

HEART PREPARATION FOR SERVICE

Prepare your hearts for the LORD, and serve Him only — 1 Sam. 7: 3.

We should at all times appreciate God's kind favor — and in response may our hearts go out to Him in praise and thanksgiving for His tender mercy and His many blessings. Looking back upon our life, we recognize that we have made many mistakes, both of commission and of omission. We have done many things that we should not have done and have left undone many things that we should have done. If we have never come to God in His appointed way or if we have come to Him but have more or less backslidden, now is a good time to turn over a new leaf — and it is never too late. Our Heavenly Father says these encouraging words in Isaiah 66: 2: "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word."

REPENTANCE FOR SIN

The first thing to do in preparing our hearts unto the Lord is to repent for whatever sins we have made. A sin is a violation, a transgression of the law of God (1 John 3: 4), whether it be in a great matter or in a small matter; and even the slightest infraction of God's law makes us guilty of breaking it as a whole (James 2: 10). True repentance means much more than a change from a wrong to a correct knowledge as to sin and righteousness. It must be a matter of the *heart* (the innermost feelings and emotions) as well as of the *mind* (the intellect).

A close analysis of repentance as to sin reveals that it has seven parts, as indicated in the Scriptures:

- (1) *intellectual conviction of sin* (John 8: 9)
- (2) *heart's sorrow for sin* (Luke 10: 13)
- (3) *hatred of sin* (Deut. 7: 26)
- (4) *abandonment of sin* (Prov. 28: 13)
- (5) *confession of sin* (2 Sam. 24: 10)
- (6) *restitution for sin* (Lev. 5: 15, 16)
- (7) *opposition to sin* (Rom. 7: 15, 19, 23).

In addition to these seven distinct parts of repentance in respect to sin, it has also three parts in respect to righteousness. Therefore, true repentance includes also:

- (1) *a love for righteousness* (Psa. 51: 1-15)
- (2) *practice of righteousness* (Acts 26: 20)
- (3) *warfare for righteousness* (2 Cor. 7: 10, 11).

If we exercise this repentance in its parts both as to sin and as to righteousness, we are making good progress in preparing our hearts unto the Lord. However, repentance is not the end of this preparation — it is only the beginning. The most that repentance can do is to cleanse us from a measure of the power of sin. It cannot cleanse us from the guilt or condemnation of sin. No one, no matter how repentant, can have the Divine favor of everlasting life unless he additionally takes further steps.

Many Scripture references in this issue are to the New King James Version.

"Lift up a standard for the people" — Isa. 62: 10

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JUSTIFICATION THROUGH CHRIST

“The wages of sin is death,” and death, eternal destruction, would be the portion of every one of us, even though repentant, were it not for God’s great mercy extended to us through Christ — “the gift of God is eternal life in Christ Jesus our Lord” (Rom. 6: 23). God’s proposition is not to save people in their sins, but to save them *from* their sins (Matt. 1: 21) — and to this end He in His great love sent His only begotten Son, Jesus, into the world to suffer and die, “the just for the unjust, that He might bring us to God” (1 Pet. 3: 18). “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4: 12). Jesus is the One “whom God set forth as a propitiation [satisfaction] by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed” (Rom. 3: 25, 26). And the Apostle John also states that Christ “is the propitiation for our [the Church’s] sins, and not for ours only but also for the whole world” (1 John 2: 2).

CONSECRATION TO GOD

If we have accepted the favor of God, the salvation extended through Jesus, and in faith in Him and His ransom sacrifice have gone to God in prayer for forgiveness on this basis, we can have the assurance that we are justified by faith, and having been “justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5: 1). However, this is still not the end of preparing our hearts unto the Lord. A further step is to consecrate or dedicate our lives to God and His service, even as St. Paul urges, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Rom. 12: 1). This means following Jesus’ example in giving up our own wills and accepting God’s will as the controlling power in our lives (Heb. 10: 7). It means that from now on we will walk not after the fleshly inclinations, but after the spirit. To such there is no condemnation (Rom. 8: 1, 9).

Only by taking the steps of repentance, justification by faith, and consecration can we become real Christians. And if we have become real Christians and then have backslidden — if we have become more or less negligent of our covenant relationship with God, more or less unfaithful in our consecration to give up our own wills and to do God’s will — it is necessary for us to repent for our sins, to seek forgiveness on the basis of Christ’s merit, and to renew our consecration. Since through the weaknesses of our fallen flesh we daily commit offenses, both in what we fail to do and

And how can we do God’s will, except we learn what it is? And how can we learn what it is, except we diligently study the Bible, God’s Word, in which He reveals His will for His people?

in what we should not have done, we need daily to pray, “Forgive us our sins” (Luke 11: 4). Daily we should renew our covenant relationship with our Heavenly Father, and daily we should strive to carry it out. In this way we can remain true Christians.

APPLYING THE MIND

After we become true Christians, and as we daily work to carry out our consecration, and to develop in Christlikeness, we need to seek more and more to know what God’s will is for us. And how can we do God’s will, except we learn what it is? And how can we learn what it is, except we diligently study the Bible, God’s Word, in which He reveals His will for His people? “This is the will of God, your sanctification” (1 Thes. 4: 3). Jesus prayed to God for His Church, “Sanctify them by Your truth. Your word is truth” (John 17: 17). We are to be sanctified (set apart unto God) and cleansed “with the washing of water by the word” (Eph. 5: 26). This sanctification of the spirit and belief of the Truth leads to obedience (2 Thes. 2: 13).

Our Lord explains that “God is Spirit, and those who worship Him must worship in spirit and truth” (John 4: 24). He here makes a distinction between worship in spirit and worship in truth. We might have the Truth of God’s Word and know a great deal about God and His Plan, but if our conduct is not in harmony with righteousness — we do not come to Him in spirit — in the right attitude of heart — our worship will not be acceptable, no matter how much we might know. On the other hand, a man might be a heathen and yet have a great deal of the spirit of worship and make great sacrifices in sincere devotion, but his service would not be acceptable to God nor honor His holy name unless rendered in harmony with the Truth. Many have “a zeal for God, but not according to knowledge” (Rom. 10: 2). How important it is, then, to study God’s Word, that we may have both the intellectual appreciation of the Truth and the heart disposition of the Truth — that we may worship Him, may serve Him, both in spirit and in truth!

In preparing our hearts unto the Lord, let us, then, remember also the Apostle's exhortations: "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15); and "Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you" (1 Tim. 4: 16, 15). If we accept and act upon God's invitation, "My son, give me your heart, and let your eyes observe my ways" (Prov. 23: 26), we will study His Word to learn of His ways. If we prepare our hearts properly to the Lord, He promises: "I will dwell in them and walk among them. I will be their God, and they shall be My people" (2 Cor. 6: 16). Jesus stated the matter clearly: "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him" (John 14: 23). To "keep His words," we must know them — hence the importance of personal and group Bible study.

LOYAL DEVOTION TO GOD

The second exhortation of our text is that we *serve Him only*. The grandest and highest of all services is that which is rendered to the Most High God. What a privilege He extends to us in allowing us to draw near unto Him through Jesus Christ our Savior and to become His servants! And what a wonderful message of truth He has given to us to declare to others in honoring His holy Name! How careful we should be that we do not

mix this pure Gospel message of truth with impure doctrines of error! Having purified our hearts and minds from sin and error, let us walk only in the path of truth and righteousness. Let us be ever mindful of God's command: "You shall have no other gods before [in place of] Me" (Ex. 20: 3); "You shall worship the LORD your God, and Him only you shall serve" (Matt. 4: 10); and "You shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment" (Mark 12: 30).

At this time I resolve that with the Lord's help I will with renewed effort seek to learn, apply, and spread His Word. I will be careful that nothing will absorb more than its rightful amount of my time and attention. I will be careful that no idols creep into my heart to divide my affection between them and the Lord. "Little children, keep yourselves from idols" (1 John 5: 21). I will attempt to cut off as much time from earthly interests as I reasonably can, and devote it to the study of the Word, using the study helps provided, to the spread of the truth of God's Word. "And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ" (Col. 3: 23, 24). "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10: 31).

* * *

of interest . . .

China plans to allow more autonomy for religious groups and curb arbitrary state interference in their activities. The director of the Religious Affairs Bureau's policy and legal department, said recently that the old pattern of handling religious affairs by administrative decree would be replaced with clear rules limiting officials' powers. The new policy would define the rights and obligations of both the officials and the groups they administer. He said limiting state authority over religion was a revolutionary concept in Chinese history.

In another development, it is reported that the Shanghai Education Commission's academic research office will recommend that students of middle schools in Shanghai spend their spare time reading the Bible's Old Testament and tales by Jin Yong, China's most popular writer of kung fu novels.

— *washingtontimes.com*

The United Nations are currently debating the highly contentious issue of cloning with broad support among members for a ban on human cloning. The General Assembly's legal committee, which features all 191 UN members remain divided over the issue of cloning human embryos for medical research.

Two different resolutions are on the table: One, drawn up by Costa Rica and backed by the United States and 60 other countries, calls for a treaty to ban all cloning, which it calls unethical and morally reproachable. Another, drafted by Belgium, would ban cloning humans but allow countries to decide for themselves whether they wanted to ban or permit therapeutic cloning for research.

Before the meeting, Kofi Annan, the secretary general told reporters it was up to member-states to decide but personally he would back therapeutic cloning. South Korea has suggested there should be a year's delay in the debate to allow time for a UN conference on embryonic stem cell research.

— *bbc.co.uk*

Salt And Light

In our day there are comparatively few places in the world where salt cannot be obtained easily and inexpensively, so it is not generally valued as highly as it was in ancient times. At a very early stage of human progress salt became an important element of commerce, and it is believed that the very oldest trade routes were created for traffic in salt. Among inland peoples a salt spring was regarded as a special gift of the gods, and so a religious significance began to attach to it. It was regarded as a precious substance, mingled with their offerings to the gods. Homer voiced this sentiment, calling salt divine, and Plato referred to it as “a substance dear to the gods.” In some instances, salt has been used even as money. A missionary in Africa told of natives walking many miles in search of salt saying that: “they had broken out in painful ulcers . . . and when the mission house had been reached they begged in piteous tones, not for money or bread, but for *salt!*”

Salt is well known as a seasoning, purifying, healing, and preserving agent. In Bible symbols it is used in a variety of ways. For example, it is used to symbolize an *enduring* covenant (2 Chro. 13: 5), because of its preservative qualities. In Num. 18: 19 we read of “a covenant of salt,” that is, a covenant ordinarily made over a sacrificial meal in which salt was an important element. “With all your offerings you shall offer salt” (Lev. 2: 13). The Arabs use the same word for *compact, treaty, and salt*. When they speak of a mutual agreement between tribes or individuals they say, “There is salt between us.” The purifying property of salt is referred to in its symbolic use by Elisha in his miracle of healing the waters (2 Kings 2: 20-22).

The Bible is the greatest charter of religious and civil liberty and the beacon light of civilization. God’s elect people have been the special custodians of the Bible and its contents, and as such they have shed forth its teachings and their spirit in such ways as have mightily influenced society against its evils and in its progress toward good. As the salt of the earth they have, through the Bible’s teachings and their spirit, been a purifying, preserving, seasoning, and healing power in human society, and as the light of the world they have taught the Bible’s principles of justice and love in ways deeply influential for the non-elect, both

in setting aside evils — such as the degradation of women and children, private wars, torture, inhospitality to strangers, slavery, ignorance, and superstition — and in furthering and establishing good in place of the evils. For details, please see our book, *The Bible*, pp. 417-450.

THE “SALT” AND “LIGHT” IDENTIFIED

As we see in the Old Testament God taught His consecrated people, even before the Gospel Age, and they to some extent spread His teachings. This influence acted as a purifying, healing, preserving, seasoning, and enlightening influence, helping them against evils and toward good. In fact, we can see that a good influence extended from the Law Covenant through the nation of Israel as a whole as they contacted other peoples. And as they scattered more or less among other nations they carried with them more or less clear conceptions of the Divine standards as represented in the Law, and wherever they went they accordingly had more or less of a purifying, healing, preserving, seasoning, and enlightening influence among men. But it was Jesus and His higher law of love (John 13: 34, 35; 15: 12, 13), exemplified in His own life and in the lives of His Apostles and all His followers who became the real salt of the earth, the real light of the world. Thus the declarations of our text may be very properly applied to such of the Lord’s followers as give heed to His teachings and cultivate Christlikeness. All such blessed ones *in proportion as they have attained such conditions* are indeed the salt of the earth and the light of the world.

Jesus, the only begotten of the Father, “full of grace and truth,” had the holy spirit without measure (John 1: 14; 3: 34), so more than any other He had a purifying, healing, preserving, and seasoning influence on those with whom He came in contact. Also, He is referred to as “the light of the world” (John 1: 9; 8: 12; 9: 5; Isa. 49: 6; Luke 2: 32). More than any other He taught the principles of justice and love in ways deeply influential. But in our text Jesus called His disciples the *salt* of the earth and the *light* of the world (Matt. 5: 13, 14). Under Him, the Little Flock, “the church, which is His body” (Luke 12: 32; Eph. 1: 22, 23), have pre-eminently through the Bible’s teachings and their spirit been a purifying, healing, preserving, and sea-

soning power in human society; and as the light of the world they have taught the Bible's principles of justice and love in ways deeply influential for the non-elect, both in setting aside evils and in establishing good.

The Great Multitude also, in proportion to their capacity and to their washing their robes in the blood of the Lamb (Rev. 7: 9, 10, 13, 14), have subordinately shed forth the Bible's teachings and their spirit. Furthermore, here in the end of the Age, Christians who serve God in their consecrated humanity have done so in proportion to their capacity. And so the Bible's purifying, healing, preserving, seasoning, and enlightening power has been exercised through these followers of Jesus subordinately, and therefore we may properly consider them also as being subordinately salt of the earth and light of the world. Additionally, just as a good influence extended to others through Israel in the Jewish Age, so during the Gospel Age a good influence on the non-elect has gone forth through the Covenant-believing Jews and those Jews and Gentiles who believe on Jesus but do not consecrate.

Similarly, the seed of Abraham which is developed during the Gospel Age and through which all the families of the earth are to be blessed (Gen. 12: 3; 22: 16-18; Acts 3: 25; Gal. 3: 7-9), consists primarily of Jesus, the Head, and the Church, His Body (Gal. 3: 16-29). Subordinately, however, the Great Multitude and the non-spirit-begotten consecrated are a part of Abraham's seed, as in an attenuated sense are also the loyal Covenant-believing Jews and the loyal but unconsecrated believers in Jesus.

OUR RESPONSIBILITY TOWARD THE WORLD

As it is not only the spot upon which the candle or lamp rests that is enlightened by it, but as the rays extend out in every direction, so is the influence extending from every true Christian. It touches not merely his own person or home but to some extent radiates throughout his vicinity to the remotest bounds of his influence. Similarly, it is not merely the spot that is touched by the lump of salt that is preserved, but the purifying, healing, preserving, and seasoning influence of that lump spreads over a considerable space round about it. Those who in this life have received of the wonderful powers of God's Word and its spirit have a responsibility toward the world, in that they should be willing to share it with them.

Our text emphasizes this. Its statements are in the present tense — "You *are* the salt; You *are* the light" — even in this life, before the time for the gen-

eral blessing of all the families of the earth through Abraham's seed. Accordingly, true Christians will heed St. Paul's exhortation (Col. 4: 5, 6) to "walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt" — the purifying, healing, preserving, and seasoning power of God's Word and its spirit. They will "no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart," but will "walk as children of light." "For it is the God who commanded light to shine out of darkness, [through the Truth and its spirit] who has shone *in our hearts* to give the light of the knowledge of the glory of God" (Eph. 4: 17, 18; 5: 8; 1 Thes. 5: 5; 2 Cor. 4: 6). Therefore we see that it is the light of God's truth shining *in our hearts* that shines *out upon the world* — "among whom you shine as lights in the world, holding fast the word of life" (Phil. 2: 15, 16).

Our Lord counsels (Matt. 5: 14-16; comp. Luke 8: 16) that we place our light in a position where it may dispel as much of the darkness of this world as possible. We are therefore not to put it under a bushel, a vessel or a bed, but on a candlestick, that it may give light unto all that are in the house. "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Zeal for the Lord needs no further exhortations to this duty and privilege, for, like Him, all who have His spirit or disposition in the matter will find in this duty and privilege their meat and drink. It will be their joy to let the light that has illuminated their darkness — the light of God's truth and its spirit — shine out through them upon the darkness of others.

Thus through the *salt* and the *light* of God's people, a measure of blessing comes to the world, even before its day of blessing — before the seed of Abraham blesses all the families of the earth. Throughout the Gospel Age God's people, in proportion to their faithfulness, have held up the light of Divine truth as prominently as they could, and from it they have reasoned of sin, righteousness, and a coming judgment. They have endeavored to salt the minds of men with as much of the knowledge of the principles of righteousness exemplified in their own characters, and have urged their adoption, and to the extent to which these have operated the world has been profited. Much that is termed "civilization" is simply the indirect result of the

measures of salt and light that have been in the world up to this present time.

God, who foresaw the end from the beginning, knew that with all their salt and all their light, His people would not be able to accomplish for the world in general more than this until the appointed time for His kingdom to come and His will to be done on earth as it is done in heaven. Even this work of limited blessing is of great value, both to His people and to the world, as preparatory to the greater future work of restitution (Acts 3: 19-21). Let us, then, as heirs of God's kingdom soon to be established for the worldwide blessing of mankind not forget the Lord's words: "You are the salt of the earth" — "Have salt in yourselves." Therefore, being salted, our very presence will be a rebuke to iniquity and a living testimony to the beauty of holiness (Psa. 96: 9), and the power of Divine grace — "Let the beauty of the LORD our God be upon us" (Psa. 90: 17). Let us endeavor also to focus the reflected light of Divine truth and its holy spirit for the blessing of all who will heed it, for the warning of all who will not, and for the praise and honor of the Great Center and Source of all light — our all-wise, all-just, all-powerful, and all-loving Heavenly Father.

The proper attitude of the Christian toward the world is therefore seen to be, not that of a proud, stocial indifference, but that of a noble, generous, loving benevolence, which, while following Jesus' example (John 17: 16), and therefore keeping entirely separate from the spirit of the world — its unholy aims, ambitions, and doings — is ever ready to bless and, by precept and example, to point to the way of life and holiness. It is not that attitude which proudly says, "I am holier than you," but which, on the contrary, says, "I am no better than you, except for the influences of Divine grace, which are free to all who will accept them. By grace I am what I am; yet still my shortcomings necessitate the merit of my all-sufficient Ransomer" (Matt. 20: 28).

It is not necessary that these sentiments be always expressed in words, for actions speak louder than words, and their testimony is much more potent. The testimony of a holy walk and conversation cannot fail to be to the glory of God, to the wisdom and excellence of righteousness, to the reproof of unrighteousness, and to the fact of a coming judgment in which righteousness shall surely triumph (John 16: 8; Acts 24: 25).

"Salt is good," said Jesus, referring to its symbolism of righteousness, and to its cleansing, healing, and

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preserving influence; "have salt [purity, righteousness] in yourselves" (Mark 9: 50). If we have not the salt in ourselves, how can we be the salt of the earth? If we are not truly and sincerely righteous, how can we exert upon others the cleansing, healing influence? Mere outward profession of righteousness will not avail as a substitute for the salt of actual and sincere holiness. Mere profession has no healing properties, and can never fulfill our obligations toward the world. Therefore, let us have the salt of actual holiness in ourselves, so that we may be true epistles of Christ, known and read of all men, to the praise of God (2 Cor. 3: 2, 3; 1 Pet. 2: 12).

According to an ancient legend a certain king asked his three daughters how much they loved him. One said that she loved him more than silver. Another, that she loved him better than gold. But the youngest daughter said: "My dear father, I love you more than salt, because nothing is good without you!" Similarly, let us love God because we find that He is the ultimate source of true holiness, and that without Him nothing is truly good (Luke 18: 19).

SALT LOSING FLAVOR — LIGHT BECOMING DARKNESS

But let us take heed that, having once received the Truth and its spirit and having for awhile been faithful in retaining it and shedding it forth upon others, we should lose it in a measure or entirely, for some "profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work" (Titus 1: 16). Let us not be "clouds without water," "trees without fruit" (Jude 12), "speaking lies in hypocrisy" (1 Tim. 4: 2). Our Lord warns: "If the salt loses its flavor, how shall it be seasoned? It is then *good for nothing* [not even for a dunghill, Luke 14: 35] but to be thrown out and trampled underfoot by men" (Matt. 5: 13).

It may be that Jesus was here demonstrating the lesson He wished to teach by an illustration with which His hearers were well familiar, such as, the case of the merchant of Sidon who rented many houses in which to store a 20-year supply of salt that he had brought from the marshes of Cyprus, only to find that after a while the salt next to the earthen floors of the houses had effloresced, degenerated, lost its saltiness, and so eventually was used as roadbed filling on the roads around Sidon.

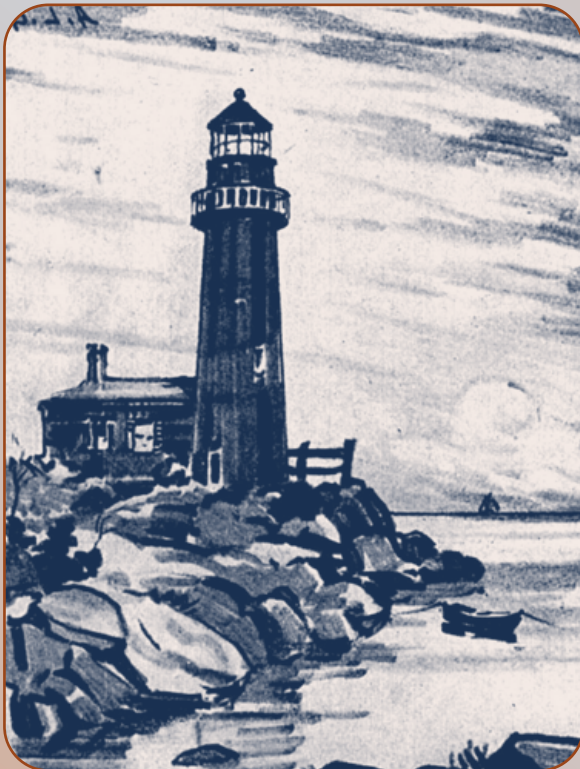
So if a Christian who once had in himself the salt, the Truth and its spirit in its purifying, preserving, seasoning, and healing power, and then should turn again like “a sow, having washed, to her wallowing in the mire” (2 Pet. 2: 22), if he should wilfully and persistently fall away from truth and righteousness, he is “then *good for nothing*” — for God cannot consistently use in His service throughout eternity those who are not in harmony with His will (Heb. 6: 4-8; 10: 26-31, 38, 39). How important then, that we not only have the salt in ourselves, but that we continue to retain it!

In Matt. 6: 23 and Luke 11: 35 we find another warning from our Lord: “If therefore the light that is

in you is [become] darkness, how great is that darkness!” — both to the individual soul in whom the light has gone out, and to the world, from whom the light is thus obscured. Satan achieves no greater triumph than when he seduces a soul that was once enlightened and sanctified by the Truth. The influence of such an one for evil is more than doubled.

Also many sincere Christians neglect the careful study of God’s Word — the sure word of prophecy, “which you do well to heed as a light that shines in a dark place” (2 Pet. 1: 19) — and therefore instead of shining forth the Word of Truth, they shine forth their own opinions. They have “a zeal for God, but not according to knowledge” (Rom. 10: 2). They are messengers of darkness, rather than messengers of light. “Therefore take heed that the light which is in you is not darkness” (Luke 11: 35). Let us make sure that we “fear [reverence] the LORD, and serve him in *sincerity* and in *truth*” with all our heart (Josh. 24: 14; 1 Sam. 12: 24).

* * *



The lighthouse stands upon the shore:
Though darkness shroud the dismal night
And storms beat down and waters roar —
There shines a never-failing light.

It shines not for itself alone;
The seaman’s friend, it shines from far,
As though an angel from God’s throne
Came down to be his leading star.

It warns to shun the breakers near,
Safe into port the vessel guides,
Points where a wider course to steer,
Shows how to ‘scape conflicting tides.

By holding forth the Word of Life
To those who flounder in the night,
O’erwhelmed by error, sin and strife,
God’s people are the beacon light.

The Secular and Sacred Cubits

With all the many conflicting and uncertain values given as to the length of the cubit among the ancients and present day scholars, how can we be certain as to which measurements are used in the Bible?

First of all let us consult the dictionary definition — *cubit*: An ancient unit of measure, originally equal to the length of the forearm from the tip of the middle finger to the elbow, or from 17 to 22 inches (*The American Heritage Dictionary*); approximately 18 inches (*Holman Bible Dictionary*).

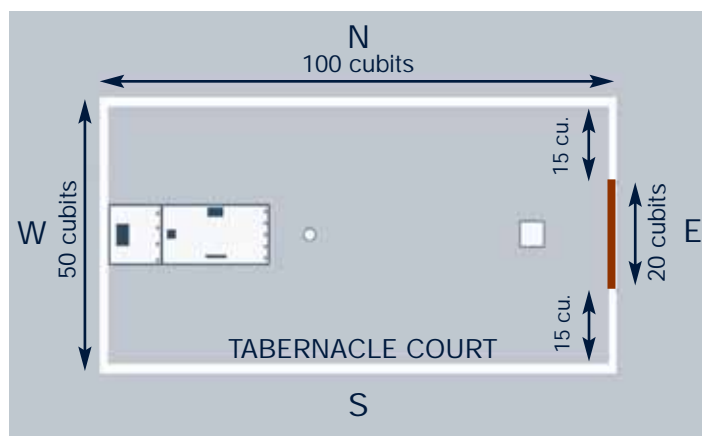
It is important to recognize that there were differing lengths for the cubit depending on the location and country in which it was used. Just as in the financial world, where various currencies, their names and values change in accordance with time and the national standards, so it has been with the cubit. Since the ancient cubit is no longer in general

use and has not been used for centuries, its exact length is questionable, particularly as it relates to nationalities other than the people of Israel and the Bible. We make this exception because the Bible has provided a means for testing the accuracy of the sacred cubit used in the Scriptures. Furthermore, to better understand this subject, it is absolutely essential to be cognizant of the fact that the Bible uses two different length cubits. One cubit designated as the secular cubit has a length of 18 inches and the other being the sacred cubit is of 25 inches. If the item to be measured has to do with a secular person or thing, the measurement is determined using the 18 inch cubit. The sacred cubit of 25 inches was used by the ancients in construction that had to do with Israel, its sacred peoples, and their ancestors (Amos 3: 2).

There are some interesting time features hidden in the Tabernacle that are revealed by measurements using the cubit. But before performing these tasks it will be in place to point out the fact that, as in the case

of the Great Pyramid and the Tabernacle, the measuring tool is the sacred cubit of 25 inches. In the writing of *Tabernacle Shadows* the cubit of 18 inches was used. This measurement uniformly kept would maintain the relative proportion of the parts to one another, but it breaks down when it comes to point out the various features to be presented hereinafter. The sacred cubit was also used in the construction of Noah's ark and in Solomon's and Ezekiel's temples, in all of which the

cubit of 18 inches breaks down in working out the symbolisms that are set forth in these sacred structures. But the sacred cubit of 25 inches works nicely and brings the desired results. It is understandable why God ignored the conflicting cubits of the heathen nations and instead used one adapted to His purposes, which is the Bible's sacred cubit.



There are many Tabernacle time features that prove that the length of the sacred cubit is 25 inches and could not be a cubit of 18 inches or one of 21.88 inches, or other. One of these points will be presented now as we consider the length of the Tabernacle's court curtain (Ex. 27: 9-18; please read before proceeding). Since this is a time related calculation, as in the Pyramid measurements, one inch represents one year in time. We will exclude the length of the gate of 20 cubits from the calculations. The length of the court curtain minus the gate is 280 cubits which when multiplied by 25 (25 inches = 1 cubit) gives a total of 7,000 inches. This represents the 7,000 years (1 inch = a year) from Adam's fall, Oct. 4127 B.C. until Oct. A.D. 2874, when the whole race will be enclosed within human perfection, as typed by the court condition (*Tabernacle Shadows*, p. 17: 3). If we use a cubit of 18 or 21.88 inches the products would be 5,040 and 6,126.4 inches respectively which are both nonentities as to time spans in the Divine Plan.

If the measurement has to do with the religious aspects presented in the Scriptures the sacred cubit is employed. . . . If the measurement is associated with heathen peoples other than God's people . . . the secular cubit of 18 inches comes into play.

The distance from the northeast corner of the gate around the curtain to the southwest corner of the court adds up to 165 cubits which when multiplied by 25 is equal to 4,125 inches. This represents 4,125 years from Adam's fall in 4127 B.C. to October of 2 B.C., the date of Christ's birth (see *Studies in the Scriptures* [hereafter referred to as *SITS*], vol. 2, pp. 55, 58-61). If we continue this last measurement of the curtain from the southwest corner to $\frac{3}{4}$ the way along the south curtain it will add 75 cubits to the 165 cubits which then totals 240 cubits ($240 \times 25 = 6,000$ inches). This symbolizes the 6,000 years from Adam's fall in Oct. 4127 B.C. to Oct. A.D. 1874, the date of Jesus' Second Presence (*SITS*, vol. 2, pp. 33-36). Continuing on with the measurement of the remaining curtain to its termination at the southeast corner of the gate is an additional 40 cubits ($25 + 15 = 40$), and $40 \times 25 = 1,000$ inches. This represents in years the length of the Millennial reign of Christ and the Church from Oct. 1874-Oct. 2874 (*SITS*, vol. 1, pp. 303: 3- 306).

Another corroboration of the use of 25 inches as the length of the sacred cubit is found in *Great Pyramid Passages* by Edgar, p. 21, par. 19: "As a result of painstaking investigation, Professor C. Piazzi Smyth ascertained that the unit of measure employed by the builders of the Great Pyramid is a *cubit*, divided into five parts, and each of these into five smaller parts, named by Professor Smyth, *Pyramid inches*. Thus there are 25 Pyramid inches in a Pyramid cubit. To convert a British-inch measure to its corresponding value in Pyramid inches, we must *deduct* one-thousandth part of the British-inch measure from itself. Therefore, a round 1,000 British inches equal 999 Pyramid inches. Sir Isaac Newton, in his *Dissertation on Cubits*, claimed that the sacred cubit of the Israelites approximately equalled 25 British inches, while the Egyptian cubit

measured 20.68, and the Greek and Roman cubit 18.24 British inches."

To attempt to substitute any other length than 25 inches for the Tabernacle and Pyramid cubits would destroy the religious, scientific, and time features that are revealed by measurement in those remarkable structures.

As indicated above, the Bible makes use of another measurement for the cubit. And this has to do with the secular cubit of 18 inches. We have already considered the sacred cubit of 25 inches. If the measurement has to do with the religious aspects presented in the Scriptures the sacred cubit is employed. But on the other hand, if the measurement is associated with heathen peoples other than God's people, such as the Greeks, Romans, or other non-Jewish neighbors of Israel, the secular cubit of 18 inches comes into play. There is an example of the use of the secular cubit in 1 Sam. 17: 4: "And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span."

Goliath's immense height, 9 feet and 8 inches, according to the secular cubit which doubtless is here meant since he was a secular man, represents the great intellectual achievement powers of the leading evolutionists, like Darwin, Wallace, Spencer, Huxley, and Haeckel.

This reference suggests that to use the sacred cubit here would make Goliath over 13 feet tall. The *Holman Bible Dictionary* (p. 1406) puts Goliath's height at "about nine and a half feet." To be more exact it would figure out like this: six cubits ($6 \times 18" = 108"$, divide $108" \text{ by } 12" = 9 \text{ feet}$) and a span (or 8 inches) = $9' 8"$.

Most Bible authorities recognize only one cubit that is used in Scripture, but a few like Holman, despite uncertainty as to their exact length, recognize two, the common cubit (about $17 \frac{1}{2}$ inches) and a royal or long cubit (about $20 \frac{1}{2}$ inches). He correctly associates the common cubit (should be 18") with Og the king of the Amorites of Bashan and to Goliath the Philistine warrior. It is critical to the understanding of the Bible's cubits, particularly as it relates to the sacred cubit, that their value must be without variance, otherwise they could not be used with certainty to indicate Bible truths by measurement.

Therefore, considering these points it is Scriptural and logical to accept the 18" secular cubit and the 25" sacred cubit as those that are used to determine the Bible's symbolisms by measurement.

* * *



OUR ADVERSARY AS A ROARING LION

Q “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith” (1 Pet. 5: 8, 9). In what sense does our great Adversary go about as a roaring lion?

A The Scriptures give us various descriptions of Satan, the “angel of light” (2 Cor. 11: 14). He is compared to a serpent and a roaring lion. Of course, he does not fill all of these pictures at one moment, nor does he go about as a roaring lion all the time. The lion has a very stealthy walk. On his feet are soft cushions which enable him to come very near to his prey before his approach is recognized. It is said that at this point, when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the adversary of the Lord’s people, is strong and lion-like, vigilant and fully awake. He is always seeking to “get an advantage of us,” as the Apostle Paul declares (2 Cor. 2: 11). He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked-for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footsteps of the lion will hear his steps, while those who are unfamiliar with his habits will not hear the slightest sound, so should we, whose ears the Lord has opened, and whose eyes have been anointed with the eye salve of consecration and submission to the Lord’s will, be of quick perception (for “we are not ignorant of his devices”) to recognize the approach of our arch-enemy and to resist him.

As the lion uses fear to paralyze its victims, so it is with Satan. From personal observation, we see that

fear is one of the most disastrous things for the Lord’s people to have (1 John 4: 18) — except the “fear [reverence] of the Lord,” which is the proper fear. As God incites by love, so Satan incites through fear, through false doctrines, the root of error, which terrorizes mankind as to the future. This kind of influence from the Adversary is what is meant by the Apostle. But we are to resist Satan.

Once the Apostles were under threat from the Jewish Sanhedrin, and they prayed, “Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word” (Acts 4: 29). Of course, this statement does not prove that the men of the Sanhedrin were devils, nor that they were viciously inclined of themselves, nevertheless, the Adversary sought through them to intimidate the Apostles.

Intimidation of God’s People

So today there are some who seek to intimidate the Lord’s people, for example, by threatening them with dire consequences, such as sickness, financial losses of various kinds, unemployment, business reverses, and the loss of God’s favor, if they do not accept certain teachings, or if they give financial support to those who oppose their errors. But those who have “conceived mischief, and brought forth falsehood” often suffer for themselves or their households the very things that they threaten to others, for it is written: “He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head” (Psa. 7: 14-16).

The Lord’s faithful people are not to fear Satan nor his emissaries (whether they are wittingly or unwittingly so). If we have the holy spirit — not “the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1: 7), we will be strong and of good courage. “If God be for us, who can be against us?” (Rom. 8: 31). When we hear the roaring of the lion, no matter from what direction, we are to

Satan may roar against us and seek to devour us, but as we resist him, steadfast in the faith, God, who is faithful, will always through His Word, His spirit, and His providences overrule matters so that we are not tempted above that we are able to bear.

remember that the Lord is on our side and that He does not cause us to fear. The thought that Satan opposes us and that we are contending not merely with the fallen flesh, but also with wicked spirits in high positions of power (Eph. 6: 12), would appall us if we did not, by positiveness of decision, acquire great help from other unseen powers (1 John 4: 4). From the instant that we resist temptation and stand up for the Lord and His cause we begin to become strong in the Lord and in the power of His might. Thus we resist the devil and he flees from us (Jas. 4: 7). The careful follower of Christ will not give place to the devil (Eph. 4: 27), but will keep himself so that the wicked one (Satan) will not be able to touch him (get a hold upon him) — 1 John 5: 18. Thus Satan may roar against us and seek to devour us, but as we resist him, steadfast in the faith, God, who is faithful, will always through His Word, His spirit, and His providences overrule matters so that we are not tempted above that we are able to bear, but will with the temptation also make a way of escape so that we can bear it (1 Cor. 10: 13).

GREATER LIGHT BRINGS GREATER RESPONSIBILITY

Q “If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin” (John 15: 22). Please explain this verse.

A Our Lord referring here to the scribes and Pharisees, explained that the light of His teaching gave a greater responsibility to those who heard it than to those who had not heard it. If they had never come into contact with the light, they would never have knowingly sinned against the light, and

therefore their sin was greater in proportion to the greater blessing against which they were sinning. As Jesus expressed it directly to them on one occasion, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains” (John 9: 41).

So it is today. Those who have never had their eyes opened, who have never heard more than the heathen, would have no more sin than other heathen people whose eyes have never been opened. But when one sins with a measure of wilfulness against the light and knowledge he has received, his sin is greater, more flagrant. Our responsibility is in proportion to the light given to us. This seems to be the reasonable view of the matter.

SINNING WILFULLY: WHAT TO DO?

Q What should one do who has committed a sin or sins, which he recognizes to be more or less wilful?

A Above all, do not give in to Satan’s temptation to cause you to believe that you have committed the sin unto death, and that there is no further hope for you, and that therefore it is useless to try to come back into harmony with God, truth, and righteousness. Instead, remember that “a righteous man may fall seven times and rise again” (Prov. 24: 16). Go to God in prayer in the name of our Savior Jesus Christ and assure Him of your sincere repentance (Psa. 32; 51; 130; 2 Cor. 7: 9-11), of your desire for His forgiveness, and of your determination to follow the right course in the future. Ask Him to forgive your sins in the name and merit of Jesus (Isa. 1: 18; Luke 11: 4; 1 John 1: 9), and be assured that both He and our Lord Jesus are ready to forgive you and to receive you as you come in this way (Isa. 57: 15; Matt. 11: 28, 29; John 6: 37).

Leave it to God to give you whatever “stripes” He sees are necessary because of the wilfulness in your sins, and be resigned to bear the “stripes” uncomplainingly as chastenings, given to you by Him in love (Heb. 12: 1-13). The fact that one who has committed a more or less wilful sin is penitent and is seeking forgiveness is a good evidence that he has not committed the sin unto death, the unforgivable sin, for in the case of those who have committed the sin unto death it is impossible “to renew them again unto repentance” (Heb. 6: 4-6).

* * *

Servants of God and Man

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



FANNY CROSBY

1820-1915

Hymn Writer and Poet

Frances Jane Van Alstyne, better known by her pen name, Fanny J. Crosby, has left us a legacy of over 9,000 hymns, made more remarkable by the fact that she was blind for nearly her entire life.

Handicap Made into a Strength

Fanny was born in Putnam County, New York, in 1820. At six weeks of age she caught a common cold, but when a doctor treated her inflamed eyes with hot mustard poultice, she became blind. Later in life she said that she never held any resentment toward the doctor but always believed the Lord had permitted it to happen, and felt sure she could never have accomplished as much as she did in life had she retained her sight.

When Fanny was five, neighbors and friends pooled enough money to send her to a famous surgeon. After examining her, he remarked, "poor little blind girl." That experience motivated young Fanny never to allow her blindness make her unhappy or prevent her from living a useful life, and she never allowed people to pity her because of her blindness.

Education

As a child Fanny had an irrepressible passion for knowledge, a great desire to gain an education, and an extraordinary memory. Her family would often read the Bible and poetry to her. Her grandmother was an especially strong and positive influence, and they would spend hours together in the meadows.

When Fanny was nine the family moved to Connecticut and for the next six years she received an education from a Christian lady, a Mrs. Hawley, who introduced her to many fine pieces of literature. Her teacher helped her gain a thorough knowledge of the Bible by having her memorize four or five chapters a week. After a year she had committed to memory the four Gospels and a large portion of the first four books of the Old Testament.

Fanny had a particular interest in poetry and showed her talent for writing at an early age. She

would send some of her verses to her grandfather who gave her much encouragement.

At 15 years of age Fanny entered The New York Institution for the Blind and proved to be one of the brightest and most highly favored pupils. They were taught the Bible, *Pilgrim's Progress*, and prose and poetry in raised characters. Fanny's favorite studies were English history, philosophy, and science. She loved the singing classes and learned to play the organ, guitar, and piano. She graduated in 1842 at the age of 22.

Experiences as a Teacher

After graduation Fanny was appointed a teacher in the Institution, a post she held for 15 years. She proved to be a good teacher because she loved and sympathized with the young people she worked with, and many of them testified to her influence in their lives.

While teaching at the Institution Fanny's literary skills blossomed. She made many contacts with influential people, including several future Presidents. Two of her books of poems were published while there, and a third shortly after she left. She became recognized as the "Poet Laureate" of the Institution.

One day a mother brought her son, a young man who had recently lost his sight, to request that he be accepted as a student of the Institution. The mother was impressed with Miss Crosby and asked if she could become her son's personal tutor. The student's name was Alexander Van Alstyne, the man Fanny married in 1858, the year she left the Institution. Van Alstyne was a fine Christian man, a talented teacher, who even composed the music to several of Fanny's hymns. They apparently enjoyed a happy 44-year marriage until his death in 1902.

Consecration to God

In 1850, at 30 years of age, Fanny felt a longing for inward peace and started attending revival meetings held in a local Methodist Church. One evening after prayer the congregation began singing the hymn, *Alas! and Did My Savior Bleed?* — and when they sang the third line of the last verse: *Here, Lord, I give myself away; 'Tis all that I can do*, Fanny surrendered herself to her Savior, sprang to her feet, and shouted "Hallelujah." From that time on Fanny's talents and work were used for the glory of her God and the honor of her Savior.

Her Life's Work

Earlier in life Fanny's composition was exclusively in the field of poetry, but that all changed in 1864 when she met a man by the name of William B. Bradbury, spoken of as the father of popular Sunday-school music in America.

Bradbury had for years hoped to meet someone who could write words for his melodies. When he met Fanny he suggested that they collaborate in the writing of a song. The result was a missionary hymn entitled *There's a cry from Macedonia*, and then her work as a Gospel hymn writer began. She continued collaborating with him for the next four years until his death. Eventually Fanny worked for a number of other composers, including Ira D. Sankey (who was featured in the February *Bible Standard*).

It was also in 1864 that Fanny met William Doane. With him she wrote the first of her hymns that gained worldwide acclaim, the title being *Pass Me Not, O Gentle Savior*. In this hymn she expressed, as she did so many times afterwards, the tender personal relationship with Jesus which was the theme of her hymn writing. The words are:

*Pass me not, O gentle Savior,
Hear my humble cry:
While on others Thou art smiling,
Do not pass me by.

Let me at a throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.*

“Safe in the Arms of Jesus”

There are so many stories having to do with Fanny's hymn writing. One of the most monumental tells of the day in 1868 when Mr. Doane knocked hurriedly on Fanny's door. He told her he needed to catch a train in 40 minutes, but had composed a new melody he was anxious for her to hear. After playing it he asked her what the melody “said.” In a few moments Fanny sang what was later to become one of the most moving hymns of all time, one that has comforted countless mothers who have lost a child in death. Some of the words are:

*Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.*

Some of her other most popular hymns are *Rescue the Perishing; Jesus Keep Me Near the Cross; The Bright Forever; Close to Thee; Savior, More Than Life to Me; and I Am Thine, O Lord*.

Hymn Writing Talents

Fanny's memory was one of her most blessed gifts. At 86 she wrote: “If I were given a little time in which to do it, I could take down from the shelves of my memory hundreds if not thousands of hymns that I have written in the sixty years during which I have been praising my Redeemer through this medium of song.” She believed everyone could and should cultivate the faculty of memory.

Fanny Crosby was a prolific hymn writer, yet she never forced the words, for they often came spontaneously. She would never write out her hymns but would compose them to completion in her mind first and then have them recorded by an amanuensis. It is claimed that she would work on a dozen hymns in her mind at a time.

Fanny's “Soul's Poem”

One of Fanny's hymns was so personal that she did not share it for years. The story follows:

This hymn was inspired by a thought expressed in a sermon that Fanny heard, to the effect that no Christian should fear death because the same grace that teaches us how to live will also teach us how to die. Within hours Fanny began writing the hymn. Two years later she was at an evangelistic meeting and was asked to give a testimony. It was then that she said there was a hymn she had written but it had never been published. She called it her “soul's poem” and said that when she was troubled she would repeat the words to herself and it would bring comfort to her heart. She then recited the words while many wept:

*Someday the silver cord will break
and I no more as now shall sing;
but oh, the joy when I shall wake
within the palace of the King!
And I shall see Him face to face,
and tell the story — saved by grace!*

Within a few weeks, George C. Stebbins composed music for the hymn, entitled *Saved by Grace*, and it was sent out into the world, to bring sweet comfort to thousands who glorified God and trusted in His grace to bring them to their desired haven.

* * *

THE MAIL BOX



To the Bible Standard:

Just to let you know the Lord put in my heart to donate a set of books to our public library, and copies of the *Bible Standard*. I'll look forward to renewing my own collection on the next occasion, if Jehovah permits. I'm sure people will study them and eventually contact you.

Blessings! Thank you in the name of the son of God, Jesus the Messiah (Christ),

Your servant in the Lord, E. M., Mississippi

Dear Bro. Herzig,

I really enjoy your articles on the servants of God and man, and all the rest. Thank you and may God bless you all.

Sincerely, E. K., Oregon

Dear Brethren,

It is with immense gladness and joy to God when I received *The Divine Plan of the Ages* from your good selves. I am grateful to you all.

"The Plan of the Ages" is throwing much light on the real meaning, and revealing the truth of the Scriptures to any ardent seeker. I am studying the book in conjunction with answering the "Berean Questions" contained in the accompanying booklet.

Please kindly send me the next book so that I shall have an unbroken study into the "riches of secret place" which these studies really mean to me.

Please continue sending me *The Bible Standard*. I have come to value it as an important arm of my spiritual growth.

Thank you, G. A., Nigeria

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* * *

announcements

DEATH NOTICE

Sr. Norma Herzig, beloved wife of the General Editor, finished her course in this life on October 20 after several months of illness. We will miss her greatly, but rejoice in her precious memory and embrace the hope that she will have a share in the "better resurrection." More details will follow in the Autumn issue of our sister magazine, *The Present Truth*. We are thankful for all the prayers, cards, and good wishes.

GENERAL CONVENTIONS FOR 2004

At-a-glance

France: *(All at Barlin)* October 30, 31

Germany: *Altleiningen*, October 1-3

Nigeria: *Aghado, Lagos State*, November 5-7; *Aba, Abia State*, November 26-28

United Kingdom: *Sheffield*, October 30, 31

United States: *Illinois*, Oct. 1-3; *Oklahoma*, Nov. 12-14

Details

United States:

Chicago, Illinois, October 1-3 (Friday-Sunday)

Site: Holiday Inn, 3405 Algonquin Road, Rolling Meadows, Illinois 60008; telephone: (847) 259-5000. *Rates and Reservations:* \$65 (+11% tax= \$72.15) for up to 4 per room. *Be sure to mention that you are attending the LHMM Convention to obtain the discount rate.* Class secretary: Mrs. Audrey Hammer, 1702 Highland Ave., Arlington Heights IL 60005.

Tulsa, Oklahoma, November 12-14 (Friday-Sunday)

Site: Sheraton Tulsa Hotel, 10918 E. 41st St., Tulsa, Oklahoma 74146; telephone: (918) 627-5000. *Rates and Reservations:* \$70 (plus tax at 13.5%). Ensure the special rate by making reservations by October 12. Complimentary airport shuttle provided by hotel. Make inquiries to the class secretary: Mrs. Laverna Shaw, 1221 E. Forest Drive, Sand Springs OK 74063.

SERVICES BY VISITING MINISTERS

Richard Blaine

Chicago, Illinois, November 7; Oklahoma Convention, November 12-14; Waycross, Georgia, December 19

Robert Herzig

Springfield, Massachusetts, December 5

John Wojnar

Springfield, Massachusetts, October 3; Oklahoma Convention, November 12-14

John Detzler

Illinois Convention, October 1-3

Leon Snyder

Illinois Convention, October 1-3; Tulsa, Oklahoma, November 7; Independence, Kansas, November 8; Jacksboro, Texas, November 10; Oklahoma Convention, November 12-14; Muskegon, Michigan, November 21

Baron Duncan

New Haven, Connecticut, October 17

Tom Cimbur

Illinois Convention, October 1-3; Oklahoma Convention, November 12-14

Don Lewis

Illinois Convention, October 1-3; Oklahoma Convention, November 12-14

James Shaw

Independence, Kansas, October 17; Oklahoma Convention, November 12-14

Jack Zilch

Athens/Nelsonville, Ohio, November 27, 28

Robert Steenrod

Sand Ridge, West Virginia, December 11, 12

Evangelists' Services

Robert Branconnier, Pittsfield, Massachusetts, October 10; Fort Lauderdale, Florida, December 12; New Haven, Connecticut, December 19

Harry Hammer, Muskegon, Michigan, October 23; Grand Rapids, Michigan, October 24

Jon Hanning, Sand Ridge, West Virginia, October 31; Derry, Pennsylvania, November 6, 7

David Lounsbury, Reidsville, North Carolina, October 3; New York City, New York, December 19

Harold Solomon, Pittsfield, Massachusetts, December 12

William Sturges, New Haven, Connecticut, November 14; Cambridge Springs, Pennsylvania, December 4, 5

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