *keep* means to guard against the enemies and to guard the heart that it does not lose the good qualities that it already has. Now consider the word *your*; keep *your* heart.

Some of us have long-handled brooms and it is so easy to sweep your neighbor's doorstep when our own needs special attention. Jesus advised: "First remove the plank from your own eye, and then . . . remove the speck from your brother's eye" (Matt. 7: 5). The Lord says, how careful we must watch to "Keep the heart." Our text doesn't say, "Keep your neighbor's heart." No! It is so easy for us to worry about this brother or about that sister; about their spiritual welfare, that we lose sight of the need of our own. "Keep your heart with all diligence."

### KEEPING THE HEART

Now, I want to notice next the word *diligence*. What does that mean? "Keep your heart with all keeping," as it is in the margin. Do not *keep* your heart with just a little keeping once in a while, or *keep* your heart with fifty percent keeping or ninety percent keeping. *Keep* your heart with *all* keeping, with *all* diligence. You say, "I have been in the Lord's way for many years and I have been striving very earnestly, trying to *keep* my heart and last year I had this experience and that experience and so forth and these are the victories that the Lord gave me to win." Fine! Good! Amen! I'm glad for you. But that isn't what our text urges us to do; to look back on past history and see how we kept our heart last year or the year before. It does not ask if we have kept our heart in the past, but it comes right down to the present. *Keep* your heart; not last year, but right now, this year. *Keep* it today. Now, when tomorrow comes, then *keep* it that day, but today, you are to *keep* your heart. You cannot *keep* it yesterday. You cannot *keep* it tomorrow. How important, then, to use this text in the present tense to *keep* your heart with *all* diligence; to watch carefully, perseveringly. Let us press on determinedly in taking care of this heart.

How are we to do it? Don't forget prayer. You cannot do it in your own strength. "Not by might nor by power, but by My Spirit" (Zech. 4: 6) and if

you lack the Lord's spirit, you will never keep your heart. Therefore, you go to the Lord and you ask for His help and you seek to cultivate His spirit in all of its beautiful graces of gentleness, and meekness, and patience, and love, and forbearance, and you will get many opportunities to exercise them.

### MEETING TOGETHER

Go to the meetings. If you want to guard your heart, keep it with *all* diligence. Forget not to assemble yourselves with others of like precious faith. The Bible tells us in Proverbs; that the two coals that are put together, the embers, keep each other glowing; and that is how it is, with the Lord's people. As the Bible tells us, that two coals keep each other glowing, but if one is off alone, it usually dies out. So the Apostle tells us how important this is, "Forsake not the assembling of yourselves together." There are those that come to the meetings only once a year for the Memorial, or maybe twice a year for the Memorial and for the Easter service; One brother in Philadelphia that never attended the services except for the Memorial and the Easter service. One sister only came at the Memorial time. Does that show the proper heart condition? That heart is getting cold. Hence, let us watch that we do have the right heart. It means so much to have the right heart filled with love for God and it will bring forth much zeal in our love for the brethren.



We will express that zeal and that love for the brethren in joyful service. Then we will think of the good things; whatever things are good and true and noble, of good report, etc., think on these things. This will be exercise along the right line that sets our affections on those good things of the Divine Plan; it holds those beautiful things on our heart and then we are transformed in character. Accordingly, the Apostle tells us in Rom. 12: 2 that we are to be transformed by the renewing of the mind. If we hold before our mind's eye the standards of the Lord, we will learn to love them and thus we will be transformed and conformed, not to the things of this world, but transformed to the things of God.

### CORRECTING WRONG

Finally, "Keep your heart with all diligence for out of it spring the issues of life." If you and I do something that is very good spontaneously, without forethought, that is not to our full credit. You might say, "Well, we often do

good things on the spur of the moment." Yes, that's all right. But that is not the thing that really counts. We can do something wrong spontaneously, without thinking about the thing at all and we can do something or say something that we should not have done or said spontaneously, without forethought, accidentally so to speak, and that doesn't specially condemn us. We say to the person, "Oh, I didn't mean to do that." But if we have intent of heart, even our civil laws, seek to discern what the intention behind the act was. If we have the intent of heart to do that which is harmful to someone, to get even with them, to retaliate, then there is evil in the heart. On the other hand, if it is not a spontaneous act of good, but it is something that we have desired to do that is good, that is for the blessing of others; that counts to our full credit. After all, the heart is the essential feature of development for the Christian. Our head may get very wrong on different things, but the heart—that is essential. What was the

intent of the heart? Is there any hope for you? Is there any hope for me? Let us each ask, in the view of this, "Is there any hope for me that I may have eternal life; that I may keep my heart with all diligence knowing that out of it are the issues of life?" Yes, there is hope for every one of us. Now, if it had said, "Keep the head with all diligence for out of the

amount of knowledge that we have acquired depends our eternal life" then I think we would all fail. For there is far more that we do not know than what there is that we do know. We could study and study, and try to learn more and more, and yet the heart could be wrong. We can all guard the heart. We can all keep that heart with all diligence, whether we are rich or poor, whether we are learned or unlearned, whether we are exalted or lowly.

May God bless each one of us in using, developing, exercising, and perfecting the heart with all the thoroughness in guarding and keeping it. When so developed and so kept, it will meet the requirements for gaining everlasting life.

May God bless each one of us to this end that we may enjoy eternity together in God's favor.

\* \* \*

# Self-Esteem

***“For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith” (ROM. 12: 3).***

Self-esteem is the first of the lower primary graces. The primary graces of character are the qualities produced by the direct exercise of the affection-organs of our mind. For example, as our mental organ of firmness is exercised, self-control is developed as the grace thereby produced; and patience is developed by the direct exercise of our organ of continuity, as its grace. So it is that a proper self-appreciation is developed by the exercise of our mental organ of self-esteem.

## DEVELOPING CHARACTER

If you wish to be a better person, this is how a transformation can take place. It can be accomplished by developing a Christ-like character. This is what our subject is all about—so by all means read on.

What is character and what is meant by disposition? Disposition is the receptacle within which the character resides. We are born with a disposition but a character needs to be developed. Character is developed when a person becomes immersed into the various experiences of life and reacts either favorably or adversely; thereby, lasting impressions are made upon the brain, which by their very nature, can have either good or bad influence on the person because they are then stored in the memory to form character. The character thus formed becomes somewhat fixed and is not easily changed; to bring about a general revamping of the character will take a united effort by the person of strong will and the support of the Lord, the Truth and its Spirit.

## THE DEFINITION OF SELF-ESTEEM

Self-esteem may be defined as *self-valuation, self-regard and self-appreciation*. It means *the thought, value and appreciation that we have of ourselves*.

To give an example, self-esteem is a value that athletes

put on themselves when they engage in a sports activity, such as soccer, football or basketball, and might also have put upon them by the spectator public and in turn on themselves, for their manifested superior ability in the particular game they are engaged. On the other hand the self-valuation can be the result of mental superiority along the line of good memory or on the abilities of perception, reason, language, oratory, music, sculpture etc.

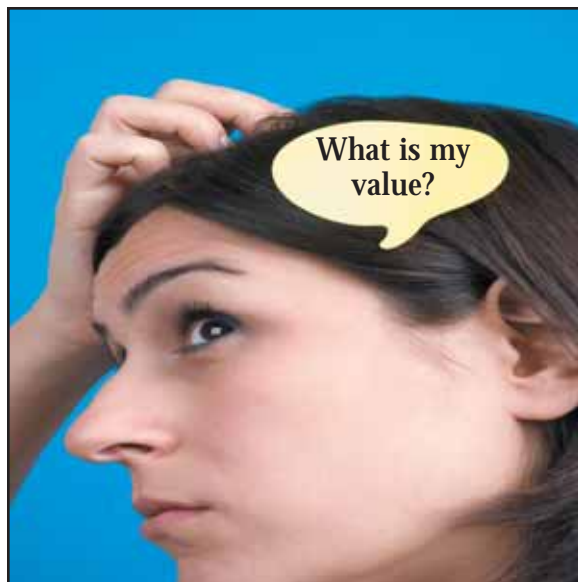
In still other cases it is the regard with which some look at themselves for the possession of some moral quality, for their love for husband or wife, parents or children, friends, neighbors, home, native land, charity etc., etc. And finally, it may be the praise that some brethren accept for themselves for some religious quality, as their faith and hope in, and love for God, their support of religion, practice of prayer, participation in worship, etc. In view of this, self-esteem moves within a large sphere relating to things physical, mental, moral and religious.

## THE ABUSE AND USE OF SELF-ESTEEM

Our text treats of self-esteem as a quality both abused and properly used. The abuse of self-esteem can invade and do harm to all—even among the Lord’s consecrated people, as the Apostle in our head text intimates in the

expression, “to everyone who is among you.” The chief feature and main abuse is feeding our egos and self-pride with praise and congratulations far beyond what is reasonable and true. Human experience is in line with the thought that the abuse of self-esteem is to think of ourselves in an inflated sense which is beyond what a rational view would warrant.

There is, however, another abuse of self-esteem to which we might succumb. It is to think too disparagingly of ourselves. While this is not so disastrous or frequent





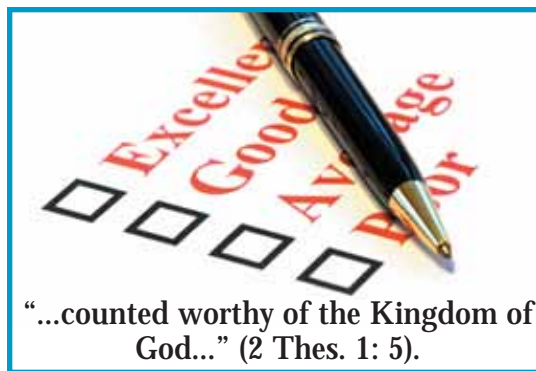
an abuse of self-esteem as the one previously described, it is an abuse that produces bad results. Our text implies that a proper self-valuation lies between these two extremes when, as we read from the ASV, it says, “but so to think as to think soberly,” to form a non-exaggerated, conservative, well-rounded, all-sided and true self-appraisal. Such a self-appraisal is a virtue, and is what we mean when we speak of self-esteem as a grace.

Our text also tells us what a proper thinking of ourselves is. This it does in the words, “according as God has allotted to each a measure of faith.” The word *faith* here means, not our beliefs, nor the quality by which we trust that belief, but rather faithfulness, which results from our fully trusting God’s instructions derived from the Bible’s teachings. The expression, “measure of faith,” accordingly, means one’s ability to be faithful. In such ability God’s people differ from one another, as the Apostle intimates in the five verses following our text, for it is there stated that we believe as we have the ability by God’s grace to fulfill faithfully the duties and privileges of service that He has given to us, but we know that we do not have the ability or authority to perform the duties reserved by the Lord for His special servants, as for instance those of the Apostles, nor are these offices offered to us—for example, the privilege of controlling the Lord’s Word during the Harvest, that God gave to that faithful and wise Servant during the Parousia (Matt. 24: 45-47). God gives to us as His consecrated people the work whose duties and privileges we are capable of doing in subservience to His will.

God assigns each of these his place, as it pleases Him (1 Cor. 12: 18). This does not mean arbitrariness on God’s part in making such assignments; for God never acts arbitrarily; for He is pleased to act only harmoniously with His wisdom, power, justice and love. Accordingly, He is pleased to give each one a place according to the dictates of Divine wisdom, justice, love and power. In giving each consecrated person his office, God’s attributes take into consideration three things, and according to His judgment of each of these in itself and in their combined value relative to one another, He assigns to each of us our place in the Kingdom. These three things are: (1) the depth of our initial consecration, (2) our qualifications for the position He has for us, and (3) one’s providential situation. The aggregate of the comparative value of each of these three things in relation to one another is our

capacity for faithfulness; and according to that capacity for faithfulness, God gives us as the possessors of these fields of work, the ability to properly exercise the duties and privileges for our place in the Kingdom. This is what we understand to be meant by the expression, “to think soberly, as God has dealt to each one a measure of faith.” If we carefully study Rom. 12: 3-8 we will come to see that “self-valuation” together with self-evaluation is the meaning of the expression under study.

Accordingly, God makes a true appraisal of each of us as Disciples of Christ, and according to that assessment determines our place in the Kingdom. This Divine judgment must take into consideration the time and conditions and the class that is being called when we consecrated (Rom. 12: 1). Therefore, those Old Testament faithful, Ancient Worthies, who were called from Abel’s day over 4,000 years ago until Christ’s day could not hope to be of the glorified Church of the Gospel Age, which opportunity for a heavenly life was not open for the Ancients to enter. Those of us who have consecrated since the door to the High Calling has closed cannot be of that call either. That call ceased in 1914 according to the Scriptures



(Rev. 7: 1-8). All we need to do in order for us to think soberly of ourselves is to find out where our place is chronologically in accordance with the Divine Plan and what call is open as manifest from the signs of the times and Bible instruction, and to locate ourselves accordingly. If we do this we will be thinking soberly, and as a result we will have a non-exaggerated, conservative, well-rounded, all-sided and true self-estimate. To have and to hold such a self-valuation is to have a proper self-esteem, and, as such, to have it *as a grace* and not as a disgrace.

## THE ELEMENTS OF SELF-ESTEEM

Having seen what is meant by self-esteem as a grace, we are prepared to study its elements or parts. It consists of certain elements which may be figuratively put in their respective pigeonholes. These parts are three: *self-confidence*, *self-satisfaction* and *self-respect*.

Self-confidence as a part of the grace of self-esteem is a belief in one’s ability to do what he believes God desires him to do. It is not a belief in one’s ability to do whatever anyone imagines that he can do, or whatever ill-advised persons urge him to believe he can do, but to believe that he can do what his Divinely-given office in God’s arrangement calls upon him to do. When we have such self-confidence which is regulated

by the Word, we have it according to sober thinking, according to God's judgment of our capacity for faithfulness; we have it as an essential part of self-esteem as a lower primary grace. Such self-confidence is, accordingly, proper to have and to exercise.

Self-satisfaction is the second department or pigeonhole of self-esteem; but because of our fallen flesh, and because of immaturities in our new hearts, minds and wills, we cannot now properly exercise it; for that would imply satisfaction with our imperfections, fleshly and spiritual, which of course would be unethical and erroneous; yes, it would be pride, and that in such a form as would prevent the progress necessary for our development and overcoming; for who of us would strive to develop ourselves, if we were self-satisfied?

One may ask, if we are not now to exercise self-satisfaction, how can it be a part of the grace, self-esteem? We answer this question in this way: We will be privileged to exercise it when we get our new perfect bodies; and then it will be a part of the grace of self-esteem; but until then, encompassed as we are by various infirmities, it is, of course, out of order to exercise it, for we cannot be satisfied with ourselves in our imperfection and still think soberly of ourselves. When God's people attain full perfection they will find no more fault with themselves, for they will then be faultless (Jude 24), and thus will be well pleased with themselves, even as God, Christ, the resurrected saints and the holy angels are well pleased with themselves, finding nothing in themselves except what is appreciable and ideal.

Therefore, we see that in the Kingdom, when perfect, we will exercise self-satisfaction as a part of a proper self-esteem, though now, by reason of our lacks, faults and weaknesses, we cannot properly be self-satisfied. Hence we will wait until our earnestly desired perfection comes, before we may exercise satisfaction with ourselves physically, mentally, morally and religiously.

The third element of self-esteem is self-respect, which when properly exercised is the appreciation that thinks of regarding and doing only such physical, mental, moral and religious things as are good, and therefore are worthy of ourselves as children of God, and that refuses to think and do those things that are sinful, and are unworthy of children of the Almighty. Only such self-respect is a part of the grace, self-esteem. There are forms of self-respect that are not a part of this grace. They are parts of an overly high opinion of ourselves, and are thus a part of the disgrace, pride, which is, an exaggerated self-esteem in the form of a too high self-respect. As self-respect may be exaggerated, so it

may be a too low opinion and in such a case it is also a disgrace. So, self-respect, like self-confidence, may be proper, and may be improper. With the latter, it can be either of the above-mentioned extremes.

Proper self-respect withdraws itself from both of these extremes and takes the golden middle, by respecting itself as a child of God should; as too worthy to stoop to the low, the mean and the disgraceful, and worthy to think of self as the high privilege of being a child of God, calls upon him to think correctly of himself. We then see that while in our present state we are not to be self-satisfied at all in our present attainments, leaving the exercise of self-satisfaction to our future perfect state, we now are privileged to exercise a proper self-confidence and a proper self-respect, as explained above. When we so do we exercise and develop the lower primary grace, self-esteem.

### THE OPPOSITE OF SELF-ESTEEM

Our subject will become clearer, if we look at its opposite. The opposite of self-esteem is having a low regard of ourselves, a quality that has no respect, and distrusts self under certain conditions. Ordinarily it is improper to disesteem self. But there are occasions in which we may benefit by so doing. The reason why we are not to disesteem ourselves except as just shown is that such an estimation is not a virtue.

To have a low opinion of ourselves has three elements: they are distrust, discontent and disrespect. Humility plays a part in distrust when it makes us distrust our ability to undertake to do things beyond our capability—to perform them. Therefore, it is proper to look at ourselves in low esteem when it makes us distrust our own ability, and instead, to rely on God's instruction as to what He wishes us to do. However, we should be careful not to have an exaggerated and debasing opinion of our own opinions or accomplishments for such will weaken us, and should be set aside as a thing of evil, which will surely make us fail in our calling, if it is yielded to. Whatever



feature self-distrust contains that makes it militate against that degree of self-confidence that our text inculcates that we should have, is evil, and should be avoided and opposed.

While we are not now to exercise satisfaction in our character attainments, we must be on our guard also as to how we use dissatisfaction, which, like distrust, may be properly used and also is capable of great abuse. Discontent is properly used if it is exercised to the degree that it properly finds fault with us as a part of humility, so necessary for overcoming. If used in this way, it becomes a help in overcoming. On the other hand, we can use it to such a degree as to make it into a disgrace of character. While discontent with our attainments is to be used to spur us on to more faithfulness, it has often resulted in discouragement and even to lead to despair. The overweening of putting ourselves down is, therefore, an evil and should be avoided and opposed. It leads one to judge himself too severely, to make one morbidly over-conscious, to weaken oneself in the race for the Kingdom, and in

some cases to give up. In its worst forms it often leads to suicide and in every case it is very difficult to overcome in the Christian way.

Disrespect is the opposite of having a healthy view of our attainments in the consecrated life; it tends to make us despise our position in the Lord. All uses of it are wrong except when it regards self as insignificant and unworthy before God and often before one's associates, because of one's sinfulness, lacks and weaknesses. When it is extreme, it leads one to undue abhorrence, to too great self-depreciation, to baseness, ignobility, servility, cringing and too great self-abasement. In consequence of these it leads to discouragement, despair and sometimes to suicide. All of these things belong to an exaggerated humility, a quality that some monasteries and nunneries more or less encourage in their volunteers, and that hermits practice. \* \* \*

To be continued in the next issue

## TWO FROGS

*TWO frogs fell into a deep cream bowl.  
One was an optimistic soul.  
The other took the gloomy view:  
"We'll drown," he cried, without more ado;  
So, with a last despairing cry  
He flung up his legs and said "Good-by."*

*Said the other frog with a plucky grin,  
"I can't get out, but I won't give in;  
I'll just swim around till my strength is spent,  
Then I can die with more content."  
Bravely he swam till it would seem  
His struggles began to churn the cream.  
At last on top of the butter he stopped  
And out of the bowl he gladly hopped.*

*What of the moral? 'Tis easily found—  
When you can't get out keep swimming around.*



*"No man, having put his  
hand to the plow, and  
looking back, is fit for the  
Kingdom of God."*

*LUKE 9: 62*



## Bible Question and Answer

**Q** In your book *Life—Death—Hereafter* and elsewhere, you cite many Scriptures to show that the dead are asleep in the unconscious condition of death and will not be awakened from the dead until in the resurrection day, the day of Christ’s appearing. But does not the Apostle Paul’s expression, “We are confident, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5: 8) prove that when a person dies he continues in a conscious existence?

**A** In order to understand what St. Paul really meant in 2 Cor. 5: 8, we should note carefully the context. We will then see that the Apostle was not speaking of people in general, but only of the Church. New Creatures, who “have this treasure [the Spirit-begotten new nature] in earthen vessels [human bodies]” (2 Cor. 4: 7).

In 2 Cor. 4: 16 he speaks of this treasure as the inward man that is renewed day by day, and of the earthen vessel as the outward man that perishes. Only those who were Spirit-begotten, who were New Creatures, though still under development in their human bodies, preparatory to their Spirit birth in the resurrection, had both an outward man and an inward man.

St. Paul discusses the inward man from three standpoints: (1) as “clothed with an earthly tabernacle,” the natural human body, in the present life (2 Cor. 5: 1, 2, 4, 6, 8, 9); (2) as “unclothed,” “naked,” “absent from the body” and “absent from the Lord,” while in the death condition, awaiting the resurrection (2 Cor. 5: 3, 4, 6, 8, 9); (3) as having and being in the spirit life “a building of God,” “clothed with their house which is from heaven,” “clothed” and “present with the Lord,” in the resurrected condition in heaven (2 Cor. 5: 1-4, 8). If we keep in mind these three standpoints as well as the meanings of the expressions “inward man” and “outward man,”

we will recognize that the Apostle here says nothing at all about the dead being conscious.

In 2 Cor. 5: 1 the Apostle addresses the Church, the New Creatures, who have received celestial bodies “in the resurrection” (1 Cor. 15: 40). He here assures them that even though their earthly house, the body of flesh, their temporary abode be dissolved (Greek, taken down and goes into death), they nevertheless had awaiting them a building of God, a new house, a glorious heavenly body, which became theirs in the resurrection. (Matt. 16: 27; Luke 14: 14; John 14: 3; 1 Cor. 15: 51, 52; Col. 3: 4; 1 Thes. 4: 16, 17; 2 Tim. 4: 8; 1 Pet. 5: 4; 1 John 3: 2; Rev. 22: 12).

It is for their glorious heavenly bodies that the Church in the flesh during the Gospel Age had longed. (Rom. 8: 23; 2 Cor. 5: 2). It was not the death state for which they longed; for during the time of death, the New Creature—the new heart, mind and will—was naked, and had no spiritual body in which to reside. But when they were clothed with the new spirit body in their resurrection, the New Creature was no longer naked.

The Diaglott translation gives the thought of 2 Cor. 5: 3 very well: “And surely, having been invested, we shall not be found destitute.” The RSV translates it: “So that by putting it on we may not be found naked.” “Vincent’s Word Studies in the New Testament” gives as the equivalent: “We shall not be found naked because we shall be clothed.”

While tabernacling in the flesh during the Gospel Age, the New Creature, “the inward man,” is burdened, not longing for the unclothed, naked condition—the unconscious, disembodied death condition—but for the clothed condition, when mortality is “swallowed up of life,” in the new house, “eternal in the heavens” (2 Cor. 5: 1, 4; 1 Cor. 15: 54).

continued on page 62



## MOTHER EVE CREATED

As the Creation of Adam was toward the close of the Sixth Day, the Creation of Mother Eve is indicated as having been accomplished shortly thereafter, also in the sixth day (Gen. 1: 26, 27, 31). However we view the matter, the first pair were created just previous to the beginning of the Seventh Day or Epoch, which is now nearly completed. Mother Eve was merely a portion of Adam separated from him for a special purpose—for the propagation of a race. Adam possessed originally in his own person the qualities masculine and feminine which subsequently were divided between him and his wife, when she was taken from his side. —Genesis 2:21-23; 1 Corinthians 11:8.

Adam for a time was alone in Eden, finding no congenial companionship in the beasts and the birds. Mother Eve was his mate, bone of his bone and flesh of his flesh. Their very difference of quality and disposition made them the more companionable to each other, because each found in the other the desired complement. They twain were one; neither one was complete without the other. The feminine qualities of Adam's perfection he still possessed—in Mother Eve.

Adam was the father of the race and failed to give it life. Jesus is to become its second father, the Second Adam, through whom everlasting life may be attained.—1 Cor. 15:21. Eve was associated with Adam in the sin and disobedience which brought the penalty. So the Elect Church, the Bride of Christ, when completed, glorified, will be His Joint-Heir in His Kingdom, and His associate in the "regeneration" of the world during His Messianic Reign.—Romans 8:17; Matthew 19:28.

Another suggestion has been offered: Jesus declared that those who attain to that resurrection will neither marry nor be given in marriage. As Adam originally possessed all the qualities of character, masculine and feminine, so humanity, when fully restored to the image and likeness of God, will re-attain perfection of individuality. Sex divisions will then be no more. Earth will be filled with sufficient population.—Luke 20:35, 36.

\* \* \*

### Questions on Lesson 9

#### Genesis 2: 18-23

1. When was Eve created? See Gen. 1: 27, 31; Epiphany Studies, Vol. 2, "Creation" pages 29, 486, 489.
2. Explain scriptural account of the creation of Eve. Gen. 2: 21-23. Par 1
3. Did Adam find congenial companionship in the beasts and birds of Eden? Par. 2
4. Did Adam and Eve have exactly the same character disposition? Par. 2
5. Did Adam give perfect life to the race? Why? Rom. 5: 12
6. Who is to be the second Adam? 1 Cor. 15: 21, 22; Studies, Vol. 1, "The Divine Plan," page 129. Par. 3
7. Was Eve associated with Adam in the sin and disobedience which brought the death penalty? Par. 4
8. Who will be associated with the second Adam in restoring the world of mankind? Par. 4
9. "In ages to come" at the close of the Millennium will people marry? Par. 5
10. Did Adam (before Eve was created) possess all the qualities of character, masculine and feminine?
11. When mankind is fully restored to the image and likeness of God, will they attain perfection of individuality? Par. 5



Gen 1: 27-31; 2: 21-23

The Photo Drama of Creation and Study Guide may be purchased separately or as a set. Photo-Drama \$7.50; Study Guide \$5.75 or \$12.00 for the set.

continued from page 60

It is God, Himself, who has been working in His New Creation the character transformation needed to fit them for their heavenly inheritance. He gave them His Holy Spirit, His holy disposition, as a down-payment or pledge, that, if faithful, they would receive in the resurrection their new spirit bodies (2 Cor. 5: 5). Therefore, keeping this object of their faith in mind, and realizing that God was working in them and preparing them for their eternal home in the heavens (vs. 1, 2, 5), the New Creatures in Christ Jesus have been confident and willing (literally, well-pleased) that in harmony with God's arrangement they in due time entered into death (were absent from the body—from it as their home or dwelling place; and later, in the resurrection (when Jesus received them to Himself—John 14: 3), they would be present with the Lord (v. 8; "at home with the Lord"—ASV, RSV).

How clearly 2 Cor. 4: 16—5: 10 interprets itself as applying only to New Creatures—only to those begotten by God's Holy Spirit to a spirit life, "partakers of the heavenly calling" (Heb. 3: 1)! This passage has no reference at all to mankind in general. It says not one word about anyone being conscious in death. It does not teach that in being absent from the body one is then present with the Lord, though some pervert 2 Cor. 5: 8 to prove that this is the case. On the contrary, this verse, like all other Scriptures treating of the subject, shows that to be absent from the body—to be in the death state, without a body, "naked," "unclothed"—is quite another thing than being present with the Lord. Two distinct conditions are here indicated: [1] to be absent from the body, and [2] to be present with the Lord." The former begins at a New Creature's death; the latter at his resurrection awakening, in the Judgment Day, during Jesus' Second Advent. \* \* \*

## LETTER TO THE EDITOR

Bro. Ralph,

I am enclosing a little extra for the use in our Master's work. I hope this finds you well. As I live each day of my life, I am seeing and hearing more and more of our Lord's work coming in to view. As I listen each day, I hear more folks talking about the way we believe, and this really fills my heart. I am amazed at what I hear, that is being spoken by those of different faiths. When I have been asked about the way I believe

on different things and subjects, and I explain, it is like they really listen and say, "you know, I kind of believe that way also." I thank God every day for the Truth and what a joy it has brought to my life. As I read, each day, more and more has been opened up to me and I am truly blessed in so many ways. God bless you and all the brethren who continue to do our Master's work at the Bible House. I pray for you daily.

Yours in Christ, J. S., Bedford, VA

## PUBLICATIONS

Please note that there has been a price increase on some of our publications due to the rising cost of postage and handling.

### ATTRACTIVE HARDBOUND BOOKS

|  |        |
|--|--------|
| <i>Life — Death — Hereafter</i> (224 pages) paperback \$3.50, cloth \$4.50 | \$4.50 |
| <i>God</i> (547 pages; describing Jehovah's great attributes, etc.)        | \$4.50 |
| <i>Creation</i> (585 pages; describing God's creative work, etc.)          | \$4.50 |
| <i>The Bible</i> (794 pages; much useful information on it, its uses)      | \$4.50 |
| <i>Christ — Spirit — Covenants</i> (744 pages, very informative)           | \$4.50 |
| <i>The Chart of God's Plan</i> (360 pages)                                 | \$5.00 |
| <i>The Millennium</i> (480 pages; expounding many Scriptures)              | \$7.00 |
| <i>Daily Heavenly Manna and Devotional Service</i>                         | \$6.75 |
| <i>Poems of Dawn</i> (300 choice Christian poems for many occasions)       | \$5.00 |
| <i>Hymns of Millennial Dawn</i> (350 hymns hardbound)                      | \$6.00 |

### HELPFUL BOOKLETS

|  |        |
|--|--------|
| <i>Focus on Zionism</i> (a Christian Zionist view)   | \$1.50 |
| <i>The Restoration of Israel</i> (48 pages)  | \$1.00 |
| <i>Anglo-Israelism</i> (80 pages; errors of H. W. and G. T. Armstrong refuted)                   | \$1.00 |
| <i>The Gift of Tongues — Should We Seek or Shun It?</i> (80 pages)                               | \$1.00 |
| <i>Is there Hope for Any of the Unsaved Dead?</i> (80 pages)                                     | \$1.00 |
| <i>Satan, Satanism, Demonism and Exorcism</i> (80 pages)   | \$1.00 |
| <i>Born Again</i> (48 pages)   | \$1.00 |
| <i>The Great Pyramid and the Bible</i> (48 pages)  | \$1.00 |
| <i>The Hell of the Bible</i> (60 pages; treats every Bible text relating to Hell)                | \$1.25 |
| <i>Spiritism—Ancient &amp; Modern</i> (67 pages; proves it to be Demonism)                       | \$1.25 |
| <i>Jewish Hopes and Prospects</i> (52 pages)   | \$ .75 |
| <i>The Teachings of "Jehovah's Witnesses" Examined in the Light of the Scriptures</i> (29 pages) | \$1.50 |

### FREE 24 PAGE BOOKLETS

(Please select one to six booklets and or leaflets)

*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?*

### LEAFLETS

*Do You Know? • Thieves In Paradise • Israel's Return • What is Hell? • The Bible vs. Evolution • 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 • UFO Sightings • The Gospel in a Nutshell • True Freedom • The New Earth • Bible Standard Ad • Bible Standard Ministries, L.H.M.M • Coming By and By • Christ's Glorious Reign • Desolation/Restoration • Father Take My Hand • A Good New Year Recipe • How Readest Thou? • Nearing God's Kingdom • My Lord and I & Picture • 23rd Psalm • Watchman, What of the Night?*

# ANNOUNCEMENTS

## SERVICES BY VISITING MINISTERS

### Ralph Herzig

Lionville, PA Convention, July 10-13;  
Tulsa, OK Convention, September 19-21

### Leon Snyder

Lionville, PA Convention, July 10-13;  
Chester Springs, PA, August 13; Carlstadt, NJ, August  
17; Springfield, MA, August 19; Pittsfield/Lenox, MA,  
August 20; Wrentham, MA, August 22; New Haven,  
CT, August 24; Stamford, NY, August 25; Erie, PA,  
August 26; Denver, CO, September 13, 14; Tulsa, OK  
Convention, September 19-21

### Robert Herzig

Lionville, PA Convention, July 10-13

### John Wojnar

Lionville, PA Convention, July 10-13

### Thomas Cimbura

Lionville, PA Convention, July 10-13;  
Tulsa, OK Convention, September 19-21

### Donald Lewis

Lionville, PA Convention, July 10-13; Muskegon,  
MI, July 26; Grand Rapids, MI, July 27;  
Tulsa, OK Convention, September 19-21

### James Shaw

Mustang, OK, August 17;  
Tulsa, OK Convention, September 19-21

### Robert Steenrod

Lionville, PA Convention, July 10-13; Tulsa, OK  
Convention, September 19-21

### Daniel Herzig

Lionville, PA Convention, July 10-13;  
Hyde, England Convention, August 1-3;  
Wilmington, NC, August 13; Raleigh, NC, August 14;  
Reidsville, NC, August 15; Roanoke Rapids, NC,  
August 16; Norfolk, VA, August 17;  
Tulsa, OK Convention, September 19-21

## EXTON, PENNSYLVANIA CONVENTION — JULY 10-13, 2008 (THURSDAY-SUNDAY)

**Picnic**, Thursday, July 10: Come and join in the HOME GATHERING at the Headquarters in Chester Springs, PA. Meetings begin at 10:00 a.m. Spiritual and temporal food will be supplied. **Convention, July 11-13** held at The Inn at Chester Springs, Route 100 & Gordon Drive, Exton Pennsylvania, 19341. Telephone: (610) 363-1100 or (888) 253-6119. Rates: \$79.00 + 8% tax; children 18 and under stay free with parents; Reservations must be made directly to the Inn by June 17, 2008 to obtain the discounted rate. **Please make your reservations early**, also be sure to reference the LHMM for the discount rates and request a confirmation number. Each room must be guaranteed by credit card or check. Contact Rainbow Limo; (610) 696-6060 for transportation from and to the Philadelphia Airport. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA 19425-2700. Telephone: (610) 827-7665.

## EVANGELISTS' SERVICES

### David F. Hanning

Derry, PA, July 27

### Jon Hanning

Cincinnati, OH, August 17

### Roger Mullen

Springfield, MA, August 3

### Richard Piquene

Independence, KS, August 17

### Harold Solomon

Cleveland, GA, August 2; Marietta, GA, August 3

### William Sturges

Erie, PA, July 6; Athens/Nelsonville, OH, August 10;  
Chester Springs, PA, August 23, 24

### Lawrence Williams

Detroit, MI, August 23;  
West Frankfort, IL, September 13, 14

### Michael Williams

Erie, PA, September 7

## ELDERS' SERVICES

Pittsfield, MA, August 10

New Haven, CT, August 17

Derry, PA, September 14

## 2008 LHMM CONVENTIONS

### United States:

*Lionville, Pennsylvania, July 10, 11, 12, 13*

*Tulsa, Oklahoma, September 19, 20, 21*

**France:** All conventions in Barlin: *Summer, August 1, 2, 3; Autumn, November 1, 2*

**Germany:** *Wandlitz, October 3, 4, 5*

*National Convention, Akwa Ibom State, November 28-30*

**Poland:** *Bydgoszcz, July 9, 10, 11;*

*Lodz, July 12, 13, 14; Gliwice, July 15, 16, 17;*

*Susiec, July 19, 20, 21; Krakow, August 22, 23, 24*

**Ukraine:** *Lwow, August 15, 16, 17,*

**United Kingdom:** *Hyde, August 1-3;*

*Sheffield/Barlborough, October 25, 26*

## TULSA, OKLAHOMA CONVENTION

*September 19-21, 2008*

*(Friday-Sunday)*

Site: Radisson Hotel, 10918 East 41st Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Request the \$75.00 special rate for the LHMM for Single or Double/Double Occupancy. Reservations must be made by August 29, 2008. A credit card guarantee or a deposit equal to one night's stay is required. Complimentary Airport Shuttle is available. For further information contact: L. Shaw, 1221 Forest Drive E., Sand Springs, OK, 74063, telephone: (918) 245-8330.

# CONTENTS

## CHAPTER I

THE EXISTENCE OF GOD

## CHAPTER II

GOD'S ATTRIBUTES OF BEING

## CHAPTER III

THE ELEMENTS AND THE  
HIGHER PRIMARY GRACES OF  
GOD'S CHARACTER

## CHAPTER IV

THE LOWER PRIMARY GRACES  
OF GOD'S CHARACTER

## CHAPTER V

THE SECONDARY GRACES OF  
GOD'S CHARACTER

## CHAPTER VI

THE TERTIARY GRACES OF  
GOD'S CHARACTER

## CHAPTER VII

INFIDELISTIC FALSE VIEWS OF  
GOD

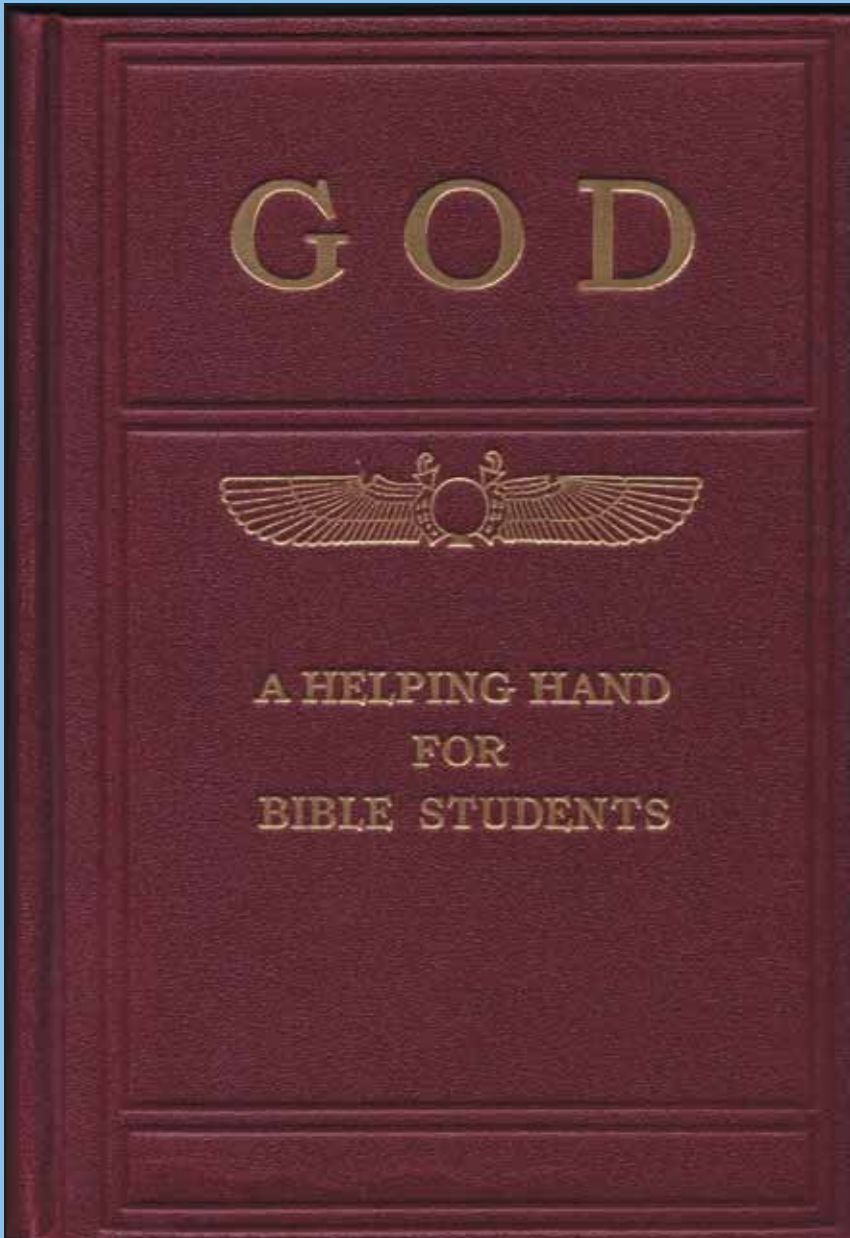
## CHAPTER VIII

PAGANISTIC FALSE VIEWS OF  
GOD

547 PAGES — \$4.50

CANADA AND OVERSEAS ORDERS

ADD 25%



HAS YOUR SUBSCRIPTION LAPSED?

See lapsing date on label

HAVE YOU MOVED OR ARE YOU

GOING TO BE MOVING?

PLEASE SUPPLY YOUR NEW ADDRESS

RENEW YOUR  
SUBSCRIPTION TODAY



TO: