

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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LOVE NOT THE WORLD

...neither the things that are in the world. If any man love the world, the love of the Father is not in him—1 John 2: 15.

In the text, “Love not the world,” we do not understand the term “world” to mean either the human race or the planet on which we live. The thought of the text seems to be more particularly the present order of things, for the Greek word here translated world is *kosmos*, signifying arrangement. We are to appreciate the beauties of nature. We are to love the human family, whom God also loves, though not in the sense in which He loves the Church of Christ. We read, “God so loved the world that He gave His Only Begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3: 16).

St. John cannot be understood to refer to the world of mankind, when he says, “Love not the world.” For them we should have sympathy similar to that which the Heavenly Father has for the fallen race. The Scriptures inform us that the present order, or arrangement of things on earth is entirely out of harmony with God’s will or purpose; for the world is ruled by selfishness. The Divine arrangement is that love shall be the rule among God’s creatures. “God is Love . . . He that dwells in love dwells in God” (1 John 4: 8, 16).

The world operates along lines different from those of love. Each one strives selfishly to heap together treasure for himself, even if in the meantime his neighbor falls destitute. Many live in luxury while realizing that there are others who lack the necessities of life. Some seek for power to control men, not with the thought of their uplift, but with a view of using them for selfish ends and motives. This spirit of selfishness belongs to the present order of things. We see it in operation everywhere.

The spirit of the world lays hold of all the forces of nature and seeks to control them, to adapt them to its own selfish interests. It is true that much good has resulted

indirectly from this spirit of selfishness. For instance, a man with a great amount of vain-glorious spirit may for his own selfish purposes benefit others. A general might have so much pride in his service that, in order to win praise for himself, he would care for his soldiers and have them well dressed. Some of our great captains of industry have done the world good service, and incidentally have blessed many, while carrying out their own designs.

SELFISHNESS—THE SPIRIT OF THE WORLD

If all of the great worldly enterprises were undertaken with a view to the betterment of mankind, the spirit of these would not be selfish. We know, indeed, that much is done to help those who are needy, and that where there is a motive of this kind, it is often misinterpreted and misjudged to be selfish. But “the Lord looks on the heart” (1 Sam. 16: 7). Those who have a selfish heart, selfish intentions, will continue to love the things of the world. In proportion as such may be shown that there is a new order of affairs coming, in that proportion the selfish-minded will not be in sympathy with the change of dispensation.



**The love of money is a root of evil
1 Timothy 6: 10**

If a man conducts a large enterprise for the benefit of those who would have opportunity to share such blessings, that man would rejoice that there is a better time coming. A man who would truly rejoice to have a better arrangement of affairs, would not have the spirit that dominates in the present order of things. He would have the Spirit of God, the Spirit of Love, the spirit that will dominate the order of things that will control during the thousand years of Christ’s reign.

Many are in the attitude of mind which would say, “My employer is rich. Whenever I get the opportunity to help myself to some of his money, I will do so and get as much as possible.” Such people love the present order of things,

THE BIBLE STANDARD—(ISSN: 1556-8555) Publisher, the Laymen’s Home Missionary Movement—Bible Standard Ministries, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700, U.S.A. Editor, Ralph M. Herzig. Periodicals Postage paid at Kutztown, PA. Postmaster: Send address corrections to The Bible Standard, 1156 St. Matthews Road, Chester Springs, PA, 19425-2700; Rates: One year’s subscription—\$12.00 (6 issues); single issues—\$2.50 each. **Web Site: www.biblestandard.com**

whether they are rich or poor. A great many poor love the things of this world, and hope some day to get their share.

There are people who say, “Oh, I do not love the world and its selfish spirit!” They are opposed to it and say, “This is a very selfish world.” Yet they are seeking for everything that will gratify self and selfish desires. While condemning the ways of the world, they delight in the good things of life provided by it—homes, automobiles, electronics, clothing, *etc.* Many feel that they need these things to make them happy. Such certainly love the things of the world, even while making good use of them.

It seems to be a serious charge to say that anyone who is in that attitude of mind which loves the world and the things belonging to it has not the love of the Father in him. We do not mean that such a one has no love for the Father or that the Father has no love for him. The Apostle seems to be addressing this message to the followers of Jesus. Those who have been adopted into God’s family must continue to love Him or they would not be counted as members of that class.

What, then, is the full import of this expression—“The love of the Father is not in him”? To us it would mean that the love of the Father had not gotten full control of his heart, and this would mean that ultimately—unless he should gain a victory over his selfish disposition—he would not be accepted as a son.

Everywhere about us is this spirit of selfishness. Every child of God should be on guard against it and against willingness to participate in the things of this world. We should strive to be in that condition which is pleasing to the Father. We are to try to rid ourselves of the spirit of the world and to be filled with the Spirit of the Father. This would not mean that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned.

TWO KINDS OF MOTIVES

Whatever talents we possess we should use for the good of humanity in any kind of work that would be for the glory of God. Even a good work could be engaged in from the spirit of the world rather than from the Spirit of God;

that is, it might be done for what we could get from others in the way of money, honor or influence; or, on the other hand, it might be for the good we desired to do for others.

The highest of all services is that of the ministry of the Word of God. Even this noble service might be pursued from either of two motives—the love of the Father or the love of self. Apparently there are some engaged in the ministry purely for the sake of the loaves and fishes, for the honorable position it gives them in the world, or among the brethren because they do not know of anything that would serve them better.

Again, there are those, no doubt, who have entered the ministry, not for selfish reasons, but because they desire to serve God, to serve the Truth, to serve His people. The Lord alone knows what has induced any one to enter the ministry. But since we are living in the day that will try every man’s work, God will prove what sort it is—will show what motive is behind our deeds (1 Cor. 3: 13). Do we foster a bent that seeks to have our service for Him shine before the brethren and thereby flatter our egos?

Those who are serving merely from the worldly spirit will be vexed with everything that is conducive to truth; and in proportion as their earthly interests suffer, they will be angry. Those who are of the right spirit, however, will rejoice in everything that will be helpful to humanity, in everything that is to the glory of God, in everything that will make the Bible more easily understood.

In fact, we may suppose that the real testing, so far as we are concerned, is the making manifest whether we love the world—the things of the present time—or whether we love God supremely. As time goes on, it will be even more impossible to harmonize the spirit of love and the spirit of selfishness. Those who love God will be fully out of harmony with the spirit of the present evil world.

“Love not the world!”

He in whose heart the love of vanity has found a place
shuts out the enduring world above.

“Love not the world! “

However fair it seems; he who loves this vain world—
the love of God abides not in him.



The future of humanity is bright
Rev. 21: 3, 4

The Jewish Mass Meeting

October 9, 1910

At the Hippodrome in New York City

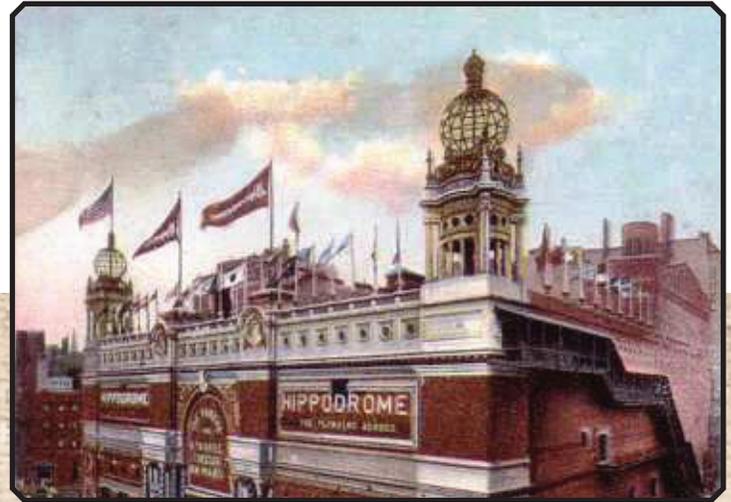
Pastor Charles T. Russell, of the Brooklyn Tabernacle, Addressed an Enthusiastic Audience at the Hippodrome, New York, N.Y.

He received an invitation to address a Jewish Mass Meeting in the great Hippodrome Theater of New York City. The invitation and Brother Russell's response to the same follow:

New York, September 20, 1910.

Pastor C. T. Russell, Brooklyn, N.Y.

DEAR SIR: Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity has added to our conviction that you are a sincere friend. Your discourse on "Jerusalem and Jewish Hopes" has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselytizing him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement, you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing



The New York Hippodrome in 1907

a fulfillment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter, requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, "Zionism in Prophecy."

As for the meeting, we suggest Sunday afternoon at 3 o'clock, October 9. We have secured an option on the Hippodrome, New York's largest and finest auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves,

Yours respectfully,

JEWISH MASS MEETING COMMITTEE.

BROOKLYN, N.Y., September 21, 1910
JEWISH MASS MEETING COMMITTEE,
NEW YORK CITY

GENTLEMEN: Your kind invitation to address the Jewish Mass Meeting in the New York Hippodrome Sunday, October 9, at 3 p.m., came duly. I thank you for the confidence which this invitation implies. The date you have selected is not only appropriate in its relationship to the Jewish New Year, but it is very suitable for my own arrangements, as I leave on October 12 for appointments in London and elsewhere in Great Britain.

Among the several prominent members of your race suggested for chairman of the Mass Meeting, I select Mr. John Barrondess, because I have had the pleasure personally of conference with him and because I know him to be very loyal to the interests of your people and because I believe him to be very highly esteemed as such in the counsels of your race.

Faithfully and respectfully yours,

C. T. RUSSELL

* * *

During the week preceding the Mass Meeting, many thousand copies of a special paper printed in Yiddish were sold at news stands and distributed with other Yiddish papers. This paper contained quotations from Brother Russell's writings and sermons, and a report of his



Jewish Hopes Seemingly Lost

findings in Palestine during his recent visit to the Holy Land. In this paper were two very significant cartoons.

One represented an aged Jew seated in a graveyard, surrounded by tombstones. Each of these stones represented one of their dead hopes. The picture shows

that the Jews have reached their limit—all hopes practically dead, and they do not know which way to turn.

The other picture represents the Jew as waking up—he hears a voice, and, looking up in a surprised manner, he sees Pastor Russell, who holds in his hand a scroll of their prophecies, and is pointing to them, and to the New Jerusalem in the background, which will soon rise out of the ruins of the present city within the walls.

Pastor Russell Cheered by an Audience of Hebrews

Four thousand in the Hippodrome applaud when the venerable Brooklyn clergyman advocates establishment of a Jewish nation. Hearers who came to question the Gentile's views on their religion find he agrees in their most important beliefs. The preacher, after hailing them as one of the bravest races on earth, says the kingdom may return to them by 1914.

The unusual spectacle of some 4,000 Hebrews eagerly applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service. In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own, but he never did a more unconventional thing than this—nor a more successful one. He won over an audience that had



Prophecy Raising Their Hopes

come—some of it, at least—prepared to debate with him, to present, perhaps, what might have appeared like a possible intrusion. “Pastor Russell is going to try to convert the Jews to Christianity,” was the word that many had received before the meeting. “He wants to proselytize us.”

RECEIVED AT FIRST IN SILENCE

In the crowd which filled the big show house were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in dead silence. But the Pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious-minded Hebrews to hear what it was that an alien, a Gentile, might have to say to them at a service held during their week of feasting, called Rosh Hashanah. They were quiet, well-dressed, thinking men and women. Among them were many prominent figures of the Hebrew literary

world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the American Hebrew; W. J. Solomon, of the Hebrew Standard; J. Brosky, associate editor of the same; Louis Lipsky, editor of the Maccabean; A. B. Landau, of the Warheit; Leo Wolfsohn, president of the Federation of Roumanian Societies; J. Pfeffer, of the Jewish Weekly; S. Diamont, editor of the Jewish Spirit; S. Goldberg, editor of the American Hebrew; J. Arondess, of the Jewish Big Stick, and Goldman, editor of H 'Yom, the only Jewish daily.

NO RELIGIOUS SYMBOLS THERE

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner

with the Stars and Stripes in its streamer, together with the words, "Peace Among Nations," in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nation's flags. There were no preliminaries. Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Meyers, J. P. MacPherson and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still there seems an air of aloofness about the audience. They did not applaud, but sat, silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention. With a powerful, yet charming voice that filled the magnificent playhouse, this unconventional clergyman made his every word audible to every hearer. His tones



Pastor Russell on the Hippodrome stage in 1910

pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

RESERVE AND DOUBT VANISH

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader—who, the speaker declared, had been raised by God for the cause—brought a burst of applause. From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth—not merely a people, any longer, but a nation. By a system of deductions based

upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would be over and peace and universal happiness would triumph.

As he brought his address to a conclusion, the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the eccentric East Side poet Imber. The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds. At the height of the enthusiasm over the dramatic surprise he prepared, Pastor Russell walked off the stage and the meeting ended with the end of the hymn. He was congratulated by scores of men and women who had come in indifferent, if not hostile, frames of mind; he made a friend, they all declared, of everyone who had heard him.

The following is a stenographic report of the entire discourse:

Zionism in Prophecy

PASTOR RUSSELL:

I will read in your hearing from the Holy Scriptures, Leeser's translation, the Hebrew version: Psalm 102: 13-16: "Thou shalt arise, O Lord; for thou wilt have mercy upon Zion; for it is time to favor her, for the appointed time has come. For thy servants hold dear her stones, and her very dust they cherish. Then shall nations fear the name of the Lord, and all the kings of earth thy glory." Malachi 3: 1, 5, 6, 7: "Behold, I will send my messenger, and he shall clear out the way before me; and suddenly will come to his temple, the Lord, whom ye seek; and the messenger of the covenant, whom ye desire; for, behold, he is coming, saith the Lord of hosts; and I will come near unto you to hold judgment; and I will be a swift witness . . . For I the Lord—I have not changed; and ye sons of Jacob—ye have not ceased to be. From the days of your fathers did ye depart from my statutes, and did not keep them. Return unto me, and I will return unto you, saith the Lord of hosts."

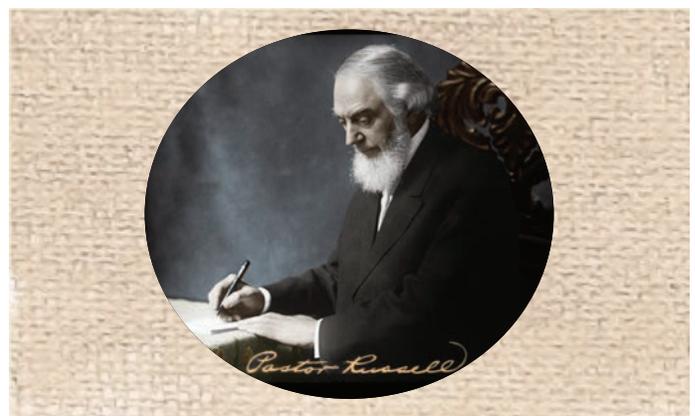
Ezekiel 16: 60-63: "Nevertheless will I indeed recall my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And thou shalt then remember thy ways, and be confounded, when thou receivest thy sisters, both those that are older than thou and younge than thou; and I will give them unto thee for daughters, though not because thou were faithful to

the covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: in order that thou mayest remember, and feel ashamed and never open thy mouth any more because of thy confusion, when I forgive thee for all that thou hast done, saith the Lord Eternal."

Jeremiah 31: 31-37: "Behold, days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant. Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord. But this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will place my law in their inward parts, and upon their hearts will I write it; and I will be unto them for a God and they shall be unto me for a people. And they shall not teach any more every man his neighbor, and every man his brother, saying, 'Know the Lord'; for they shall all know me, from the least of them even unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more. Thus hath said the Lord who bestows the sun for a light by day, the ordinance of the moon and of the stars for a light by night, who stirreth up the sea that its waves roar—The Lord of hosts is his name. If these ordinances ever depart from before me, saith the Lord, then also shall the seed of Israel cease from being a nation before me during all time. Thus hath said the Lord, If the heavens can be measured above, and the foundations of the earth be searched out beneath, then also will I reject all the seed of Israel, for all that they have done, says the Lord."

"Comfort ye, comfort ye my people, saith your God. Speak ye (comfort) to the heart of Jerusalem, and call out unto her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the LORD double for all her sins" Isaiah 40: 1, 2.

. . . . to be continued



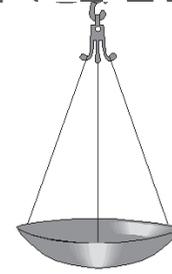
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NATIONS WEIGHED IN THE BALANCES



“The Lord your God proves you”

Deuteronomy 13: 3



The foregoing text is applicable to the Lord’s people in a special way; yet as we look at the world today, we recognize that the Lord is surely “Judging the Nations,” especially those that have been greatly blessed with His favor.

Consider Europe, for instance: How wonderfully those nations have been favored with opportunities for coming to the knowledge of the Lord! Ever since the days of Jesus and the Apostles, Europe has had Gospel privileges, more or less. We are to consider, that in a general way, the influences of Christianity have spread over the world, especially in Europe and America.

Gradually the world has come to regard itself to be Christian. The nations of Europe are generally styled “Christendom.” Nevertheless, the Bible declares that the world is not Christian, nor does it display the Spirit of Christ in its activities. The world, therefore, is self-deceived. To the same extent that the nations have had light, they are responsible. The Bible does not show, however, that the world has full responsibility. Only those have full responsibility who have taken the step of entire consecration to God through Christ; only those who have the Holy Spirit. These have been illuminated and have come into the highest place of opportunity and blessing in the Lord. These have a deep insight into His Word that no others possess.

The World’s Judgment Has Begun

But so far as the world is concerned, we can readily see that in proportion as they have seen, they should be required to do. We can feel quite sure that God would expect more of the peoples of Europe than of those

of Asia and Africa, who have little knowledge of Him. So just at this time, when Bible chronology shows that God’s lease of power to the Gentile governments has expired, we see exactly what we should expect—that He is permitting those nations to pass judgment upon themselves, so to speak; to manifest their real condition of mind and heart, to demonstrate whether or not they have made proper use of their opportunities and blessings in the way of development in righteousness.



Belshazzar’s Feast

The various nations of Christendom have had much to say about the Lord. His name is to be found in all these countries. They have held aloft the Cross of Christ in an outward way, providing places for prayer and worship. They have abounded in forms of godliness while amassing much wealth and treasure. They have had hosts of priests and preachers of all denominations. With all the advantages and experiences of the past

twenty centuries, we might have expected Europe and America to be in a much better condition than they are—that they would have learned much more than they have as to what is the Spirit of the Lord and what it is not.

Loosing the Wind

God is now letting loose the winds of strife. He is letting the nations take their own course, in order to prove to themselves and to others that they are not what they claim to be, to humble them into the dust. They will be brought to realize their own helplessness and their dire need of God (Revelation 7: 1-3).

As we look back over the past thousand years, we can

see that God has been holding the peoples of the earth more or less under restraint, permitting them to go only so far at any time. Otherwise they would have destroyed themselves long ago. The hearts of fallen humanity are so selfish that, had mankind been permitted to go their full length, the race would have been annihilated long before now. But God's due time has come to let loose the winds of strife, with the result that the long-expected storm has burst in fury upon the world (Dan 12: 1). The trouble, spreading from nation to nation, looks as if ultimately every nation will become involved—surely every one which formed part of the old Roman Empire (Daniel 2: 44). Yes the strife has extended beyond the boundaries of the Roman rule and has even involved America.

Minds of the People Astray

The United States has had many advantages over other countries. Our temporal blessings have been multiplied on every hand. Nevertheless, we must confess that there are many mere outward forms of godliness here, of ceremony, hypocrisy, dishonesty and crime. Great light (understanding) has been given and largely ignored. This land, during the revolution phase of the Time of Trouble, will become involved in great turmoil. As there is much of Christian profession here, an outward form of godliness devoid of its power, it seems hardly possible that America will fail to escape a full share in the judgment of nations.

Additionally, restlessness increases among the people everywhere, and the whole world is becoming crazed as the angry passions of men are being stirred up against one another. In countries at war, this course of action has a hardening influence (in both World Wars, soldiers killed one another by the thousands—sometimes over eighty thousand in one day—the soldiers became more or less benumbed in their sensibilities, as a natural result). As a whole, the world today seems to be telling the Lord, telling His people who are not of this world—and telling the angels who are looking on, what their spirit really is, and demonstrating that it is not the Spirit of the Lord.

It reminds us of the spirit of James and John, the two Apostles whom our Lord surnamed “Sons of Thunder,” because of their courage and fiery zeal. On one occasion they wished to bring down fire from Heaven to destroy the people of a little Samaritan village because they had refused to sell bread to our Lord and The Twelve. But the Master reproved them saying, “You know not what manner of spirit you are of”; that is, they had become His disciples, but had not yet realized what the spirit of a true disciple is. It was no wonder that they did things contrary to the Lord's Spirit (Luke 9: 51-56).

After the disciples received the begetting of the Holy Spirit at Pentecost, they would not have even thought of doing such a thing; for then they received the Heavenly illumination and could discern that the Spirit of Christ prompted its possessor to help others, not to destroy them. Previous to Pentecost these disciples were zealous Jews, courageous in defense of what they thought right, as against wrong. So it is now in Europe, America and elsewhere. Many are zealous, and are trying to find some good reason for what they are doing.

The leaders tell the people various things. In some cases the people are told that their liberties and the development of their country are held in check by jealous neighbors. On the other hand the people are led to think that militarism is their greatest foe, and therefore must be crushed. On both sides of the question at hand, the people seem to have hypnotized themselves into thinking that theirs is the righteous cause. But more and more it is being manifested that some great wrong is being promoted, that some great misconception is influencing the people.



**The Worship of Mammon
1909**

Selfishness the Root of the Trouble

The true explanation is that the Lord is judging the nations—letting them manifest their real condition. More and more the world is revealing just what is behind all this trouble which is spreading everywhere—selfishness. Bribes have been held out to various governments—offers of territory, to induce them to take part in the conflict. There is almost insanity behind it.

None of these nations see what students of the Bible see. They do not know that the Kingdom of God

is just at the door, that the Reign of Righteousness is close. Therefore, they do not have the degree of responsibility that we have who see. All know, however, that it is wrong to take life; and yet they are plotting both to take and to surrender life in order to hold a little more territory, or to gain some commercial advantage over their rivals. Everywhere selfishness is manifest. It has kept up rivalry between the nations for centuries, costing them billions of dollars in the way of preparation for war, and now is costing them billions more to fight it out—besides the appalling loss of life.

Desolation and Destruction

We are not able to foretell all that will take place; so we leave the matter, merely knowing that the Lord has arranged to grant this great opportunity for the world to be deceived and to chastise themselves. The people are all more or less deluded. Many noble souls are going down into death under the impression that they are doing a good work for coming generations.

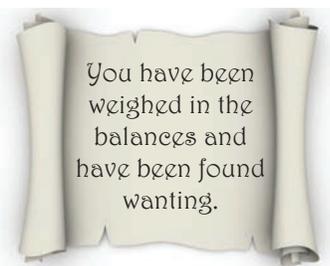
Just so it is now with these professedly Christian nations. Now desolation is coming upon them, even as it came upon the Jews in the end of their Age. Bible students have expected this state of affairs to develop; for the Bible long ago foretold that it would be in our day.

Judgment of God's People

If then God is now judging those who are only partially His people, and permitting them to demonstrate that

they are not His, will He not judge also His true people? Yes, God is now judging all His people (Hebrews 10: 30). But let us not wait for Him to judge us personally. Let us see to it that we are proving faithful to Him, faithful to our responsibilities as His children. Let us examine ourselves, and correct whatever we can find to be out of alignment with His instructions to us, putting some kind of chastisement upon ourselves in order that we shall not need to be corrected by Him, in order that we shall not be condemned with the world.

We have reached the "Time of the End" (Dan. 12: 9), the close of the Gospel Age (1 Cor. 10: 11), ushering in the dawning of the New Dispensation. This is the time for which the judgments of the Lord were designed to accomplish a separating work, which is especially appropriate and needful at this period. Let us see to it, then, that we make our calling and election sure, preparatory to our association with our dear Lord in His great work of instructing and correcting the world in righteousness (Isa. 26: 9), "for He must reign till He has put all enemies under His feet" (1 Cor. 15: 25).



The Second Coming of Christ

... continued from our last issue

The Church Shall Be Like Him

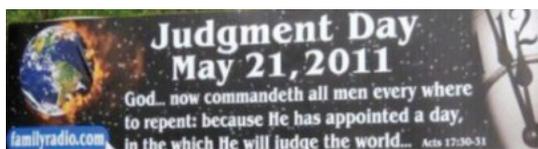
The Apostle John adds his testimony contradicting the thought that, in the Kingdom, the Lord will be as He was in the flesh, and that His Church will be as they were while in the flesh, "It does not yet appear what we shall be" (1 John 3: 2). From this it is evident that the Church will be different from what they were when here in the flesh, and evident also that our Lord will be very different from what He was. He took the flesh for the suffering of death and not to keep it eternally. The taking of it was a mere expedient necessary for our redemption. The Apostle declares that having accomplished the work which the Father gave him to do, our Lord was highly

exalted, far above angels, principalities and powers, and every name that is named (Eph. 1: 20-22). He is now, therefore, the Lord of glory, the express image of the Father's person, a spirit being of the very highest order, of the Divine nature. In harmony with this is the Apostle John's statement that, although it does not yet appear what the Church shall be, we do know that when He shall appear they shall be like Him. His change took place in the resurrection, for He was "put to death in the flesh and quickened in spirit" (1 Pet. 3: 18). The Church's change, as His Body, took place, so far as those who sleep in Jesus were concerned, in the moment of their resurrection, for they, as the Apostle declared, "shall be raised incorruptible, sown in weakness, raised in power;

sown in dishonor, raised in glory; sown an animal body, raised a spiritual body” (1 Cor. 15: 42-44). Putting all these things together, then, we see that the change of the living and the resurrection of the dead members of the Body of Christ brought all the Church of the Lord to the same glorious spirit condition that He has had since He was raised from the dead by the glory of the Father.

Latest Worldwide Prediction Erroneous

Harold Camping’s recent forecast has again been proven to be mistaken and contrary to the Scriptures. He claimed that on May 21, 2011, Jesus would return as a human being, gather His faithful and take them to heaven, destroy the earth and burn every one left on the earth. This gentleman fails to recognize that some Bible texts are symbolic and he has not prayerfully and carefully studied the matter to rightly divide the Word of truth (2 Tim. 2: 15). The Bible describes a literal earth (the planet on which we live) which will last forever: “One generation passes



One of Camping’s various advertisements

away (in death), and another generation comes (by birth): but the earth abides forever” (Eccl. 1: 4). There is also a symbolic earth: (the present, evil and imperfect order of human affairs among men) which is to be replaced by a perfect society in Christ’s Millennial Kingdom (2 Pet. 3: 7-13). “No more shall every man teach his neighbor, and every man his brother, saying ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more” (Jer. 31: 34; John 6: 45).

There are many incorrect ideas implied in Mr. Camping’s predictions, but we will settle for examining just these two. He claims, along with many other writers, that Jesus is to return in His Second Coming as a human being as He did at His First Coming. We read concerning this when the Apostle John writes: “And the Word (Logos) became flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth” (John 1: 14). This is when the Apostle attests that Jesus became flesh, a human being, but the Apostle Paul later on, speaking after Jesus’ crucifixion and resurrection says: “and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. Therefore, from now on, we regard no one according to the flesh, even though we have known

Christ according to the flesh (before His resurrection), yet now we know Him so no longer” (2 Cor. 5: 15, 16).

So, it was with Jesus’ death, He was laid on the cross as the corresponding price, as the ransom for Adam’s forfeited life. He cannot take that human life and body back, for that would nullify His death and make it have no redeeming value and we would have no covering before God. Therefore, Jesus has not been human since His resurrection in 33 AD. He comes in His Second Advent as a spirit being, invisible to man’s physical eyesight.

The Second Advent, then, means first of all, that in God’s due time, at the end of this age, our glorious Redeemer returns to earth to take charge of its affairs and interests, not again assuming a fleshly body, for He does not come to sacrifice and die, but to reign. He therefore comes as a spirit being, invisible to mankind as angels are invisible, and the power and glory that He will have will not be an outward shining brightness, but such a power and glory as He illustrated at His First Advent in the miracles which He performed, as we read, “These things Jesus did and manifested forth His glory” (John 2: 11). The glory of the Lord will not consist in a bright and shining personal appearance, but in the glorious work which will be visible to everyone. He will perform this exercise of the power of God, by the restraining of sin, in the blessing and enlightenment of the world, in the arrangement of the various processes by which the weaknesses and imperfections of the fall will pass away from the human race and all the willing and obedient will be lifted up mentally, morally and physically from the degradation and sin of the present time to perfection and God-likeness. The entire Millennial Age will be devoted to this work of putting down sin and every evil thing opposed to righteousness, and the uplifting of the willing and obedient of the race, “The restitution of all things which God has spoken by the mouth of all the holy prophets since the world began” (Acts 3: 19, 21).

Revealed in Flaming Fire

Flaming fire is a figure of speech of the same order as when the Apostle says to the Church, “Think it not strange concerning the fiery trial that shall try you” (1 Pet. 4: 12). Our fiery trials are not literal fires, nor should we understand the flaming fire in which our Lord will be revealed to be a literal flaming fire. To those who have the time and inclination to study into the nature of this flaming fire we have much more to say than would be possible at this time. Such have or may have, at comparatively little cost, a full explanation of this subject in one of our Bible studies, entitled, “The Battle of

Armageddon.” The flaming fire in which Emmanuel will be made known to the world in His Second Coming and the establishment of His Kingdom, is the great “Time of Trouble” (Dan. 12: 1). During this time, all the sin infested institutions of this present evil world will eventually go down to destruction and give place to the age to come—the Millennial Age—to the Millennial Kingdom. Another statement respecting the manifestation of the Lord’s glory is that He came for the purpose of glorifying His Saints, and eventually He will be recognized and worshipped by all that will believe during that Millennial

Day (2 Thess. 1: 10). The invisible kingdom, composed of Christ and the Elect Church, invisible to humans (Col. 1: 15; 2 Pet. 1: 4) but all-powerful for the suppression and punishment of evil doing and for the blessing and rewarding of well doing, will very speedily manifest who are the virtuous ones who love righteousness and hate iniquity. The rewarding and blessing of these will be illustrations to the remainder of society, of how they also may learn righteousness; but those who fail to respond to this great Teacher shall be destroyed from among the people in the Second Death—not tormented (Acts 3: 23).

CHAPTER 1

The Day of Vengeance

CHAPTER 2

The Doom of Babylon—Christendom
“MENE MENE TEKEL UPHARSIN”

CHAPTER 3

The Necessity and Justice of the Day of Vengeance

CHAPTER 4

Babylon Arraigned Before the Great Court

CHAPTER 5

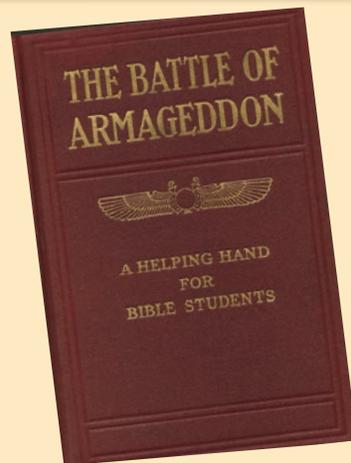
Her Confusion—National

CHAPTER 6

Her Confusion—Ecclesiastical

CHAPTER 7

The Nations Assembled...



CHAPTER 8

The Cries of the Reapers

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The Conflict Irrepressible—The Testimony of the Worldly Wise

CHAPTER 10

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TWO EARTH-SIZED PLANETS SPOTTED



“I will show wonders in heaven above and signs in the earth beneath” Acts 2: 19.

Astronomers announced on December 20, 2011, that they have observed two planets orbiting a star 950 light years from earth which are the smallest alien worlds known. A light year is a unit of astronomical distance equivalent to the distance that light travels in one year, which is 9.4607×10^{12} kilometers (nearly 6 trillion miles). 6,000,000,000,000 trillion miles equals one light year. If we multiply $6,000,000,000,000 \times 950$ the result is the approximate distance in miles of the newly discovered planets from earth, *i.e.*, 5,700,000,000,000,000 miles [five quadrillion, 700 trillion, miles].

These two planets, while roughly the size of the Earth, are circling very close to their star, giving them fiery temperatures that are most likely too hot to support life. Researchers said the discovery, however, brings scientists one step closer to finding a true twin of Earth that may be habitable.

The world’s scientists and research community have a deep concentration toward the finding of extraterrestrial life somewhere in the universe. They have investigated somewhat thoroughly the environs of our own solar system without success in this regard. To this area, as

Bible students, we would like to enter and put forth some ideas that are sourced by the Bible as God's Word. Without going into much detail it is quite apparent that those with an astronomical background would have little credibility for the Bible and its teachings to be used in any research toward the presence of intelligent beings on other planets. But, the Bible might bring to the investigator information that his training has completely overlooked. Furthermore, the Bible supplies the only detailed history of the origin of the human race, beginning with the creation of the first human pair, the man and the woman. As the Bible explains it, the two first humans forfeited their perfection and their lives by disobeying their Creator, and their sin and imperfection was logically transferred to their descendents, their children, by heredity. For God had previously told them, "of all the trees of the Garden you may freely eat, but of the tree in the middle of the Garden you shall not eat of it for in the day that you eat of it you shall surely die" (Gen. 2: 16-18).

No one can logically deny that the dying process has afflicted the human family for over 6,000 years since the curse was placed on Adam, and that 153,456 persons on average go to meet the grim reaper every day. The only hope of relief from this affliction is that provided in the Scriptures in the person of our Savior, Jesus Christ, who provided the exact corresponding price of redemption on Calvary's Cross, a perfect human life to offset a lost perfect human life, Adam. Now those acquainted with the Bible know that the sacred Word tells us that there are hosts of angelic beings in addition to God and Christ that inhabit the heavenly realm together with thousands of the glorified Church and the Great Multitude (Company) that are already occupying their positions on and before the throne of Jehovah. We are, however, also aware that our scientific researchers have a big problem when it comes to detecting the presence of these spirit beings, for they are normally invisible to humans unless they wish to be seen. They cannot see them with the naked eye nor with the most powerful telescopes. Yet the inspired writings tell us of some angelic encounters with such Old Testament people as Abraham, and His nephew Lot, for example, and also with some of the Apostles and faithful ones at the time of the Crucifixion and Resurrection of Jesus in the New Testament. Now we have no hope of convincing the scientific community of the necessity of accepting the Bible's input concerning the eventual creation of intelligent beings somewhat similar to human beings, to occupy some planets in ages to come. We just want to point out that the Bible disagrees with scientific and religious sectarian conclusions that the earth is destined to pass out of existence, in about 5 billion years, by being

burnt up in a collision in the cosmos or other calamity, which will destroy the earth and all people thereon.

The Scriptures describe the tentative existence of the human family as it now exists under the curse, in comparison with the enduring prospect of the earth and our solar system for ages to come, in Ecclesiastes 1: 4 as follows: "One generation passes away, and another generation comes: but the earth abides forever."



**The heavens declare the glory of God;
And the firmament shows His handiwork.**

Psa. 19: 1

There is another Scriptural statement that we would do well to consider in Isa. 45: 18 which states: "For the Lord that created the heavens; God Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Jehovah is here saying that He created (formed) the earth not in vain but to be inhabited. Would it not logically be inferred that in His bringing into existence the many thousands of planets throughout the universe that some of these worlds were also created not in vain, but to be inhabited at some future time in God's due time and arrangement?

Two Earth-Sized Planets Spotted

"We've crossed a threshold. For the first time, we've been able to detect planets smaller than the Earth around another star," lead researcher, Francois Fressin of the Harvard-Smithsonian Center for Astrophysics in Cambridge, Mass., told Space.com. "We proved that Earth-size planets exist around other stars like the sun, and most importantly, we proved that humanity is able to detect them. It's the beginning of an era."

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To discover the new planets, Fressin and his colleagues used NASA's Kepler space telescope, which noticed the tiny dips in the parent star's brightness when the planets passed in front of it, blocking some of its light. This is called the transit method of planet detection. The researchers then used ground-based observatories to confirm that the planets actually exist by measuring minute wobbles in the star's position caused by gravitational tugs from its passing planets.

Chances for Life

The two Earth-sized planets are among five alien worlds orbiting a star called Kepler-20 that is the same class (G-type) as our sun, and is slightly cooler.

It is with keen interest that we, as Epiphany Bible students, read this account of this latest research that the scientific community has finally come to the conclusion that there are solar systems out in space similar to the one in which our Earth is a part. These solar systems are each with a sun, and having a retinue of planets under its control and revolving about it as a common center. Our own Pastor P. S. L. Johnson, in his Epiphany Studies in the Scriptures [© 1938], makes frequent reference to such a phenomenon as revealed from the Bible as God's revelation to humanity (E. Vol. 1, p. 12; E. Vol. 2, pp. 169-172). This manifests the Lord's guiding eye, hand and mouth for the "eighth principal man" and the last star member of the Laodicean stage of the Church (Micah 5: 5).

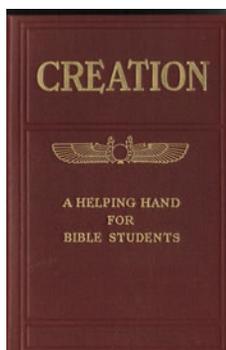
He writes on the Unity of the Universe in 1936, seventy-five years before the present-day astronomical discoveries as follows:

“ . . . The unity of the world as one grand system of things is apparent, too, when we consider each solar system. Each one consists of a center, its sun, each sun having its retinue of planets and each of these, in most cases, having its moon or moons. Each planet has its own orbit on which it revolves about its sun, as well as its own axis on which it rotates so as to face on its every side the sun every so

often, varying according to its distance from its sun. This unity is seen in the moons, some planets having one or more moving on its orbit or their orbits about that planet.

“This unity is seen in the regular relations of these planets to their suns and to one another, maintained by these with mathematical precision, as days, weeks, years, centuries, ages and epochs pass by in endless procession. Not only so, but this unity is seen in that in every solar system with its sun, the planets and their moons revolve on their axes and about their orbits in the same direction, thus avoiding friction or collision and maintaining their perfect balance in their mutual relations. Yea, still more wonderful, all these solar systems maintain their exact distance relationship to one another in all the mighty and intricate sweeps that they make through the realms of boundless space, so it is that the processional cycle of each galaxy of the universe—the period that is required for every part of the galaxy to make such a round of its courses as to put every part of it in exactly the same position, not only relatively, but absolutely in the same part of space as it was before—comes every so often between 25,000 and 26,000 years apart.

“Finally, this unity of the universe is seen in the fact that all of these solar systems move about a common center, which astronomers and the Bible identify with Alcyone, one of the Pleiades. This is in harmony with a hint that God has given, that His gracious power proceeds from the Pleiades and from there He governs the universe (Job 9: 7-9; 38: 31; Psa. 75: 6, 7). This, of course, is just what should be expected—the Almighty Engineer of the universe controls its movements from His seat of power. These facts set forth in this and the preceding paragraph show us that the universe as a system of solar systems is a unit, as each of these solar systems is likewise a unit. Wonderful is the power and wisdom of Him who controls and regulates such an intricate system of things!” (Reference: Epiphany Studies in the Scriptures, Vol. 2, Chapter 3 “The World of Matter,” pp. 170, 171). *Images courtesy of NASA and ESA*



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AT THE BURNING BUSH (Moses the Deliverer)



Moses showed himself great in every sense of the word. As an infant, Moses was placed by faithful parents where an Egyptian princess found him, amid the bulrushes of the Nile, and

adopted him. Safe in the midst of his enemies, he received an ample education in “all the learning of the Egyptians.” The honors of the Egyptian Court were his, but he was too patriotic to enjoy them while his kinsmen suffered severe persecutions. Intent upon helping his brethren, he slew an Egyptian taskmaster. He was disappointed that his brethren did not appreciate his endeavors to aid them, but reported him as a traitor to Egypt.

He fled to Midian, and was gone forty years. Then God’s time having come, he was sent to deliver his people Israel; but by now he was timid and feared his inability. By Divine command, Aaron became his mouthpiece, and the message was carried to Pharaoh that Israel must be let go. This commission to Moses was given at the burning bush—a bush which apparently was all aflame, yet not consumed. The Lord’s messenger used this means for communicating the Divine message in an impressive manner, and to give him courage and confidence in his mission.

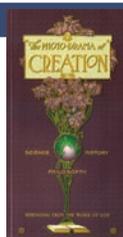
The truthfulness of the narrative is confirmed by Jesus. Certain Sadducees, denying the resurrection, sought to entrap Him, inquiring whose wife a woman would be if during her lifetime she had had seven husbands. Jesus in reply defended the doctrine of the resurrection. He declared that when God said to Moses, “I am the God of Abraham, Isaac and Jacob,” this surely meant that Abraham, Isaac and Jacob were to be resurrected. The Sadducees denied the resurrection and all future life. On the contrary, God’s Word at the mouth of the angel proved that there is to be a resurrection of the dead. God thus spoke of things that were not as though they already were. “All live unto God” in the sense that in Christ He has provided for the reawakening of all, “in due time.”



LESSON 32

- 1* How did Moses happen to be adopted by the Egyptian princess? Ex. 2: 1-10
- 2 How did Moses enjoy the honors of the Egyptian court?
- 3 What did he do to show his loyalty to his own people? How was this received by his own people? Par. 1
- 4* Why did Moses flee to Midian? How long was he there? What did he do there? Ex. 2: 11-22
- 5* What kind of a bush did he discover while returning from Midian? Who was it that called to Moses at the episode of the bush? Ex. 3: 2-4
- 6* Why did Moses hide his face? Ex. 3: 6. Why didn’t Moses die as stated in Ex. 33: 20-23?
- 7 Which of the following Bible texts are true? Ex. 3: 6 or John 1: 18; 5: 37 and 1 John 4: 12
- 8 Does Ex. 3: 2 help to explain the seeming conflict of these Scriptures?
- 9 What commission did Moses receive at the burning bush?
- 10* Why did the Lord’s messenger use this method of communication? Par. 2
- 11 Who confirmed the truthfulness of this narrative? Why? How? Matt. 22: 31, 32; Mark 12: 26; Luke 20: 37, 38.
- 12* What doctrine did Jesus defend before the Sadducees and how? Par. 3
- 13* Does the Bible teach the resurrection of the body or the resurrection of the soul? 1 Cor. 15: 35
- 14 What do the mainline churches answer to this question?
- 15* Who was the very first person to be resurrected? See Acts 2: 31; 1 Cor. 15: 13-18
- 16* What is the real meaning of the word “resurrection”? See Studies, Vol. 6, page 702.
- 17 What had Moses learned while keeping flocks?
- 18* What good points can you see in Moses’ character thus far?

* The questions marked with an asterisk are especially for children.



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