

The Bible Standard

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

Psalms 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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The Year Before Us

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2008 MOTTO TEXT

“Be ye clean, that bear the vessels of the LORD”—Isa. 52: 11

THE VESSELS of Jehovah in the Tabernacle, and also in the Temple, were those vessels which were connected with the holy services—in the Court, in the Holy and the Most Holy. They consisted of hooks, censers, pans, snuffers, cups, and bowls—a variety of precious implements and containers. Those used in the Holy and the Most Holy were of gold, and those used in the Court were of copper, which classifications were meaningful.

The only ones who were allowed to handle these utensils at all were the consecrated class. The priests handled these in the Holy and the Most Holy in certain parts of the service, and in less important services they were covered up and borne by the Levites. So the items were handled only by the Priests and the Levites. These servants were required to undergo a cleansing before being used, and so were washed. Every bearer of these was required to be cleansed, washed free from sin, not actually, but representatively.

In the antitype, our Lord is the great High Priest. His faithful followers sought to obtain this chief prize of the “high calling,” the heavenly Divine nature offered during the Gospel Age from Pentecost to the end of the Harvest; the close of its call was marked by the onset of the great Time of Trouble when God’s people “shall be delivered” (Dan. 12: 1).

The antitypical significance of the Prophet’s exhortation in our text is as in the type. God required that everything and everyone should be clean, so God’s people must be clean, pure of heart in our promulgation of the Word of Truth. We have not perfection of

our humanity at the present time but we have justification by faith through belief in Jesus as our Savior (John 3: 16). The Church won their perfection in the rapture to the Divine nature; while the Restitutionists will gain human perfection in the Millennial Age as they come forth in the great awakening and make progress on the “highway” toward everlasting life (Acts 3: 19-21; Isa. 35: 8).

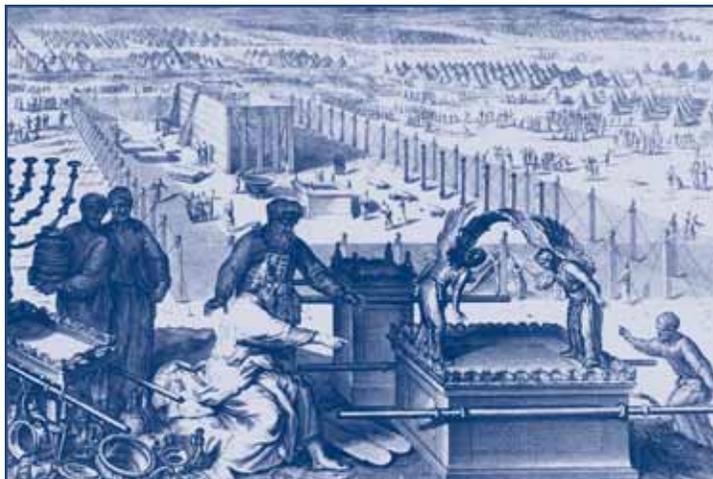
Moreover, as it was required of the Priests and Levites that they keep their robes clean, so the Christian is exhorted to put away all filthiness of the flesh, all misconduct and spiritual degradation of character, and thereby, to keep our consciences clean. We

are told that God’s people will be without spot, and clean (Eph. 5: 26, 27). Moreover, if we ask how this could be, the Scriptures show us how it is. We were cleansed from sins of the past when we accepted Jesus as our Savior and consecrated our all to God’s service (Rom. 12: 1). This means also a provision on God’s part for the continued cleansing of all the sins that are inherited from father Adam, those through

weakness, those resulting from failure in temptation, and those from unintentional mistakes. But nothing in this provision indicates a cleansing from willful sin.

PURITY OF HEART ESSENTIAL

Those who were New Creatures during the Christian Age could not indulge in willful sin and still remain New Creatures; for the New Creature represents the mind of Christ, which is holy. Whatever weaknesses and imperfections there may be are attached to the



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flesh; and all these were covered by the Robe of Christ's Righteousness. They could approach the Throne of Heavenly Grace and find grace to help in every time of need.

The context seems to make the text applicable to when they were working out their salvation while on earth. Therefore it was applicable in our Lord's Day. He was holy, harmless, undefiled, because He was perfect and faithful. It was applicable in the Apostle's day. All these had to be clean, to be faithful and thereby acceptable. One, who was manifested as unclean, was Judas, who went to his own destruction. We believe that he went into the Second Death because he failed to use the opportunities that had been given to him for cleansing.

As it was possible for Judas to fail, it is also possible for any to not make the grade no matter which call, past or present that they are under, heavenly or earthly, to fail—to a greater or a less extent. As he was put out of the Divine service because of impurity of heart, love of money, etc., so we may be sure that all not pure in heart will be put out of God's service. Just as none would be placed in this service if not pure in heart, so if any become impure they will be dismissed as unworthy.

This is illustrated by the case of Ananias and Sapphira, who were put out of their affiliation with the Church because of their love of money and their attempt to deceive (Acts 5: 1-11). We remember this also in the case of Simon Magus and others mentioned in the New Testament (Acts 8: 9-24). As the Scriptures intimate, there were those who were highly esteemed in society, but not recognized as anyone important by God. The reverse is also true as we read "The world knows us not, even as it knew Him not" (1 John 3: 1).

PRESENT-DAY OPPONENTS OF RIGHTEOUSNESS

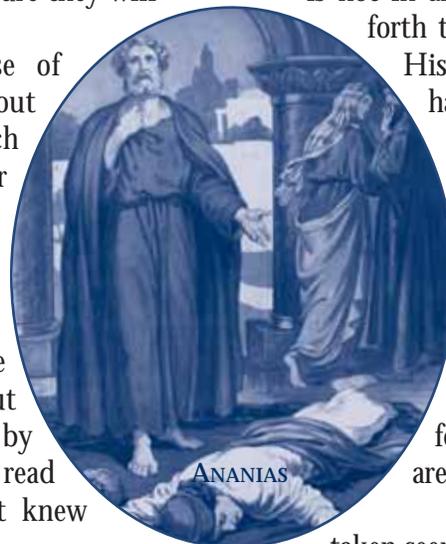
There is a growing number of people who think themselves as ministers of God, and recognized as such by others, who do not honor His Word. We have read in the public press that some who claim to be ministers of God but of whom the Scriptures say are ministers of the Adversary (2 Cor. 11: 13-15; Rev. 2: 2; 3: 9). A number of such say that Jesus and the Apostles were

not real people and that they never lived; yet they claim as Christians to still have faith. We ask these so called ambassadors of God—how can anyone have faith in someone who does not exist? Some of them confess that they have no faith, no God at all. Several of them say that God is simply the god of nature, while others say that they believe in God, but do not believe in the sacred Scriptures. Surely these are examples of those who are described by Jesus as "blind leaders of the blind" (Matt. 15: 14).

We cannot suppose that these are bearing the Truths—vessels of the Lord in any sense of the word. Probably they never did minister for Jehovah or for His people. Or possibly they might have done so temporarily, and then gone into error, gone out of the condition of the love of God altogether, become enemies of the cross of Christ (Philippians 3:18). The Apostle speaks of some such who hold down (Greek katecho) the Truth in unrighteousness. In this text the word hold is used, not in the sense of retaining the Truth, but of suppressing it (Romans 1:18).

In another Epistle the Apostle speaks of some who preach Christ with contention (Phil. 1: 15, 16); but he is not in any way here referring to those speaking forth the oracles of Truth for the Lord and for His people. He seems to refer to those who have not known Christ, but who nevertheless were drawing attention to the fact that there is a Christ; that they had heard that there was such a claim put forth—that there is a Christ—just as there are some today who are more or less calling attention to certain features of secular Truth. We would not think that these are holding up the religious features of the Word, but rather that they are its opponents.

The passage from which our text is taken seems to indicate that those who speak forth the Gospel would be a special force and influence at the present time. This is shown in the statement, "How beautiful upon the mountains are the feet of Him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who declares to Zion, Your God reigns!" (Isaiah 52: 7). This seems to be applicable now in a sense that it never was previously; for the time for the Kingdom reign is practically here, the time for this Message of God is at



hand. We believe that the Kingdom of God is in process of erection, and the gathering of the saints now completed. The completion of this class heralds the assembly of the “virgins her companions”—the great multitude followed by the marriage feast (Psa. 45: 14; Rev. 7: 9-17). Then in due time God will introduce the earthly phase of the Kingdom.

The context also shows that the time is near when the Message shall be preached to every creature. We believe that this is even now being fulfilled. Many are understanding the Restitution message and the glorious outcome of the Divine Plan. All who would be therefore, engaged in proclaiming the Message, are exhorted to be clean.

THE PURE IN HEART THE TARGET OF THE ENEMY

The intimation of the Sacred Writings is that there are adverse influences at work in the world, tending to defile the people of God. They all have, of course, through the weaknesses of their own flesh, a sufficiency of temptation, we might say, to overcome. But the Word says that this is not all they have to contend against. There are fallen angels, demons, that operate through occult influences as Harry Potter, The Ghost Whisperer etc. and that are intent upon defiling, especially Christians. However, their objective is to corrupt everyone and anyone.

The purer the persons, the more surely will the great Adversary seek to target them. Therefore, all who are holding forth the standards of the Lord and the Truth are the special targets for the fiery darts of the Wicked One. So we must contend against the world, the flesh and the Adversary. Those who are in the right condition of heart, the pure in heart, earnest as the Lord’s children, watch to keep their conduct in harmony with righteousness. Unless they watch, they will surely become misled and defiled. Satan is specially endeavoring to touch them; and we know that wherever he would touch there is defilement. Whoever the Wicked One touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched.

The suggestion is that to whatever extent one becomes defiled, unclean, in that same proportion he would not be fit to be entrusted by the Lord with the Truths as found in the Bible. Perhaps all of God’s people can say from experience that they know something of what this means. Doubtless, it is the experience of all of the Lord’s people that in proportion as their hearts are clean, their spiritual vision is clear. However, in proportion as they depart from this purity of thought

and deed, in that proportion they would have less and less opportunity for service—for bearing the glad tidings of the Word.

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THE BRAZEN ALTAR
EXODUS 27:1-8

BE YE CLEAN THAT BEAR THE VESSELS OF the LORD

ISA. 52: 11

THE CLEANSING STREAM
O now I see the crimson wave,
The fountain deep and wide;
The blood which Christ so freely gave,
Which all our sins will hide.
The cleansing stream, I see, I see!
And now by faith it cleanseth me,
O praise the Lord, it cleanseth me!
It cleanseth me, yes, cleanseth me!

2008 Annual Hymn
Hymns of the Millennial Dawn—#215

our lord's return

Many readers of the Bible Standard know that William Miller and the Christian movement begun by him received much public attention over a century and a half ago. Although he did not understand many features of Truth as clearly as we do today, we believe that he was one of the members of the seven stars of Rev. 1: 16, 20, held by Jesus in His right hand. He was specially assisted by our Lord in his search for those truths concerning prophetic time and our Lord's Return. He was set forth as the Lord's choice, to bear the light of advancing Truth as due for the Church in his day. While we are not Seventh Day, nor Second Adventists, we are Adventists who believe in the return of our Lord in His Second Presence. We understand that William Miller was the first reformer in the history of the Christian Church to figure out how (1) the Bible uses prophetic time, and (2) how to locate the time of a certain Bible-propheesied event, and who made a somewhat unsuccessful attempt to determine the date of Christ's Second Coming. (3) He gave the correct understanding of the saints' Millennial reign with Christ. His remarkable emphasis on Jesus' Second Presence drew many to his movement.

A SOLDIER

Mr. Miller was born in Pittsfield, Massachusetts, Feb. 15, 1782; shortly thereafter, his parents moved to Low Hampton, New York, where he was reared in a suburban religious atmosphere. He had an insatiable desire for knowledge and, despite hardships and very meager resources, he pursued his studies, usually with books borrowed from neighbors, and often read at night by the fireside under the light of burning pine knots. When in his twenties, he fell under the influence of deists and, after studying certain philosophies and skeptical books

and papers, he at length became an avowed skeptic. In 1803 he married Lucy P. Smith and moved to Poultney, Vermont. In 1810 he was appointed a lieutenant in the Vermont militia. He fought in the War of 1812 and in 1814 was raised to the rank of captain in the U. S. Army. After the war, he settled his little family in Low Hampton.

A SEARCH FOR TRUTH

William's life was not to be the life merely of a peaceful farmer. There were restless stirrings in his soul. While he had filled his mind with skepticism and therefore saw many things from a mistaken view, still he had an honest heart and a hunger for something that he could not understand. His inner struggle with the prevalent views, fostered in the amalgamation of the Church and the world, is revealed in his statement: "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. ETERNITY! *What was it? And death, why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I felt that there was a wrong, but knew not how, or where to find the right. I mourned, but without hope."

A SAVIOR FOUND

"At length," he wrote, "when brought almost to despair, God by His Holy Spirit opened my eyes. I saw



William Miller
1782-1849

Jesus as a friend, and my only help, and the Word of God as the perfect rule of duty. . . . But the question arose, how can it be proved that such a Being does exist?" William Miller was no emotionalist; and his skepticism only intensified his desire for proof. He correctly concludes: "Aside from the Bible, I found that I could get no evidence of the existence of such a Savior, or even of a future state. I felt that to believe in such a Savior without evidence would be visionary in the extreme. I saw that the Bible did bring to view just such a Savior as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God; they became my delight, and in Jesus I found a friend."

A DILIGENT STUDY

The news of Miller's conversion brought a reaction from skeptical friends, one of whom faced him with his own former deistical arguments on the inconsistencies, contradictions and mysticisms which he had claimed are to be found in the Bible. He states: "I replied that if the Bible was the Word of God, everything contained therein might be understood, and all its parts be made to harmonize; and I said to him that if he would give me time, I would harmonize all these apparent contradictions, to my own satisfaction, or I would be a deist still." He adds: "I then devoted myself to prayer and to the reading of the Word. I determined to lay aside all my preconceptions, to compare thoroughly, Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticism or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and by the help of Cruden [a concordance], I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty."

RESEARCHING PROPHECY

For two years Miller concentrated his studies by comparing Scripture with Scripture and prophecy with history. He noted that Bible prophecies regarding Christ's First Advent were literally fulfilled though couched in figurative or symbolic language. By analogy

he reasoned that similar prophecies regarding Christ's Second Coming would likewise have a fulfillment in His literal coming. He states: "Finding all the signs of the times and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion." He thought that the cleansing of the sanctuary mentioned in Dan. 8: 14 would involve the purging of the earth by fire, and that the 2300 years—the "days" in symbolic prophecy standing for years, would end about 1843. He stated: "I was thereby brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up. I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul, for a participation in the joys of the redeemed. The Bible was now to me a new book."

However, Bro. Miller did not rush into print nor seek a following. He feared lest others might receive his understanding without sufficiently examining the Scriptures in demonstration of its truth. He states: "I therefore feared to present it, lest by some possibility I should be in error, and be the means of misleading any." He spent five more years in study, after which he states: "I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind. The duty of presenting the evidence of the nearness of the advent to others—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force."

KNOWLEDGE BRINGS RESPONSIBILITY

He then began to present his findings openly to "neighbors, to ministers, and others." But, to his astonishment, he found "very few who listened with any interest." He then resorted to six more years of careful study, with the increasing conviction that he had "a personal duty to perform respecting this matter." He states: "I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking, that I had not the necessary qualifications to gain the attention of an audience, that I was very diffident and feared to go before the world." By 1829 he had developed his system of prophetic chronology and doctrine quite fully and

had proved it to his own satisfaction, and was conversing on it with others, though not yet publicly.

MILLER'S PUBLIC MINISTRY

In the summer of 1831 Miller was suddenly and more deeply than ever overwhelmed with the conviction that he should tell his findings to the world, and his objections and protests seemed to have less weight than usual. He relates his experience as follows: "My distress became so great, I entered into a solemn covenant with God, that if He would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor."

This was on a Saturday morning. Shortly thereafter a young man from the near-by town of Dresden entered Miller's study with the announcement that there was to be no preaching in the Dresden church on the morrow and that it was desired that Mr. Miller come and talk to the people on Christ's Second Coming. Miller was overwhelmed. He states: "I was angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go." He left the room, going through the house and out of the back door—this time not for the barn or the field, but for a grove near by, where he could pray. This was a great turning point in his life. There were in his members two spirits warring, the one against the other. The Spirit of the Lord won the victory. A man of Miller's character, despite his intense inner conflict and its tremendous upheaval, could find only one answer. Surely he could not make a covenant with God and then renounce it! He claimed by faith the Lord's promise to stand by him and give him the needed words to utter. He went into that grove a farmer; he came out a preacher. The next morning he spoke to a well-filled house of attentive people, and of his experience he records: "As soon as I commenced speaking, all my diffidence and embarrassment was gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present." The speech was well received and he was invited to remain and lecture during the week. People gathered from surrounding towns and a real revival resulted. This was only the beginning. Invitations

came from various quarters and Miller preached to ever-increasing audiences. But he maintained a proper humility and reverence for God, with a sense of his own insufficiency and God's all-sufficiency. Once on receiving a letter addressed to "Reverend William Miller," he replied, "I wish you would look into your Bible and see if you can find the word 'Rev.' applied to a sinful mortal as myself and govern yourself accordingly." Soon thousands were thronging to hear his lectures, including many ministers of various denominations, such as Baptists, Methodists, Congregationalists, Presbyterians and Universalists. While some opposed, many listened attentively and expressed much interest, concerning which Miller stated: "I can only account for it by supposing that God is supporting the *old man*, weak, wicked, imperfect and ignorant as he is, to confound the wise and mighty. . . It makes me feel like a worm, a poor, feeble creature, for it is God only that could produce such an effect on such audiences."

DISAPPOINTMENT SETS IN

The Second Advent message increased and it began to take hold upon the hearts of the people, and as ministers of various denominations began to preach it, people thronged in still greater numbers and in ever-widening circles. Of course, ridicule and persecution grew proportionately. Miller was honest and sincere in his convictions and the Lord has richly blessed His people through Miller's bringing to light the importance of prophetic time, though Bro. Miller was mistaken in his expectation that the Lord would return visibly in the flesh, and that in 1843, and then, this failing, on Oct. 22, 1844. His chronological periods in the main were correct, though he applied some parts of them incorrectly. For one thing, he made the 1335 days of Dan. 12: 12 begin thirty years earlier than they should have been made to begin. However, after the great disappointment of 1844, this faithful man of God, amid public scoffing and persecutions, exhorted the brethren to "hold fast"; he stated: "I have reckoned all the time I can. I must now wait and watch until He is graciously pleased to answer the ten thousand prayers that daily and nightly ascend His holy hill, 'Come, Lord Jesus, come quickly.'"

FAITHFUL TO THE END

In a letter to Joshua Himes (Miller's ablest personal helper) Bro. Miller wrote: "Although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in spirit, and has comforted me. I have now much more evidence that I do believe in God's Word; and although surrounded with enemies

and scoffers, yet my mind is perfectly calm, and my hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt to be my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow men, and my conviction of duty to God.”

Bro. Miller died on Dec. 20, 1849, Joshua Himes being at his bedside to cheer him with words of comfort, which were well deserved by this victorious soldier of Jesus Christ. His body was laid to rest in a little cemetery near his old home. At the top of his tombstone are the appropriate words: “At the time appointed the end shall be.” And below his name appear the equally fitting words of Dan. 12: 13: “But you go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days.”

NOT DUE TIME

Although Mr. Miller did not figure some of the Bible’s prophecies correctly, especially those that surrounded our Lord’s Return, it may be important to point out to the reader the particular miscue in his thinking that made it impossible for his expectation to be realized. Moreover, before we get into these details there is another reason for his mistakes. It was not God’s due time for some of these truths to be made known. To be specific the 1290 symbolic-days’ prophecy (Dan. 12: 11) pointed to the inception of his own Christian Movement and the disappointment that came about as the result of his miscalculations. It seems that the Lord wished these severe trials of faith to come upon those 50,000 adherents to test the metal of their characters. The prophet Malachi describes this very condition: “But who can endure the day of His coming? And who can stand when he appears? For, He is like a refiner’s fire, and like launderers’ soap. He will sit as a refiner and a purifier of silver; . . . And purge them as gold and silver, that they may offer to the

LORD an offering in righteousness” (Mal. 3: 1-3). Therefore, neither Bro. Miller nor any others, no matter how pious or faithful they might have been, could have provided the information that Mr. Miller sought concerning The Second Coming, because it was not God’s due time for it to be made known (Rom. 5: 6; 1 Tim. 2: 6).

WRONG TIME AND INVISIBLE



Common View of Our Lord’s Return

Mr. Miller’s main misconception concerning Christ’s Second Coming centers on the manner of His return. He believed, as millions of mainline Christians believed and still believe, that Jesus would return as a human person in a body of flesh visible to the natural eye. He was influenced to this conclusion by the text in Revelation “Behold, He is coming with clouds, and every eye will see Him” (Rev. 1: 7). As the Lord’s people, in considering day-to-day secular subjects, our thinking is often very astute but when considering the Divine plan, we seem to lose sight of the fact that our Creator bestowed on us a wonderful brain and mind and that it will work on religious subjects also.

All we have to do is use it, under the guidance of His spirit.

CHRIST’S PRESENCE A STUMBLING-STONE

The text in 1 Pet. 2: 8 seems to imply that God’s people at this time would be in a position of special trial, as with a stumbling-stone in our midst. The Scriptures allude to the fact that Jesus Christ was a special trial on the Jews at the time of His First Coming. It was at the close of the Jewish Age, when He presented Himself as their Messiah and the manner of His presence was so foreign to their expectations. He came as a lowly obscure preacher of righteousness—when they were looking for a great deliverer, as a Moses or a Joshua with a great army to free them from the Roman yoke. This brings to remembrance

that which the Bible prophetically foretold concerning Him, saying, “He shall be . . . for a stone of stumbling and for a rock of offense to both the houses of Israel” (Isa. 8: 14). These two houses were the Jewish people in the Harvest of the Jewish Age and the Christian family in the present Harvest of the Gospel Age. This symbolic stone, as the Apostle points out, was stumbled over in the end of the Jewish Age (1 Peter 2: 7, 8). The Scriptures set forth that Jesus was the only way to gain salvation: “I am the way, the truth and the life. No one comes to the Father except through Me” (John 14: 6; Acts 4: 11, 12). The Lord is now a “stone of stumbling” in the pathway of many in the present Gospel Harvest. These passages do not apply to the world. The Gentile nations did not stumble over Jesus at His First Coming, but it was the Jews, the true Israelites, who were there stumbled. The text also implies the stumbling of some Christians of our day, during the time of our Lord’s Second Presence, because of the Lord coming in a way totally different from what has been anticipated, and similar to the wrong expectations of those in the Jewish Harvest. So we believe that there are many good Christian people today, who are stumbling over Christ’s Presence. They have thought, and some still believe, that Christ is going to come in a body of flesh and “every eye shall see Him”. These words are from the book of Revelation, which is a highly symbolic writing and without careful thought they have put a literal interpretation to its statements of clouds, sight and trumpets (1 Thes. 4: 16, 17). World conditions are so different from what they have imagined and expected and it is similar to what it was in the end of the Jewish Age, when the Jewish religious leaders stumbled at the time of the crucifixion. Some are beginning to reject this erroneous projection.

CHRIST NO LONGER HUMAN

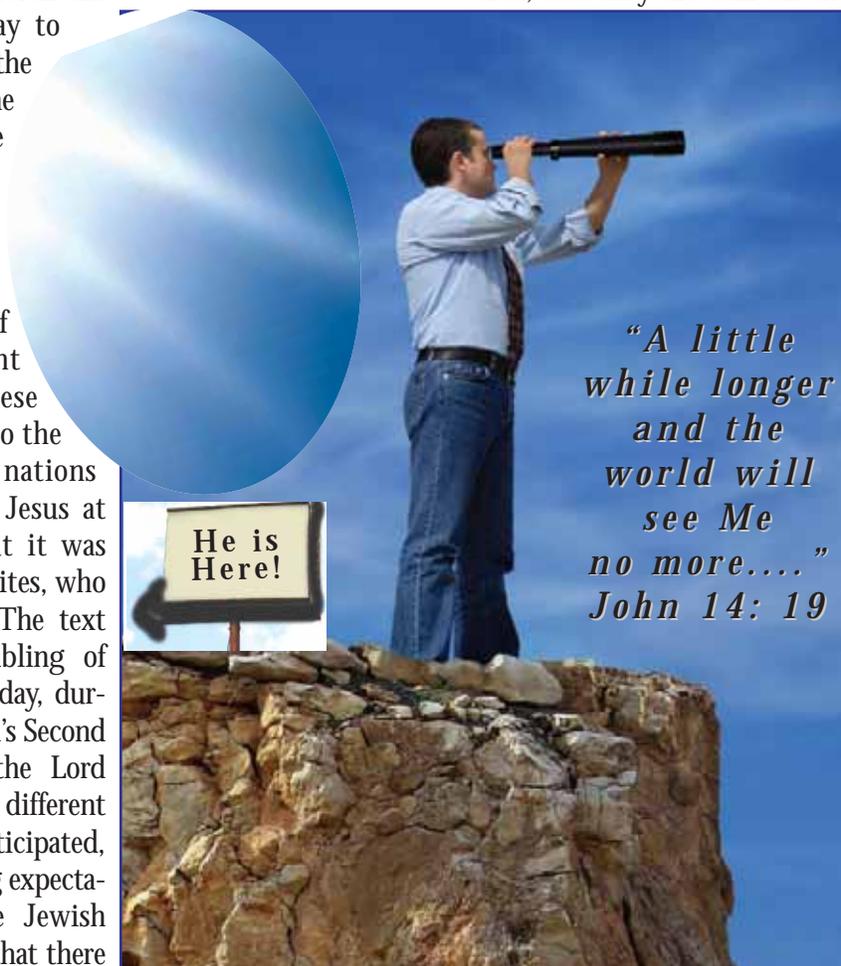
Likewise, it has been in the end of this Christian Age in its Harvest. Many religious authors and preachers have,

for many years, set forth the idea that, when Christ returns in His Second Coming, He will whisk up the Saints to safety in heavenly glory, and then in His wrath, He will destroy the planet earth (“the earth remains forever” Eccl. 1: 4) and the people who are unbelievers. This idea is now brought into question, because the Trouble in world society is year after year, becoming more and more severe and the Christian world has not been delivered, but they are still on the earth experiencing this

Trouble (Dan. 12: 1; Matt. 24: 21). They have been sleeping under this cloud of error so long, and have been unaware that, Christ, since His crucifixion and death, is an invisible spirit being. The problem is, these brethren have had wrong, unscriptural ideas as to the manner of our Lord’s Second Coming and have been looking for Him to come in a physical human body, failing to note the instruction of the Scriptures, that He laid down the human body as the price of redemption for Adam and his race. His humanity was the ransom price. The Apostle

John records Jesus’ own words on this point: “the bread that I will give is My flesh, which I will give for the life of the world” (John 6: 51). He can never take up the human form of existence again, for it would negate the redemption given on Calvary’s Cross. Therefore, since His resurrection on the third day, He is a Divine spirit being with a spirit body that is invisible to the physical human eye. Those who are expecting to see Jesus as He was, and not as He is, will be disappointed, if they have not already become disillusioned, for no one will ever see Him alive in His human body again. As Paul states: “though we have known Christ after the flesh, yet now henceforth know we Him no more” (2 Cor. 5: 16; Heb. 2: 9).

The question is asked: How do you explain the text “Behold, He is coming with clouds, and every eye will see Him and they who pierced Him” (Rev. 1: 7)?



You will observe that this passage is from the book of Revelation which is a highly symbolic writing. This verse states that when Jesus comes, "He is coming with clouds." It is not literal clouds that are here referred to, but rather the symbolic clouds of wrath and Trouble that are now manifest in the earth everywhere. The prophet Daniel and our Lord prophesied of this tribulation saying "For then shall be great tribulation, such as was not since the beginning of the world" (Matt. 24: 21; Dan. 12: 1). This great Time of Trouble is one of the signs that Jesus gave to indicate that He is now present in the earth, together with His elect Bride, working toward the destruction of Satan's evil empire. Satan is not going down to defeat without a fight and that is the reason for all the social unrest. This is due to calamities, war, revolution, anarchy, famine, etc. Let us consider that part of the verse that says "every eye shall see Him." If we think of these words in an intelligent, logical, and reasonable way, we must acknowledge, that the word "see" has more meanings than merely to behold with the physical eye. Webster's second definition for the word "see" is as follows: "To deduce mentally after reflection or from information; to understand." It is this meaning that we believe is meant by the phrase "every eye shall see Him." The world of mankind in the earthly phase of the Millennial Kingdom will come to recognize our Lord Jesus Christ as the righteous ruler of that 1,000 year day, not by viewing Him with their physical eyes, for He is now a Divine spirit being and invisible to

humans (John 1: 18; 1 Tim. 6: 16). The world will see Christ Millennially with their eyes of understanding. Jeremiah writing of this time says: "After those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 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" (Jer. 31: 33, 34).

AWAKE! AWAKE!

Dear brethren, it is high time to awake from our slumber. As Christians, we may have failed to note that the truth of God's Word is progressive (Prov. 4: 18) and that way back in the Jewish Age Harvest, nearly 2000 years ago, Jesus said that He would return and, in the prophecies, has indicated when His Second Coming would occur. The Time of Trouble which followed His Second Presence has already been with us for many years (Dan. 12: 1; Matt. 24: 21). Let us wake up to the Lord's instructions that clearly show where we are on the stream of time. Failing to do so, will find us experiencing the awakening of earth's dead (John 5: 28, 29 R.V.) and wondering where we have been all this time; we will, by then, have missed the opportunity to be assistants of our Lord in leading the world toward the Millennial salvation (Rom. 12: 11, 12).

* * *

SMALL BEGINNINGS

*"For, who has despised the day of small things?
For these seven rejoice to see the plumb line in the hand of Zerubbabel.
They are the eyes of the LORD, which scan to and fro throughout the whole earth" (Zech. 4: 10).*

Our former Pastor wrote on this subject the following: "Many, as they note the mighty opposition to present Truth, the comparatively few who have ears to hear it, and hearts to obey it, are inclined to discouragement." How true it is that this condition has been manifested in every age during the reign of this present evil world! Sometimes it has seemed as though the world, the flesh and the devil might have conquered all, so widely and so arrogantly have the allied forces of sin, error, selfishness

and worldliness increased and spread over the earth. Despite this, the faithful servant of God will not despair, but will take heart from God's promises. We understand that this famine for truth will prevail until the inauguration of the New Covenant and the establishment of God's everlasting Kingdom here on earth (Matt. 6: 9, 10; Rev. 21: 1-4). That time will begin with the resurrection of the Ancient Worthies in Jerusalem (Isa. 2: 2-4; Jer. 31: 31-34; Rom. 1: 16; 2: 9, 10). Satan's

reign of evil is permitted by God, with good reason, for under the supervision of the Almighty, it will eventually result in the highest blessing for all.

THE BIRTH OF THE REFORMATION

Isaiah truly prophesied that darkness shall cover the earth, and deep darkness the people (Isa. 60: 2), for darkness in heathendom, as most of the ancient world was, yet continues with little abatement even to the present. That Great Light, which began to shine through Jesus at the time of His First Coming (Isa. 9: 2; John 1: 1-5, 9), has been hated, despised, rejected and suppressed, for it has no communion with darkness (2 Cor. 6: 14); but it still will eventually be universally recognized as the Light of the whole world. From the time of the crucifixion and the Apostles and their immediate co-laborers fell asleep, the situation gave rise to power-grasping among the unfaithful of God's people, which generated the rise of the great Papal system of oppression and its development into the Great Antichrist system, forcing the true Church into spiritual and often personal, exile. The setting up of the Holy Roman Empire in Europe from 800 A.D. brought on the "Dark Ages" and this, coupled with the rise of the Muslim Empire in Africa, the Mideast and much of Asia, contributed to leading the whole world into more of the "deep darkness" of Isa. 60: 2.

This situation remained until it was relieved in measure by the Reformation, the "little help" (Dan. 11: 34). The Antichrist has its spirit and human supporters however, even in our day—the Papacy is working to regain its temporal power.

From time to time during the Christian Age, the message of the Gospel produced waves of activity, which has carried the Truth forward by reform movement to movement in doctrine and conduct within the assembly of the Lord's people. Along with it came the controversies marking the opposition of those who were Christian in name only—they were not true followers of Christ. Interspersed between these marchings, and advancements toward the Kingdom, have occurred periods of encampment as with the Israelites of old—of testing and trial. We, as God's people who live in such

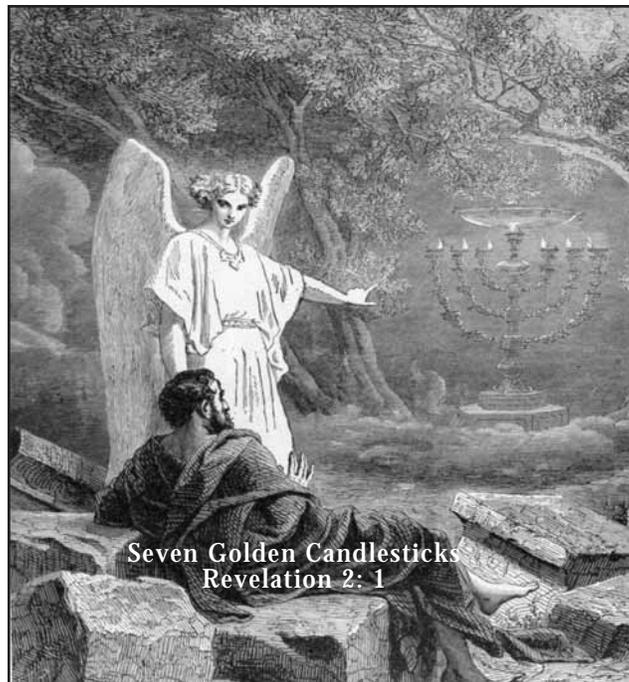
times, are cautioned not to be lulled into sleep, or to be misled into carelessness; for at this time we are approaching our Canaan, Christ's Kingdom and whether marching or resting there must always be zeal, activity and progress in the fulfilment of our personal dedication to the Almighty. In the words of the prophet: "For who has despised the day of small things? For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the LORD, which scan to and fro throughout the whole earth" (Zech. 4: 10). It was during the Christian Age that these "seven" groups of star members or messengers were the eye, hand and mouth of Jehovah, giving the Truth of the Word as a light set on a hill (Matt. 5: 14). Those alone who use the time well, constructively, faithfully, building the soul's defenses in sanc-

tification (2 Thes. 2: 13), will be fitted to participate in the continuing spiritual warfare for the Lord, and in the future great reward of our calling heard, answered and faithfully kept.

THE SANCTUARY CLEANSED

We now introduce an event of "Small Beginning" just previous to and which introduced the Harvest Movement thirty years later. The Cleansing of the Sanctuary of the true Church had its early beginning in the Reformation teachings of John Wessel, the first star member and principal man of the

Philadelphia stage of the Christian Church (Micah 5: 5; *Thy Kingdom Come* Vol. 3, pp. 99-120). The message was continued by the following members of that period, especially beginning in Luther's day; those Dark-Age Papal errors on the Sacrifice of Christ, which had defiled the Church, were rejected as the first eleven reformers in turn presented and defended their stewardship doctrines. Not however, until the last and twelfth Little Flock reformer of that star, William Miller, did his early 19th century work of teaching the Truth on the subject of Bible prophecy as it relates to the times and seasons as indicating the Lord's return, did the Sanctuary class receive the final prophesied cleansing (Luke 12: 32). This situation was achieved by Oct. 1846 when, by the cleansing process which had begun in earnest in 1829 as prophetically set forth as the (1290 "days"



Seven Golden Candlesticks
Revelation 2: 1

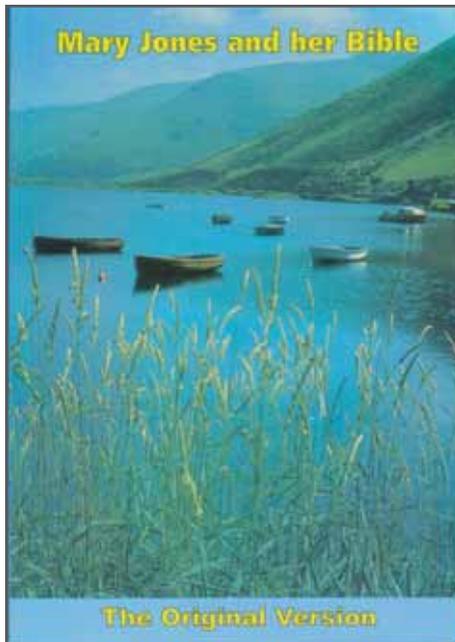
from 539 A.D. to 1829, of Dan. 12: 9-11; and also as the end of the 2300 “days” from 455 B.C. to 1846, of Dan. 8: 13, 14). The faithful brethren, at this time, had passed through a time of deep depression following the disappointment of 1844. It was portrayed in the typical cave experience of Elijah and found its antitype among God’s enlightened people of the day (1 Kings 19: 9). The faithful emerged from this experience as a nucleus of earnest, enlightened, dedicated Christians, standing detached from mainline Christianity, and from the generally accepted idea of eternal torment as held by the various denominations of the day. Their cleansing continued to advance away from the defiling errors of the Antichrist System residing in Rome, with its false doctrines of the mass, human immortality, consciousness of the dead, and purgatory *(S.I.T.S., Vol. 3, pp. 119, 120). The effect of the new and widespread availability of Bibles for personal study is apparent in this final cleansing work, since from that time forward among God’s enlightened people, priestcraft was replaced by Bible study and the brethren were bound to their Lord and to each other by love and personal conviction, not by clergy, creeds or by apostate organizations. *(Studies in the

Scriptures)

SCARCITY OF THE BIBLE

Preceding this special cleansing work of 1846 is an event, which occurred over 50 years previous and is related to it as cause and effect. This is the account of Mary Jones of Llanfihangel, Wales, United Kingdom, in her quest for a Bible. At age 15 she walked twenty-five miles to the town of Bala and after saving the needed amount for seven years, she purchased the sacred book from Rev. Thomas Charles. This episode led to the spreading of Bibles around the world, by Bible Societies which were formed as a direct consequence thereof (see “Mary Jones and Her Bible” \$6:00). It then took on a new significance, a deeper meaning. God has indeed “exalted them of low degree” (Luke 1: 52) and “done great things” with and by His lowly, faithful people (Psa. 126: 3; 1 Sam. 12: 24).

When we consider the life and times of Mary Jones, we find a great object lesson along this line. In her day, even in the best parts of Britain there was but one Bible to 25 families; and in the barren areas it was a book virtually unknown, save only by reputation following the widespread teachings of Wesley and Whitefield.



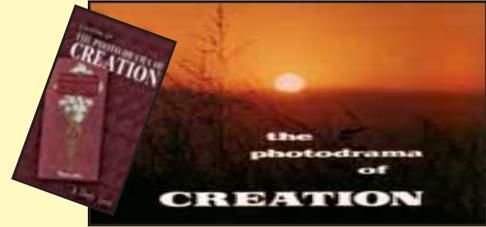
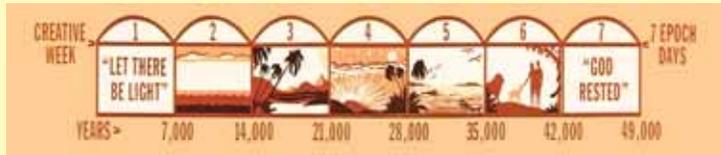
It was indeed, and especially so in the remote location of that isolated hamlet of Llanfihangel in Northern Wales, a “day of small things.” Yet the Lord had secretly prepared a vast work which was to change the world, and one of His children, a little teen-age girl, was to be blessed with striking the spark which would fire a torch to spread light across the world ahead of the coming Harvest time. That child of the Lord was Mary Jones.

Mary was but a child of thirteen when the spirit moved within her, generating that strong desire to possess a Bible of her own. She was uneducated and from a home of great poverty, which was on the very outskirts of the inhabitable region of the neglected area of North Wales. “Small things” indeed, which remind us of the circumstances of Gideon at the time of God’s calling him: “And he said unto him, Oh my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my fathers house” (Judges 6: 11-15). Yet we have seen how God, who is able to work all things after the counsel of His own will (Isa. 46: 9-11; Eph. 1: 11), was able to use simple faith, loving zeal and even the humble circumstances of a child, to achieve great things (1 Sam. 12: 24; Psa. 126: 1, 2; Luke 1: 46-55).

SIGNS OF THE TIMES

Let us, then, take heart! Let us not despise this present “day of small things” when “clouds instead of sun are . . . over many a cherished plan,” and when we wonder “why, what we longed for most of all eludes so oft our eager hand” (Poems of Dawn p. 197). Surely we must see that, just behind the scene of these “small things,” vast works are going on both in heaven and on this physical earth with its social order in which we move and have our being. Our view of things “big” or “small” is purely subjective and related to our own flesh with its limited range of experience. By faith, however, we may pierce this view to perceive beyond the immense changes which are taking place around us as the majestic sweep of God’s wonderful Plan encompasses all, in the final assault upon Satan and the evils of “this present evil world” (Gal. 1: 4).

We stand at the culmination of six millennia of evil, when a time of trouble such as the world has never known is breaking on the shores of human society (Dan. 12: 1). “The Lord’s great army” of revolutionaries has begun its attack on Christendom’s religio-political fortress with its defenders, and soon after *continued on page 14*



THE SIXTH DAY OR EPOCH

As the carbon-laden atmosphere became more pure, vegetation became less rank. The animals changed correspondingly. The heavy-boned Sloth and Mammoth gave place to less bony varieties of animals, common today.

The specialization in the case of man's creation is shown in his vast superiority over the lower animals. The first man, Adam, was an image of his Creator, the highest type of fleshly or animal being. That image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's image, because we have no sample of perfect humanity for comparison. "All have sinned and come short of the glory of God" in which Adam was created—Psalm 8:5. Sin and Death have reigned and the Godlikeness has been lost. All need Restitution.

It was toward the close of the Sixth Day, or approximately forty-two thousand years from the time of beginning the ordering of Earth, that God created Man.

The image of God from this standpoint would mean a human being thoroughly in tune with the Infinite One, one that would have no unrighteousness nor iniquity in him. Adam's transgression was not the result of ignorance, nor of pure wilfulness. It was the result of temptation, which his limited knowledge accentuated. His responsibility was for the knowledge he possessed. He knew that he was disobeying God.

When thinking of man in the image of God, we instinctively look back to "The Man Christ Jesus," "holy, harmless, undefiled and separate from sinners," and like the first Adam, whose penalty He came into the world to meet—1 Cor.15:22.

"After Our likeness let him have dominion." Adam's dominion over the lower animals was like God's dominion over the Universe. Angels, although in God's image, do not have a Godlike dominion over creatures of a lower order. Man's dominion, overthrown by sin, is to be restored by Messiah's Kingdom.—Acts 3:19-21.

* * *

Questions on Lesson 7

1. What changes took place in the atmosphere?
See previous lesson. Par. 1
2. What is carbon? See Encyclopedia.
3. What became of the carbon in the atmosphere?
See previous lesson.
4. What changes took place on animals corresponding to changes in the atmosphere?
5. In what way was the first man created? What is meant by "image"? Par. 2
6. How was the perfect man created in the image of God different from man today?
7. When was man created? Par. 3
8. Did Adam transgress because he was ignorant or because he was wilful?
9. How responsible was Adam?
10. Has there been any other person, other than Adam, who had the image of God? Heb. 7: 26
11. How do we know that Jesus was a perfect man, and in the image of God?
*SITS, Vol. 5, pages 428, 480.
12. In what way was Adam in God's likeness? Par. 6
13. What dominion was given to him? Gen. 1: 28
14. Was part of that dominion the right of one man to rule over other men?
15. Is it right for one man to oppress another? See Ex. 22: 21; Psa. 10: 16-18; Col. 4: 1; Matt. 7: 12
16. If man was to have dominion over the animals, why are men unable to control some of the wild animals?
17. Do you think that originally all the animals were tame and that they will be so again? Why? Gen. 2: 19, 20. Isa. 11: 6-9 p. 7

* Studies in the Scriptures

MAN CREATED AT THE END OF THE SIXTH DAY



Animals Created During Sixth Day Adam & Eve

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

continued from page 12 the great city's fall, that army of radicals will, ... in its turn, reap the summary and just reward of its own excesses of cruelty and arrogance (Joel 2: 1-11; Hab. 1: 5-11; See *The Battle of Armageddon* Vol. 4, pp. 542-550). Messiah is present and the cry has gone up, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11: 15). The seventh trumpet of knowledge, liberty and the coming kingdom on earth has been sounding forth in the earth since 1874, its true message understood in varying degrees by the faithful, but now most of all by those having the light of the *Parousia, Epiphany, and Basileia* Truth.

It is a time of war, revolution and anarchy the "wind," "earthquake" and "fire" of (1 Kings 19: 11, 12). It is in stark contrast to the "great rain" of Mary Jones' day; we are rather, in a time of "great hail"—hard, distressing truths—which strike down upon the nations and their institutions with most painful and destructive force (Isa. 28: 2, 17; Rev. 11: 19; 16: 21).

By faith, therefore, we see that this "day of small things" is but a shift of emphasis as the final judgment,

which began in a special sense with the house of God in 1874 (1 Pet. 4: 17). It has done its work in the spiritual sphere and has moved on to this "present evil world," with the "vine of the earth" (Gal. 1: 4; Rev. 14: 17-20). The counterfeit of the vine of the Lord's right planting being reaped as a consequence (Psa. 80: 14, 15; John 15: 1-8). The "winepress of the wrath of God" has increased in the world since the Great Time of Trouble began in 1914 (Matt. 24: 21).

In these troubled times, we can safely leave these wider issues in Messiah's capable hands, when He will be manifested in Restitution (Acts 3: 19-21). Until then we will be watching and praying daily, hourly, and like young Mary Jones, doing with our might what our hands, tongues, brains, feet or any other members of our consecrated beings find to do (Ex. 4: 1, 2; Eccles. 9: 10; Phil. 3: 13). Let us "lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith . . . lest you be weary and discouraged" (Heb. 12: 1-3).

* * *

JUST FOR TODAY

*Lord, for tomorrow and its needs I do not pray;
Keep me from any stain of sin just for today.
Let me both diligently work and duly pray;
Let me be kind in word and deed just for today.
Let me be slow to do my will, prompt to obey;*

*Help me to sacrifice myself just for today.
Let me no wrong nor idle word unthinking say;
Set thou thy seal upon my lips just for today.
So for tomorrow and its needs I do not pray,
But keep me, guide me, hold me, Lord, just for today.*

PUBLICATIONS

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

ATTRACTIVE HARDBOUND BOOKS

<i>Life — Death — Hereafter</i> (224 pages) paperback	\$3.50, cloth \$4.50
<i>God</i> (547 pages; describing Jehovah's great attributes, etc.)	\$4.50
<i>Creation</i> (585 pages; describing God's creative work, etc.)	\$4.50
<i>The Bible</i> (794 pages; much useful information on it, its uses)	\$4.50
<i>Christ — Spirit — Covenants</i> (744 pages, very informative)	\$4.50
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<i>The Restoration of Israel</i> (48 pages)	\$1.00
<i>Anglo-Israelism</i> (80 pages; errors of H. W. and G. T. Armstrong refuted)	\$1.00
<i>The Gift of Tongues — Should We Seek or Shun It?</i> (80 pages)	\$1.00
<i>Is there Hope for Any of the Unsaved Dead?</i> (80 pages)	\$1.00
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ANNOUNCEMENTS

SERVICES BY VISITING MINISTERS

Ralph Herzig

Florida Convention, March 7-9

Leon Snyder

JANUARY	MARCH
26, 27 Riverside, CA	Continued
FEBRUARY	
3 Denver, CO	7-9 Florida Convention
5 Las Vegas, NV	11 Ft. Lauderdale, FL
24 Cincinnati, OH	15, 16 Marietta, GA
25 W. Frankfort, IL	18 Wilmington, NC
26 Iuka, MS	19 Raleigh, NC
MARCH	20 Reidsville, NC
2 Keystone Hgts., FL	21 Roanoke Rapids, NC
	22, 23 Norfolk, VA

Robert Herzig

Springfield, MA, February 3; Boston, MA, March 23

John Wojnar

New Haven, CT, February 24; Florida Convention, March 7-9

Thomas Cimbura

Florida Convention, March 7-9

Donald Lewis

Florida Convention, March 7-9

James Shaw

Mustang, OK, February 17; Florida Convention, March 7-9

Robert Steenrod

Cincinnati, OH, February 17; Florida Convention, March 7-9; W. Frankfort, IL, March 15,16

Daniel Herzig

Lauderdale Lakes, FL, February 17;

Florida Convention, March 7-9

**Jacksonville Beach, Florida
Friday—Sunday, March 7, 8 and 9**

SITE: Oceanfront Comfort Inn, 1515 N. First St., Jacksonville Beach, FL, 32250. Telephone: (904) 241-2311. Rates and Reservations: \$95.00, for 1-4 guests, includes breakfast and tax. Reservations must be made directly to the hotel by February 1, 2008. State that you are attending the Laymen's Home Missionary Movement Convention to secure the special rate. Inquiries can be made to Sr. Cathy Kirkpatrick, telephone (904)-771-7180. Limo Service is available from the following businesses: Bob's Limo (904) 241-1013, \$50 for up to 3 people, each additional person \$5.00 (10 max); Costal Cab (904) 246-9999, \$44 up to 4 people, \$11 each additional person (10 max); Runways Shuttle 800-578-6929 \$24/person, ½ price for the others. Rental cars are available at the airport. (Make reservations in advance).

EVANGELISTS' SERVICES

John Hanning

N. Canton, OH, March 20

David Lounsbury

New Jersey/New York, March 16

Roger Mullen

Boston, MA, January 27

Richard Piquene

Independence, KS, February 17

Harold Solomon

Norfolk, VA, February 3; Reidsville, NC, February 6; Roanoke Rapids, NC February 9; Lauderdale Lakes, FL March 15; Keystone Heights, FL, March 16

Michael Williams

Athens/Nelsonville, OH, March 2

Additional Service

Pittsfield, MA, February 10

2008 LHMM CONVENTIONS

United States:

Jacksonville Beach, Florida, March 7, 8, 9

Muskegon, Michigan, May 16,17,18

NOTE CORRECTED DATES FOR

MUSKEGON AND LIONVILLE CONVENTIONS

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

Tulsa, Oklahoma, September 19, 20, 21

France: All conventions in Barlin: *Spring, March 22, 23; Summer, August 1, 2, 3; Autumn, November 1, 2*

Germany: *Velbert, May 10-12; Wandlitz, October 3, 4, 5*

Jamaica: *Bartons, March 21, 22, 23, 24*

Lithuania: *Kowno, June 20, 21, 22*

Nigeria: *Agbado, Ogun State, March 21*

Poland: *Poznan, May 1-3; Bydgoszcz, July 9, 10, 11;*

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

Susiec, July 18, 19, 20; Krakow, August 22, 23, 24

Ukraine: *Orlowka, June 27, 28, 29;*

Lwow, August 15, 16, 17

United Kingdom: *Hyde, August 8-10;*

Sheffield/Barlborough, October 25, 26

MEMORIAL DATE FOR 2008

Thursday, March 20, after 6:00 p.m.

The Memorial date this year comes on March 20 after 6:00 p.m. The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 7:36 p.m. March 7. Accordingly Nisan 1 begins at 6:00 p.m. March 7 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 20. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

THE YEAR BEFORE US

*STANDING at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away.*

*"I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yea, I will uphold thee with Mine own right hand;
Thou art called and chosen in My sight to stand."
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away.*

*For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful, shall His grace abound;
For the faint and feeble, perfect strength be found.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away.*

*He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the day;
For His Word shall never, never pass away.*



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TO: