

The Bible Standard

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

Psalm 43:3

"LIFT UP A STANDARD FOR THE PEOPLE"

Isaiah 62:10

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A THOUSAND YEARS!

THE PRUDENT MAN

“A prudent man foresees evil, and hides himself...”

Proverbs 22: 3

LET NO ONE SUPPOSE that it will be possible to escape the difficulties and trials of the great Time of Trouble, whose shadow is now clouding the earth. The most and the best that could be hoped for in this direction would be an amelioration of the conditions by the exercise of that wisdom which comes from above, described by the Apostle, who says that it is “first pure, then peaceable. . . easy of entreatment, full of mercy and good fruits” (Jas. 3: 17). To whatever extent any individual, anywhere, shall follow this prescription of Heavenly wisdom, to that extent we may be sure he will have God’s favor. And that favor guarantees to the recipient that “all things shall work together for his good.”

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule—inculcating absolute justice—nothing less; secondly, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything—avoidance of waste—the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis—that our readers are themselves children of God, who have been feeding at the Lord’s Table upon spiritual, heavenly food; and that they have been seeking to bless their families by training them in harmony with the Lord’s Word.

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his child. Bonds and stocks will be unavailable for food; bank accounts may become uncertain, and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of peace and security and confidence in the Lord that is beyond all price.

We recommend that none be urged before maturity to make a full consecration of their hearts, their lives, their all, to the Lord and to His service. The lives of God’s people should in every case be “living epistles, known and read of all men”—especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace and joy and comfort resulting “Let the peace of God rule in your hearts and be thankful” (Colossians 3: 15). Your being a living epistle, without a single word of exhortation, will be powerful in its lessons to all those directly under your influence. Additionally, at a suitable time, it would be proper to intimate to your family, friends and neighbors the comfort and joy, peace and blessing, which you have received through a full acceptance of the Lord Jesus Christ and the Message of His Word, and what pleasure it would be to you to see your dear ones similarly blessed, comforted and spiritually healed.

It is better, however, that your children and friends should refrain from any profession of consecration to the



FAMILY WORSHIP

Lord which would be without honesty. There are too many insincere professors already. They are doing harm to the cause of Christ as well as harming themselves; for dedication without being genuine seems to be especially disdained of the Lord, and an insurmountable wall of hindrance to those who practice it. Our influence should always be on the side of honesty, not only in matters financial and social, but also, and particularly, in respect to God and religion.

PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own—for their own families—their necessities, and He urges that such provision shall be honestly made—if not gained honestly, then not at all. He exhorts the Lord's people to "labor with their hands," that they may have to give to others who may be in need. These exhortations are not to be understood as recommendations to lay up earthly treasure—an earthly fortune. The Lord's people are to live above-board in harmony with their faith—to lay up their treasure for their spiritual interests. These suggestions, respecting temporal responsibilities, are not recommendations to hoard wealth, but merely to use this world for furthering the Christian's walk in Christ.

In harmony with the text at the head of this article, and in accordance with our views of the possibilities for the future, we have some recommendations to offer to our readers. While we are not certain of the calamities of the Day of the Lord that will befall the earth in the coming months or years, it seems that there is a sufficient

possibility of this to warrant us in making certain provisions against the distress of that time, in the interest of our families, our friends and our neighbors.

We recommend to those having dry, clean cellars, or other places suitable and well-ventilated, to lay in a good stock of life's necessities; for instance, a back-up propane heater and a supply of propane, a generator for electricity with fuel, of rice, dried peas, dried beans, rolled oats, wheat, barley, sugar, molasses, canned meat and fish, etc. Have in mind the keeping qualities and nutritive values of foods—especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well.

Think of this supply to eat, not too selfishly, but as being a provision for any who may be in need, and who, in the Lord's providence, may come your way—"that you may have to give to those who lack" (Eph. 4: 28).

Do not sound a trumpet before you, telling of your provisions, intentions, etc. "Hast thou faith? Have it to thyself before God." Only your own family should know of this storing of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms and strikes, etc., during the winter.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith; but remember that the Golden Rule is the very lowest standard that can be recognized by the Lord's people and that it comes in advance of any kind of charity. * * *

THE LORD WILL PROVIDE.

Though troubles assail and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide;
The promise assures us, "The Lord will provide."
When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried,
The heart-cheering promise, "The Lord will provide."
When life sinks apace, and death is in view,
The word of His grace shall comfort us through;
Not fearing nor doubting with Christ on our side,
We're sure to die feeling, "The Lord will provide."

SPEAK THE SAME THINGS

“Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me of you, my brethren . . . that there are contentions among you”
1 Corinthians 1: 10, 11.

We have become so accustomed to differences of opinion that many of God's children have come to feel that if there is perfect unity of thought, of mind, it must indicate a wrong condition, an improper restriction and subservience. In the words quoted above the Apostle Paul shows that he is not in agreement with any such sentiments. He is criticizing such a sentiment. Doubtless there were “Independents” in the Church then, as there are today, some who set themselves up as teachers, and boast of their independent thinking, boast that they do not agree with the “SITS” (Studies In The Scriptures) and “The Present Truths” on certain features of Truth, and by implication give the impression that they should be the more highly thought of on account of this independence.

It is not for us to judge their motives and intentions, but we believe they are deceived, and working more injury to the cause of the Lord than they may be aware. The Apostle's conception of Divine Truth, as above set forth, was that all who are speaking and teaching should speak and teach the same things; and elsewhere he says that we should all mind the same things. He goes into the subject in considerable detail, and shows the differences have been fostered, and wherein is the error. He points out that these conditions are the result of a party spirit, a sectarian spirit, one claiming to be of Paul, another of Apollos, another of Peter, whereas they all should have recognized the error of such a course—all should have recognized that Christ is not divided, and that His Gospel is not discordant, but that it is one glorious, harmonious message of Divine revelation.

Are we asked how it would be possible for “many people of many minds” to view Divine Truth in exactly the same light? Are we pointed thereby to the various creeds of Christendom which contradict each other on so many points of doctrine? Our answer is that these divisions of sectarianism are all evidences of

the truth of the Apostle's words quoted at the head of this article. The sectarian spirit has torn the Word of God to pieces. The Spirit of Christ, which would have preserved the unity of the Body, the Church, in the bonds of peace, was neglected, and a spirit of “independence” was fostered until the result is—Babylon, confusion.

The remedy is the one which we have sought to present in all of the Movement's publications, namely, the ascertainment of the mind of Christ, the spirit of the Truth, by the acceptance of the entire Word of God, and the bringing of every interpretation into alignment with it, and the rejection of everything found contrary to it.

The questions of the hour, which may as well be faced now as later, are these: Have we who believe in “Present Truth” greater mental acumen and greater ability in the interpretation of the Word than all of our forefathers for eighteen centuries? Or, are we living in the glorious epoch which is designated the Harvest Time? And is not the Lord to receive the credit for having brought to our attention the harmony of the Divine Word?

We believe that all who have a proper conception of “Present Truth” realize it to be indeed the Divine Plan of the Ages, and realize too, that it is so far above and beyond the natural man's ability that it would be a miracle for him to construct such a theory—the most stupendous miracle of which we have any knowledge. If its discernment now is not of man, nor by man, but by the Holy Spirit, then the Holy Spirit should be looked upon as the Teacher and not the human instrumentality through which the presentation has been made to the Church. When this concept be accepted as a reasonable and a truthful solution of the matter, is it not equally true that the “independent thinker” and the “independent teacher” is more likely by his “independence” to lead into darkness than to lead into further light?

It is surely in vain that we pray in the hymn, “Be thou my teacher, Lord,” if in practice, we give no heed to

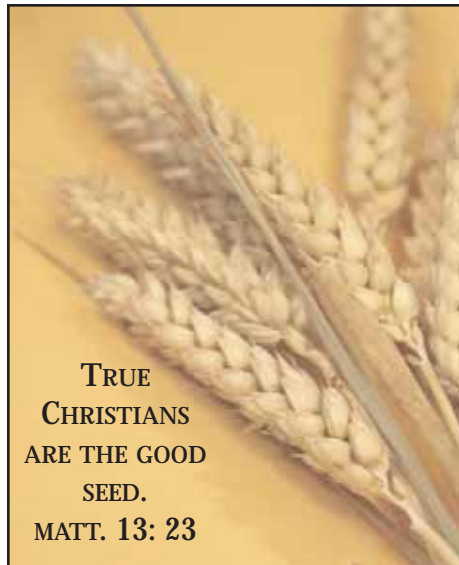
the Lord as the Teacher, but, on the contrary, encourage great independence of thought, and encourage the suggestion that anybody could strike a spiritual match which would give greater light and throw the Divine Plan of the Ages into the shadowy background.

Whoever believes this to be possible cannot believe that the Divine Plan is the Truth—the true plan of God. It cannot satisfy his longings as nothing else could do, else he would not be longing for or seeking for something further, an independent and special light. Rather, he would be so overawed with the wonderful grace of God in the light of Divine

Truth now shining, which has permeated through the blindness of his previous superstitions and given him the light of the knowledge of the glory of God to such an extent, that he would be bowed down in humility and gratitude. He would fear to lift his eyes even for a moment from the wonderful vision for fear that a single feature should be missed. Nor could he rationally expect to find a grander one, if he has really seen and really tasted the riches of God's grace and truth, as now made manifest to the elect.

The only explanation that at all fits or explains present conditions, and the present bright-shining of the Divine Word, is that given us by the Master Himself. He assured us that at His Second Coming He would make Himself known to those who would be at that time His true, loyal, faithful servants. He assured us that He would gird Himself, to become their servant, and cause them to sit down to meat, and bring forth to them from the treasuries of Divine Truth (storehouse) things new and old (Luke 12: 37; Matt 13: 52). This is the only explanation of the wonderful light on the Divine Plan now shining; the only explanation of the bounties that crowd the table of the Lord's faithful ones. It is "meat indeed" to eat, of which the world knows not.

The Lord is proving us to see to what extent we recognize Him as the giver of all good; to what extent our hearts are feeding upon the Truth; to what extent we are being nourished spiritually; and to what extent in others there is merely a feverish excitement and dissatisfaction, and looking for something new. We may be sure that to those who are in this dissatisfied condition, Satan will present himself as a messenger of light, offering them other food and other light—"newer and better." We may be equally sure that God



TRUE
CHRISTIANS
ARE THE GOOD
SEED.
MATT. 13: 23

will be pleased to permit him to bring such delusions upon His people to prove them, to test them.

Our Lord's parable of the wheat which fell on the highway and was devoured by the birds of the air, and on the stony ground where the earth was shallow and the sun of persecution wilted it, and on the thorny ground and was choked by the cares of this life, and on the good ground where it brought forth thirty, sixty and an hundred fold, has fulfilment in our day, as well as in the past. Truth tests the character, and God desires that it should do so. We must see to it that whatever we might

have been by nature, by God's grace, our hearts shall be in a productive condition and that, if possible, we shall be of those who bring forth a hundredfold. Only those who take heed to the Lord's Word and cultivate its spirit, and recognize the Master, and His providential leadings and care, and the feeding of the flock, will be ready to mind the same things, and be able to bring forth much fruit, and to gain the Kingdom (Matt. chapter 13).

What shall the Lord's sheep do when those who have been leading them object to references to and quotations from *SITS, in the meetings, at which there is otherwise full liberty of expression? The specious claim is that this is "man-worship, or red-book worship," and that God's people should use God's Book only—the Bible.

Our Elder's views are in error and different from our own understanding drawn of the Bible Standards, Present Truths and Studies. When we call the Elder's attention to the matter, he replies that it is a some time since he read the Studies and that as for the magazines, he is too busy to read them. What would our duty as a class be in this case?

We reply that there are two duties to be considered: (a) The duty towards the leader or Elder would be to tell him in love and kindness that according to his own statement he is "overcharged with the cares of this life," and that it is your duty toward him to excuse him from the leading of the class that he may have proper time for personal study and development. (b) The duty toward the class would be to set a leader of its Berean Lessons, a brother possessed of more time for study or more zeal for Truth. Elect him Elder and then help him by studying well the questions for each lesson. We feel sure that the Lord will bless this courage and loyalty to the principles of His Word.

Remember that we and our fore-

*SITS = Studies In The Scriptures

fathers have had Bibles and attempted to have Bible studies, Bible classes, for centuries, without gaining much wisdom or light as a result. Did the light which you now enjoy come to you by “independent Bible study?” We doubt it!

What are the “Studies In The Scriptures” but the Bible arranged topically, with citations for every point

and paragraph? Is it not probable that the great Adversary who delights to pose as an angel of light and an upholder of the Bible is really deceiving some of our dear friends—attempting to gradually draw them away from the great light which our Lord has now provided for us; back to the methods in vogue before the true light shone upon our pathway? * * *

THE DAY OF SMALL THINGS

“Do not despise these small beginnings, for the LORD rejoices to see the work begin”

ZECHARIAH 4: 10 (TYNDALE)

Noting the general opposition to Bible truth, and the comparatively few who have ears to hear it and less hearts to obey it, we are inclined to be discouraged. We are in danger of despising our God-given opportunities as a “day of small things,” and let slip valuable opportunities of service for God and His people. For the brethren, the Lord sends a message saying: “Strengthen the weak hands and make firm the feeble knees. Say to those who are fearful-hearted, be strong, do not fear! Behold your God will come with vengeance, with the reward of God; He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped” (Isa. 35: 3-5).

Think of the possibilities, remembering that now, as in Elijah’s day there were thousands of Israelites indeed who bowed not the knee to the heathen errors of Baal. But consider the possibilities within reach of the many readers of The Bible Standard magazine. Improving every opportunity, and permitting no day to pass without some special witness for the Lord and His Truth either by word or pen. We should seek and pray for more opportunities and especially for more wisdom to see and to use our opportunities. Let us all make sure that the Master at last can say of us as He said of one of old—“*She has done what she could*” (Mark 14: 8).

Opportunities for witnessing the Truth of God’s Word to others, is gaining momentum because people are questioning, as never before, concerning the conditions in the earth. They see the unrest and degradation in society, they are experiencing the falling of Satan’s evil empire but do not understand that this is the reason for all the Trouble and they desire some answers.

Everyone has the opportunity to secure the SITS (Pastor Russell’s “Studies in The Scriptures”) at extremely low rates for loaning to neighbors and friends or free if they cannot pay along with free tracts for placing in letters, bills, doctor,s office etc.

“*Lord, increase our faith!*” Have you thought that we may be in the latter part of the “Harvest” time? That it may be possible that the heavenly elect have all been gathered? If you have, you must realize that there is still a “Harvest” work in progress in which we are participants with the Lord in gathering some quality grains to be assistants of the Ancient Worthies for rulership in the earthly phase of the Kingdom (Heb. 11: 17, 35). Our Lord Jesus as The Chief Reaper is thoroughly able to use us, as well as bless us in His future service. Be not discouraged by the clouds of Trouble on every side, but let each one do with his might what his hands find to do, by the eye of faith, “looking unto Jesus,” our Captain (Heb. 12: 2). Our prayer must be for increased faith, zeal and determination to press on, as true soldiers of Jesus Christ, to attain the Kingdom. It is our privilege at this time to assist others to be faithful in their calling and to be a part of the promise, “in your seed shall all the nations of the earth be blessed” (Gen. 22: 17, 18 Joel 2: 28).

* * *

Leave no unguarded place.

No weakness of the soul,

Take every virtue, every grace,

And fortify the whole.

OUTER DARKNESS

“Cast the unprofitable servant into the outer darkness”

Matthew 25: 30

IN THE SCRIPTURES the “outer darkness,” the darkness of the world, is frequently mentioned in contrast with the inner light, the light of Truth, as Divinely revealed. Our Lord said, “Blessed are your eyes, for they see, and your ears, for they hear.” Additionally, the Apostle reminds us that we were translated out of darkness into God’s marvelous light. The world in general is represented as lying in darkness, as being unable to see the light of Truth. Again, we are told that the light shines in darkness, but the darkness comprehends it not. Some of the world are asleep, and see not the light, while others are very much awake to worldly aims and worldly ambitions and schemes, but thoroughly blind to the Divine purposes.

To a certain class who have certain characteristics of mind, God is pleased to reveal the light, and to guide them by that light in the right pathway. Such as see and improve the opportunity and walk in the way are called “the children of the light,” while others, who go contrary, are called the “children of darkness.” Addressing some of these people of the light, our Lord said: To you it is given to know the mysteries of the Kingdom of God, but to outsiders all of these things are spoken in parables and dark sayings, that seeing they might not see and hearing they might not understand (Luke 8: 10).

While it is true that this power to understand is “given,” it is not given indiscriminately; it is provided only to those of certain character. To those alone the light is profitable; to others it would be more or less injurious at the present time. We may well thank God, as Jesus did, that for the time being, the Divine purposes are hidden from the wise and prudent and revealed only to the “babes.” For others to have the light would mean injury to themselves, and to a disordering of the Divine purposes and arrangements. For instance, St. Peter tells us that those who crucified the Lord did so in ignorance, in blindness, in darkness, “*for had they known, they would not have crucified the Lord of glory*”; even though their hearts might have been wrong,

they could have regulated their conduct by the greater knowledge of the Divine purpose.

Our Lord gives us a suggestion in Matthew 6: 22, 23 respecting the condition of heart and what it has to do with our ability to see or not to see Divine truths. He says, “If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness.” Then he adds, “If therefore the light that is in you is darkness, how great is that darkness!” Evidently our Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of intellectual perception and reverence and their power to bless and to guide and to control the interests of the body.

A single eye would seem to signify singleness of purpose, or of heart intention toward God, because in the succeeding verse our Lord calls attention to the fact that there are but the two masters—good and evil, righteousness and sin, God and Satan. Those who are under the power of Satan are completely blinded; “*The god of this world has blinded the minds of all those who believe not, lest the glorious light of Divine goodness should shine into their hearts*” (2 Cor. 4: 4). The only ones who are not blinded are those who are the servants of God, and the degree of their clearness of vision depends upon the singleness of their eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master, to the principles of His government.

All who have seen the light of “present truth” have reason to be specially congratulated on having passed from darkness to light, on having been delivered from the Kingdom of darkness to the Kingdom of God’s dear Son, from the dominion of Satan as his servants to be disciples of Christ and servants of God. St. Peter speaks of our translation out of darkness into His marvelous light. St. Paul says, “*We are not of the night, nor of the darkness.*” St. John says, “*In Him is no darkness at all. Again, darkness is past, and the true light now shines, but he that hates his brother is in darkness.*”

THE SINGLE EYE OF LOVE

The point we are establishing is, that as our natural bodies are edified by good eyesight, so as Christians we have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of His spirit of holiness, the spirit of love.

The question arises, is it possible for any of us, after passing from darkness into the Lord's marvelous light, to end up out of the light? The Scriptures answer that it is possible. They tell us that in certain instances God will force people out of the light into the "outer darkness" common to the world in general; that disloyalty to the Lord and to the principles of His teaching tends in this direction.

We might suppose that those who should be cast into "outer darkness," either suddenly or gradually, would be greatly distressed, but, on the contrary, we have every reason to believe that the world in "gross darkness" is not greatly distressed by its darkness, but rather, as our Lord suggests, "It loves darkness rather than light"; because it is in an evil condition; because it has not the spirit of the Lord, the spirit of love. The inference is plain that those who were once in the light and go out of the light into darkness will feel as contented as those who have never come into the light of "present truth"—these are even boastful in respect to the darkness and very unkind in their criticisms of the light and those in the light, because they hate the light.

In the Scripture quoted above, under the figure of a single eye, the Lord pictures the singleness of purpose and of heart which must characterize all who become His disciples indeed, or children of light. He even intimates that those who lose this singleness of heart, singleness of eye, singleness of purpose, and then go into darkness, are in some respects in a grosser darkness than are others who have never seen the light. He says, "If the light that is in you becomes darkness, how great is that darkness!" Our experience fully corroborates this. Those who have once been in the light of the Lord's countenance, and in the light of the Divine Word, and who lose this, seem to be in a condition much more to be regretted than that of the world in general who have never had their eyes of understanding opened. None others in the world seem capable of such violations of the spirit of love, the spirit of truth, the spirit of righteousness, the spirit of justice. They seem to be capable of saying and doing and thinking more mean, uncharitable, wicked things, than before they were enlightened.

We have tried for years to see the philosophy of this fact which has been painfully manifest to us on various

occasions, and we believe we have found the correct explanation of it as follows:

THE WORLD'S STANDARD VS. NO STANDARD

The natural man guides his conduct, words and thoughts considerably by the conduct and words of his fellow-men. The strongest appeal to the natural man is, what would their social group think of such words, or such conduct? This measuring of themselves with others of the same character and standing, and the gauging of conduct by that of others whom they respect, seem to be the only standard by which the world walks. It sees not clearly the principles of righteousness, justice, truth and love. But when true conversion to the Lord takes place, when the eyes of understanding become opened, new standards appear before the opened eyes of understanding. The Master's word is heard, saying, "Be you like unto your Father which is in heaven," and "Be you followers of me," and "Take my yoke upon you and learn of me." Some see cross-eyed, endeavoring to serve two masters, and to walk according to two standards, one to be pleasing to the Lord, and also to walk according to the earthly standards as formerly. But this is found to be a very unsatisfactory course; it has neither Divine approval nor the approval of worldly friends. Those of single eye, of single purpose, say within themselves to the contrary,

"To my Lord I must be true

Who bought me with His blood."

These soon learn that the world is in darkness, and that to walk with the world according to worldly standards, would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leadings of the Master, who instructed us to walk in His steps. These of the single eye are cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord, and, so looking, have the very best of guidance, the very highest standard imaginable. Looking to Him, copying Jesus, they come more and more to appreciate the lengths and breadths and heights and depths of Divine love and justice, and seek more and more to be transformed in all their words and thoughts and doings in harmony with the glorious pattern which their single eye entitles and enables them to clearly see. How blessed is their condition! Instructed by the example of the Lord and by His word of grace and truth, they are rising daily to newness of life in the characterlikeness of their Redeemer, and becoming fit for the Kingdom and for their awakening in the Kingdom.

THE LORD WILL JUDGE HIS PEOPLE

The Divine purpose is not only to call out the single-hearted, the single-eyed, and to instruct and guide

them, but also to test and to prove them. We read, The Lord your God does prove you to know whether you love the Lord your God with all your heart and with all your soul (Deut. 13: 3). The test of obedience is the Divine Law—supreme love for God and absolute justice to your neighbor—to love him as yourself. Additionally, the consecrated have the New Commandment to love one another as the Redeemer loved them—to the extent of obedience to the Lord, laying down anything and everything on behalf of each other. If this test be faithfully endured, it means that the individual has made himself worthy of the Kingdom. If these tests be not endured, it means the rejection of the individual from the light, and that he will go from the light, so that the things which were once light to him will appear dark and the things of darkness will appear right, just, and proper.

It is not for us to complain of these trials and testings which the Lord declares to be necessary; it is not for us to insist that those whom we love must be maintained in the light and ultimately be accepted to the Kingdom. It is rather for us to show our obedience to the Lord, to demonstrate our love for Him with all our heart, and mind, and soul, and strength, by acquiescing to the Divine arrangements and judgments. The Lord is selecting those of the consecrated for the Kingdom. He has given us the privilege of being co-laborers with Him in this work, and along the lines of His instruction. The decision is with the Lord.

If they do not maintain the single eye, the singleness of heart, the ? If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them will become darkness—great darkness. Instead of the spirit of love exemplified by our Lord, who laid down His life for us, the spirit of hatred, envy and malice will come in; a spirit of murder, which, although hesitating to do ? The philosophy of their course is this: When they lose the spirit of the Lord, the spirit of justice and of love, of kindness, and mercy, and truth, they lose the Lord’s supervision, direction and control. And having previously discarded

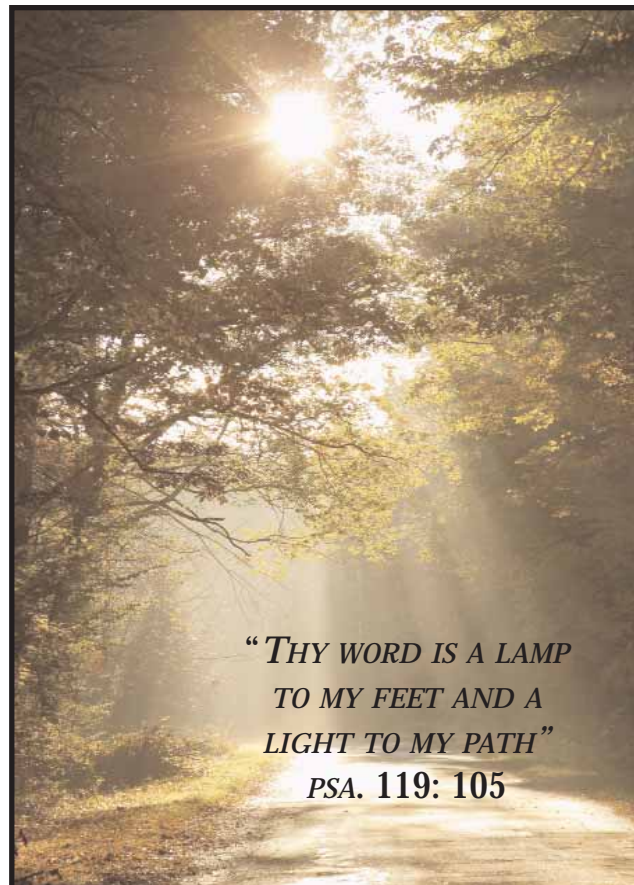
the rules and influences which control the world in general, they are without any guidance or restraint in respect to their course of life. They not only act contrary to the Divine standards, but violate the principles of justice and decency, in word and conduct, that assist and guide the world in general. It is for this reason that those who once were in, but then go out from, the light of Present Truth, can think, and say, and do, more mean and contemptible things than can the worldly that still retain helps to order and decency by having in mind what their fellows in life would think of their course, their words and conduct.

WALK IN THE LIGHT

In conclusion, we urge that all who have been once enlightened, and have received a measure of the Holy Spirit, who have tasted of the good Word of God, and the powers of the Age to come—we urge these to be zealous to maintain the standing to which they have already attained. We urge that they be conformed to the character-likeness of God’s dear Son; that they be perfected in love and that they put off all evils of character: anger, malice, hatred, envy, strife; for if any of these be retained, they will lead to blindness and “outer darkness.” More than this, we urge that they put on all of these graces of the Lord’s Spirit: meekness, gentleness, patience, longsuffering, brotherly kindness, and love. These will strengthen and develop the character-

likeness of the Redeemer which God has ordered must be attained by every one who will receive everlasting life in the Kingdom. Then the Apostle suggests, If we do these things we shall never fail, but an entrance shall be ministered to us abundantly into the Millennial Kingdom of our Lord and Savior, Jesus Christ.

* * *



QUESTION AND ANSWER

Q Please explain, **Luke chapter 21** “*And there will be great earthquakes shall be in various places, and famines, and pestilences; and there will be fearful sights and great signs from heaven.*”

A “A rumor shall come in one year, and after that in another [a second] year shall come a rumor” (Jeremiah 51: 46). This passage applies to the same time period as **Luke 21: 8, 9**. Wars are generally expected and much worry is exacted by those who spread them. The general thought here is that much stress would result, causing ill effect for mankind—great earthquakes. The term earthquake is used to symbolically represent revolution, the great shaking of the present institutions which will overthrow everything that is not of the Lord’s establishment and approval (Hebrews 12: 25-29; Hag. 2: 6, 7).

While it is obvious that earthquake activity has been continually increasing over the last couple of centuries, social upheavals are also pictured under the symbolism of earthquakes, the mountains being carried into the sea representing the kingdoms of man which are really under the control of Satan. (2 Cor. 4: 4). Similarly, uprisings of the social elements in anarchy are pictured as tidal waves engulfing the mountains which represent the governments.

Literal earthquakes occurred on earth hundreds of times more from 1881-1981 than any previous century, and from 1981 to the present one in Chile, have been even more active. We speak of literal earthquakes because, in the Divine order, there seems to be a harmony between the literal and the figurative. The literal earthquakes have their part, too, in the great program. Famines and earthquakes have, in all ages, given evidence that not only man, but his home, the earth, is under the curse (Genesis 3: 17-19). We may be sure that great changes must take place in the climate and land of the earth before it will be prepared, as was the Garden of Eden, to be a fit home for perfect man. To this we must attribute what the “professionals” are calling global warming. The earth was severely effected by the flood of Noah’s day and scientists have long recognized that the earth sat on its axis at about a 23 degree angle at least up until the last 100 years. The recent Chilean earthquake moved the earth back toward its correct axis by a couple of degrees! This has been transpiring continuously since the turn of the last century. Revelation 22: 3 promises that the curse on the earth will be lifted (Isa. 25: 7, 8).

About a hundred years ago, a New England professor delivered an opinion that a great earthquake would shatter the huge cap of ice which for centuries has covered the South Pole. He predicted that this would so adjust and equalize the weight of the waters of the earth that the axis of the earth’s rotation would be corrected. We now see that the polar ice caps are melting at an alarming rate. (Genesis 2: 5, 6; 9: 11).

In connection with the quakings of society, the overturning of kingdoms (symbolic mountains), we may expect wars, pestilences, earthquakes and famines, to an extent never before known (Daniel 12: 1; Matthew 24: 7, 21). It is far from our thought that an earthquake is of itself a sign of the end of the age. We remember that history tells us of various earthquakes in the past, so that these alone would prove little respecting the time in which we are living. But the intensity and quantity of them in recent times along with other Bible signs catch our attention.

While there are surely many earthquakes and other natural phenomena shaking things up in the world, the thought buried here is along figurative lines. The two will continue to work together to bring about the Lord’s good will in His own due time. Briefly did our Lord summarize secular history and teach the disciples not to expect too soon His Second Coming, and the glorious Kingdom. Their general tendency was to expect Him right away. “*Then He said to them, Nation shall rise against nation, and kingdom against kingdom*” (**Luke 21: 10**). This is what we have seen, especially the last 100 years of our so-called civilized years and it continues.

“*And there will be great earthquakes various places, and famines, and pestilences; and there will be fearful sights and great signs from heaven*” (**Luke 21: 11**).

Those who love the Lord and seek to serve Him now in this life can expect a difficult time from others, especially unbelieving members of their family and community; “*You will be betrayed even by parents, and brothers, relatives and friends; and they will put some of you to death*” (**Luke 21: 16**); Micah 7: 5, 6.

“*And you will be hated by all for My name’s sake*” (**Luke 21: 17**). The Christian’s love, zeal and faith in God’s Word, and his uncompromising attitude relating to these so greatly contrast with the prevalent spirit that he is thought peculiar, called an extremist and fanatic, if not a hypocrite. Wherever the truth of God’s Word goes, it will be like a sword to separate, especially in the home and family. Evil surmisings out of unconsecrated hearts will attribute every good deed to some selfish or evil motive.

“By your patience possess your souls” (Luke 21: 19). Patient endurance and cheerful, hopeful constancy should be our goal. *“Therefore wait for Me, says the Lord. Until the day I rise up to plunder. . .”* (Zeph. 3: 8). Only those who are able to patiently endure will stand in this evil day. Now is the time for remembering that God has a plan that is surely working out according to His Will.

So long as we live in the present age, when sin abounds and Satan is the prince, we must expect tribulation. Nevertheless, we are fully under Divine care and protection, even though persecutions are permitted to reach and affect us. Our faith and trust in the Lord and His promises should be so strong and unwavering that they will far more than counterbalance the opposition of the world, false brethren and of Satan’s blinded servants. We need to exercise patience especially when we are weary in well-doing because of the reproaches of them that are without the realm of discipleship; when temptations, violent or subtle, may press hard upon us, when trials and cares may sorely afflict.

“But when you see Jerusalem surrounded by armies, then know that its desolation is near” (Luke 21: 20); referring primarily to the destruction of Jerusalem and the Jewish polity in the close of the Jewish age in 69 AD, although they have a secondary application to events in the end of the Gospel age; of which we have been witnessing since the First World War. This portion of our Lord’s prophecy evidently related to events upon Israel; and history tells us that it was accurately fulfilled in every particular in the troublous scenes when the Jewish age and polity came to an end. They lost their national identity and ceased to exist as a nation from 69 AD until 1948, when they miraculously re-emerged, which is another sign that something important is about to happen. Our Lord’s words, quoted in Matthew and Mark, differ from Luke, and evidently apply to the trouble upon spiritual Israel (the Church) in the end of the Gospel age.

“Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart” (Psa. 24:3-6). *“For these are the days of vengeance, that all things which are written may be fulfilled” (Luke 21: 22).* Jesus, in His day, called the attention of the Jews to the judgment of God about to come, so here it becomes our place to speak the word of God, that the nominal church and world-united system shall be cast down and consumed—Catholicism especially. We are witnessing the fall of the Roman Catholic priesthood with the molestation scandals and other incidents. Similar things are occurring in various other religious organizations. You may well remember the fall of the majority of televangelists in the

late eighties and early nineties. They all claim Christ yet disagree with one another on what Christ taught.

History has stood witness to the fact that Israel was almost non-existent during the Gospel Age. Now that we are in the end of the age, we see the denominations divided into so many components and falling apart while Israel is on the rise in prominence among the nations.

As a nation, the Jews had experienced great blessings and privileges, and these being misused brought great darkness and ultimately a terrible national judgment. All of these things correspond to the conditions in the end of this age. It is the baptism of fire, of trouble, spoken of by John the Baptist (Matt. 3: 11). It is a terrible thing to claim to be “of God” and to be an imposter.

There have been other days of vengeance in the past bearing some likeness to the coming day of vengeance; in Noah’s day, and more particularly, in the time of trouble which came upon the Jewish nation after their rejection of Messiah. We are promised there will be one final such struggle, and that it will be followed by peace. Compare Zechariah 3: 8 with verse 9; Malachi 4: 1, with verse 2; 2 Peter 3: 7-10 with verse 13. The trouble represented by fire in these verses is for the purpose of purifying society and preparing for Christ’s Kingdom (Revelation 21: 5; Acts 3: 19-21; Isaiah 35: 8-10).

“And they will fall by the edge of the sword, and be led away captive into all nations: and Jerusalem shall be trampled by Gentiles, until the times of the Gentiles are fulfilled” (Luke 21: 24). As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. God’s people, Israel after the flesh, were trodden under foot by the Gentiles. During the same period, Israel after the spirit, “the kingdom of heaven, suffers violence and the violent take it by force” (Matt. 11: 12). For all of those years, the Jews were despised and hated and were generally captive in other societies or lived in the ghettos.

When God’s time came to turn over the dominion of the earth to Gentile rule, it was appropriate that He should first remove the typical crown from, and that the typical kingdom should no longer be recognized. They had proven themselves unfit for exaltation to universal dominion. Israel’s last King was Zedekiah and he was overthrown by the Babylonians. There has never been another Israeli king. They served as slaves. We are expecting in the future, a mass conversion of the faithful religious Jews in Israel to a belief in their Messiah.

In harmony with the Scriptures which tell of Israel’s re-establishment as the earthly representatives of God’s Kingdom, the Zionist movement came forth with good hopes. Zionists insisted that Palestine be made a Jewish

state with a government of its own. They were laughed at and ignored by all the nations including the United States, but nonetheless went on to see their goal met. We have reason to believe that such an attainment proves that the Times of the Gentiles have been completed. Fleshly Israel could not have come into their long-promised inheritance until that time. Jewish national polity was restored, meaning God's work with the Christian church in its development was to be near an end (Rom. 11: 25). The period apportioned to Gentile governments had run its course; the nations have been enveloped in war and revolution (symbolic earthquakes) ever since.

At present, the kingdoms of this world belong to the Gentiles as they struggle to survive, but their God-given lease of power is up. We are promised in the Bible that in due time they will become the kingdoms of our Lord, and of his Christ (Revelation 11: 15; Psalm 67: 4).

"And there shall be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21: 25). This gives a general idea as to the time when the Kingdom would be near. Literal signs served their designed purpose to draw general attention to the time of the end. The symbolic fulfillments are no less striking and even more interesting to those whose mental and spiritual perceptions are awakened.

The sunlight of the ransom of Jesus Christ (1 Timothy 2: 6) had become obscure and was replaced with ritualistic communions uttered in a dead language. The Bible was taken away from the common people, and laws were enacted by the church which kept them from reading it. Not until teachers arose such as Luther, Knox, Wycliffe, *etc*, did the common Christian have the Bible available in his own language. Indeed the "sun" had been darkened.

The light of the Mosaic Law (Old Testament), as the moon is a reflection of the light of the sun, so the Old Testament was the shadow, or reflection, beforehand, of the New Testament. The New Testament is known as the Gospel of Christ, but remember that the Apostle Paul told us that God preached the Gospel to Abraham... "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham" saying, 'In you shall all nations be blessed'" (Galatians 3: 8). This is the greatest of Bible promises, that God intended from the beginning, to bless all the families of the earth through Abraham's seed (Jesus). As the Gospel sunlight was darkened by a corrupt church, it resulted in the darkening of the moonlight, just as our moon would go dark if the sun

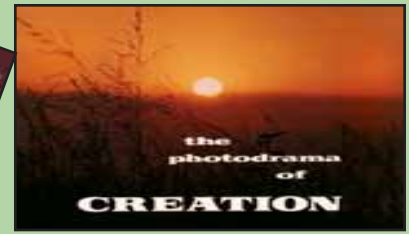
went out. As the sunlight of the Truth on Jesus' ransom became obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the sacrifice of Christ, must of necessity have become obscured also. "*The moon shall be turned into blood*" (Joel 2: 10. 31). When the Gospel light was obscured, the Old Testament came to be regarded merely as a meaningless and barbaric ceremony of blood, and led to unbelief, evolution, and other forms of atheism.

Stars represent the inspired teachers of the Church, the Apostles. God only ordained twelve Stars as lights for His Church (Rev. 12: 1). is it not a great mistake for popes and bishops to regard themselves as successors of the apostles?

"Men's hearts failing them for fear and the expectation of those things which are coming on the earth: for the powers of heaven will be shaken" (Luke 21: 26).

The great, rich and mighty, ecclesiastically and social have well-grounded fears. The difficulty with many is, that, seeing these approaching troubles from the outside, they are losing confidence in Divine providence. But their fears and their anguish will not be eternal. When the trouble shall have accomplished its work and burned itself out, it will be no more, and instead of trouble, blessings shall come in (Luke 2: 10). Fear, not brotherly love, has been the mainspring of the desire for the existed twisted religious union.

The fear of impending revolution is driving every nation, in and out of Christendom, to extravagant and sometimes secretive operations (such as Iran's drive for nuclear weapons); the fears of China, Iran and North Korea keep the nations on edge. Capital, labor and union disputes continue to worsen and old prejudicial lines have not healed along lines of race. The conservative and wealthy classes no longer recognize religion as the strongest influence for the peaceable control of humanity. They see that, with the growing intelligence of our day and the growing independence of thought and action, the influence of all the different religious teachings over the lower classes are a farce; and they fear their continuation. It is a fact, not an assumption, that we are now living in a time when crime and corruption have assumed prodigious proportions, not only in the lower grades of society, but in what are called the upper crust. Noting the rise of Socialism, it is no wonder that we see kings and rulers taking extra precautions to protect their interests from the threatening dangers of revolution and world-wide anarchy. In fear and distress they seek alliance, one with another, though so great is their mutual distrust that they have little to hope for in any alliance. "*All hands shall be feeble,* continued on page 62



THE TOWER OF BABEL

Years after the Deluge, the world began to be populous. The narrative handed down by Noah and his sons was more or less forgotten, and the bow of promise lost much of its significance. Losing confidence in God, the people began the construction of the Tower of Babel, which was to save them in spite of God from any flood of waters of the future. Alas, how short-sighted, like others who possess much worldly wisdom! The Scriptures deprecate such lack of faith among Christians, and attempts to protect themselves and their earthly interests, leaving God and His Plan out of their calculations. Some today ignore God after this manner, saying, Trust not in the Lord for the things promised. If you wait for God to do for you, nothing will ever be done. In other words, we are living in a day when faith in the Divine will and in the Divine Plan and promises seems to be on the wane

God settled the matter by confounding the language and scattering the people so that they could not co-operate in further foolish undertakings. The Bible refers to this, saying, "He hath determined the *times* before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him."

The diversity of languages is one of the most remarkable things in the world—an effectual barrier to prevent mankind from combining for the accomplishment of their own purposes, selfish or sinful. It has delayed the great Day of Wrath.

Now the language barriers are breaking down, and we find the tendency of humanity to re-unite. Unions and Trusts are being built by the Rich and the Poor—each for self-protection. The rule of kings and princes is threatened by the growth of common language and intelligence in the masses. Had these barriers been removed two thousand years ago, similar results would have come too soon, according to the Divine purpose which is shaping Earth's affairs in preparation for Messiah's Kingdom, which will bless the entire human family.

Questions on Lesson 22

1. Did the people always remember the narrative handed down to them from Noah? Par. 1
2. Why did the people begin the construction of the Tower of Babel?
3. What class of people is usually most shortsighted?
4. Is it proper for Christians to leave God and His plans out of their calculations? Is it wise for anyone to do so?
5. Is faith in the Divine will and plan increasing?
6. How did God settle the matter at the Tower of Babel? What does Babel mean? See Gen. 11: 9, margin. Par. 2
7. What good has been accomplished by the diversity of language? Par. 3
8. What had delayed the great day of wrath?
9. Why do we find the tendency of the human family to reunite? Par. 4
10. Do you think that mankind will again have one common language? If so which do you think it will be and why?
11. Why are Labor Unions and Financial Trusts being assembled?
12. What is being threatened by the growth of common language?
13. What would have happened had the language barriers been removed 2000 years ago?
14. Where was the Tower of Babel built? See Gen. 11: 2 Where was this land supposed to be? See Bible dictionary.
15. What notable examples of recent time have we seen where God has been ignored by Christian nations?
16. Can you think of any other similar or figurative Towers of Babel which are doomed to failure?



THE TOWER OF BABEL—Genesis 11: 1-9

continued from page 60 and all knees shall be weak as water” (Ezek. 7: 17). God’s people will be preserved from fear, doubt and the misunderstanding of the events of this time of trouble and their faith will enable them to triumph at a time when others will be in great distress and perplexity.

“Then they will see the Son of man coming in a cloud with power and great glory. Now when these things begin to happen, look up, and lift up your heads; because your redemption draws near” (Luke 21: 27, 28). Not a sign or proof of the Lord’s presence, but, on the contrary, the clouds of trouble and confusion incident to the shaking of the “heavens,” a storm which will shake the “earth.” The Master does not say, when you see all these things, but, when you see the beginning of them. Eventually all mankind, at the close of the storm, shall discern or recognize the new King with the eyes of their mental understanding and shall mourn for Him, that they ever, in blindness, rejected Him, beginning with the Jew first; and then The Master, who gives us in His Word the inside information, tells us to note the fulfillments. When these things begin to happen, look up, and lift up your heads; because your redemption draws near. What a comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to the present times and the grand outcome of the trouble—Messiah’s Kingdom. Daily we are getting ready for that Kingdom by proving and manifesting that we have a complete loyalty of heart to

the coming Kingdom and its principles of righteousness. If the worst should happen, we should remember that God is at the helm, and that He will allow the pride and wrath of men to work out the great trouble and the inauguration of Messiah’s Kingdom. God has kindly veiled the eyes of humanity that they do not see the coming storm in all its dread severity; because they have no eyes of faith to see the resulting blessings as we see them.

Realizing that the dark clouds are the harbingers of coming Millennial blessings, and that Christ’s judgments encircling all the earth are “the signs and groanings promised to precede a second birth,” we see that when this trouble finishes its work, there will be such a blessing from the Lord that those who have gone through it will be able to rejoice in tribulation. Those who discern in the shaking, the outworking of the Divine Plan, will rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for, as the Apostle Paul assures us, it signifies the removing of those things that are shaken. We may also rejoice with the world that the blessed morning of the Millennial Kingdom is at hand, even though we must weep with them, in the dark hour of trouble, which will precede the sunburst of the Millennial Kingdom (Psalm 30: 5).

* * *

PUBLICATIONS

Please note that there has been a price increase on some of our publications.

ATTRACTIVE HARDBOUND BOOKS

<i>Life — Death — Hereafter</i> (224 pages) paperback	\$3.50, cloth	\$4.50
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ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Leon Snyder

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; Denver, CO, September 25, 26

Donald Lewis

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; Muskegon, MI, August 21; Grand Rapids, MI, August 22

Robert Herzig

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

John Wojnar

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; Boston, MA, August 22

Tom Cimbura

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

James Shaw

Independence, KS, September 19

Robert Steenrod

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; Susiec, Poland Convention, July 20, 21, 22; Dusseldorf, Germany, July 24, 25; Barlin, France Convention, July 30, 31, August 1; Hyde, England Convention, August 6, 7, 8

Daniel Herzig

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18

Jon Hanning

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; Detroit, MI, September 25

Lawrence Williams

Chester Springs, PA Convention, (Picnic, July 15) July 16, 17, 18; North Canton, OH, September 5; West Frankfort, IL, September 26

EVANGELISTS' SERVICES

Kevin Brown

Indianapolis, IN, July 11; Detroit, MI, August 14

David F. Hanning

North Canton, OH, August 1; Indianapolis, IN, September 26

Michael Hanning

Cincinnati, OH, September 5

Jesse Julien

Bangor, PA, August 22; Chester Springs, PA, August 29

Steve Ketchum

Tulsa, OK, September 19

David Lounsbury

Pittsfield, MA, August 8

Roger Mullen

New Haven, CT, August 22

Richard Piqure

Mustang, OK, August 1; Ponca City, OK, August 15

David Seebald

Minneapolis, MN, August 14, 15

Harold Solomon

Glen Allen, VA, July 13; Reidsville, NC, July 28; Iuka, MS, August 6; Marietta, GA, August 8; Reidsville, NC, September 8; Roanoke Rapids, NC, September 29

Timothy Suraci

Springfield, MA, August 1

Michael Williams

Erie, PA, August 22

2010 LHMM CONVENTIONS

United States:

Chester Springs, Pennsylvania (Picnic, July 15) July 16, 17, 18;

Tulsa, Oklahoma October 1, 2, 3

France: All conventions in Barlin

Summer: July 30, 31, August 1;

Fall: October 30, 31

Germany:

Kaub, October 1, 2, 3

India

Nazareth, Tutucorin District, October 30, 31, November 1

Nigeria:

Mbiakong, Akwaibom State, July 30, 31, August 1;

Ulasi, Abia State, October 1, 2, 3;

Akwanga, Nasarawa State, November 26, 27, 28

Poland:

Leszno, July 10, 11, 12; (Wroclaw changed to Lodz), July 13, 14, 15;

Krakow, July 16, 17, 18; Susiec, July 20, 21, 22;

Gliwice, August 27, 28, 29

Ukraine:

Lwow, August 20, 21, 22

United Kingdom:

Hyde, August 6, 7, 8; Sheffield/Barlborough, October 30 and 31

CHESTER SPRINGS, PA CONVENTION JULY 15, (PICNIC) 16, 17, 18, 2010 (THURSDAY-SUNDAY)

Picnic, Thursday, July 15: 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 16-18** 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 13, 2010 to obtain the discounted rate. Reference the Bible Standard Ministries for the discount rates and request a confirmation number. 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.

TULSA, OKLAHOMA CONVENTION October 1-3 (Friday-Sunday)

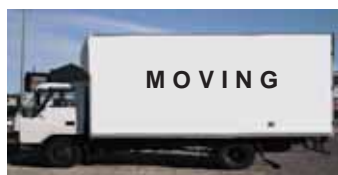
Site: Radisson Hotel, 10918 East 41st Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Request the \$79.00 special rate for the LHMM for Single or Double/Occupancy. Reservations must be made by September 16, 2010. A credit card guarantee or a deposit equal to one night's stay is required. Complimentary Airport Shuttle is available. For further information contact D. Welker. Telephone: (918) 272-8404



HAS YOUR SUBSCRIPTION LAPSED?

HAVE YOU MOVED OR ARE YOU
GOING TO BE MOVING?

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TO:

A THOUSAND YEARS! EARTH'S COMING *Glory!*

"They lived and reigned with Him a thousand years"

Revelation 20: 4

MESSIAH'S KINGDOM, repeatedly referred to throughout The Law, The Prophets, and The Writings, was the center of all Jewish hopes. But the fact that it will last a thousand years was not mentioned: it was merely Messiah's Day. The Holy Spirit by St. Peter first declared, *"A day with the Lord is as a thousand years"* (2 Pet. 3: 8). St. Paul did not mention the thousand years, but merely proclaimed Messiah's Kingdom, and that He would reign victoriously until He shall have put down all opposition to God's will (1 Corinthians 15: 25). It is in the book of Revelation that we have the clear statements that Messiah will reign for a thousand years; that His faithful Bride will reign with Him, a "Royal Priesthood"; and that during that thousand years, Satan will be bound and then the whole world will be granted a judgment and trial; the just results will determine who will qualify for life-eternal or death-eternal—not torment.

Another picture of the thousand years represents Messiah's glorious Reign of Righteousness as a White Judgment Throne, pure, righteous, benevolent, before which will be gathered all people, to the intent that all who will demonstrate their love for righteousness and truth will be uplifted out of sin and death and brought back to full harmony with God and to everlasting life.

While the Jews, according to their prophets, looked forward to Messiah's Kingdom as an earthly one, in which every man would "sit under his own vine and fig tree," and "the wilderness would blossom as the rose," and God's earthly footstool will be made glorious—the Church, on the contrary, was to be elevated to a different, a spiritual, heavenly Kingdom.

We see the propriety of this: Messiah's Kingdom

is to be of two parts, the heavenly or spiritual, which will be invisible to men, but over all; and the earthly, which will be subservient to the heavenly. Christ and His faithful followers, His Bride, will constitute the spiritual Kingdom; while the Ancient prophets and their more recent counterparts, the Youthful Worthies, will be the earthly rulers (Joel 2: 28, 29).

The call of Spiritual Israelites to joint-heirship with Jesus in His heavenly Kingdom belonged to the Gospel Age only. The Church's change of nature from human to Divine began with the begetting of the Holy Spirit and was completed in their resurrection change. St. Paul explains this and declares, "Flesh and blood cannot inherit the Kingdom of God" (1 Corinthians 15: 50). He also tells us that the earthly rulers of the future cannot be perfected until after the Church's completion and resurrection (Hebrews 11: 38-40). Jesus declared, that the least one in the heavenly Kingdom would be greater than John the Baptist, the greatest of the prophets in the earthly rulership (Matthew 11: 11).

Bible chronology shows that we have been in the great Seventh Day, or Thousand-Year Sabbath, now for 135 years. This period is called the Millennial Dawn. Nearly all the inventions that make our day so wonderful have come to light during this dawning time. *SITS, 1, 2

The Scriptures tell that, while a dark cloud has intervened—"a Time of Trouble such as never was" (Dan. 12: 1-3), nevertheless speedily thereafter, the glorious Kingdom of Messiah will, like a sunburst, enlighten and bless all the families of the earth (Galatians 3: 29; Matthew 13: 43; 24: 15-21). * * *

*SITS = Studies In The Scriptures.
See insert for price.