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and
Herald of Christ's Epiphany

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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

Liberality*

LIBERALITY IS A GOD-LIKE ATTRIBUTE. God is not tight-fisted. He has put the idea of self-giving service at the active center of nature — at both the animate and inanimate levels. In the hierarchy of character graces, liberality is classified as “secondary,” denoting not its worth but that it is produced by a suppression of the acquisitive tendency. For a detailed explanation of this specific grace and character graces in general, see Epiphany Volume 1, *God*.

As denoting permissiveness and heedless regard for tradition, being “liberal” has uncomfortable overtones if one is “conservative.” But as a quality of the heart, the term denotes a sympathetic concern for the welfare of others and a desire to be of service. It comes to the fore in adversity.

Liberality is especially active in the philanthropically and charitably inclined. The recent spate of cyclones, hurricanes, and earthquakes around the globe have triggered liberal outpourings of assistance. Organizations such as the France-based *Medecins sans Frontieres* (which was recently awarded the Nobel Peace Prize), Oxfam, the Salvation Army, the International Red Cross, the Red Crescent, and numerous other bodies dispensing and organizing aid for the homeless, the injured, and the displaced, exemplify the basic compassion of humankind. The work carried out by such groups ameliorates the effects of the Adamic curse. Despite its academic professions to the contrary, humanity in general does not live out the dogma of the “survival of the fittest.”

To do something for another without thought of reward — this is truly like God. Our theme text for the year 2000 may seem to contradict this — that in exercising generosity, one will in turn be enriched. As the Contemporary English Version (CEV) puts it, “Generosity will be rewarded: Give a cup of water, and you will receive a cup of water in return.”

As the Lord’s consecrated we receive reflex blessings as we witness the Truth to others and assist them in their like activities (Matt. 10: 41, 42). The highest thought of our year’s text pertains especially to our receiving *spiritual* blessings — our being “watered” — as distinct from the temporary, material blessings.

THE WOMAN AT THE WELL

John 4: 5-43

“Then cometh [Jesus] to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

“Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. . . .

“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

“Jesus answered her and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.”

This delightful exchange between Jewish Rabbi and Samaritan peasant teaches a number of valuable lessons.

JEW AND SAMARITAN CLOSE, BUT POLES APART

Between Jew and Gentile there existed a hostility grounded in each one’s perception of the other. To the Gentile, the Jew was proud and exclusive, arrogant in his religiosity and alienated from the rest of the real world. To the Jew, the Gentile was dirty — contaminated and of no value; God loved the Jew only — the rest could be discarded.

Although Israel read in their oracle of the blessing to come to all families of the earth through them, they had forgotten their future prospect of service to humanity as a *channel of grace*, and had instead substituted for it a view of the outer world, the *goyim*, that discounted their worth in the eyes of God. The Samaritan, or Samaritan, was esteemed even less (see John 8: 48).

*This article, with minor alterations, appeared also in *The Bible Standard*, January 2000.



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Free from all sects, parties, organizations, and creeds
of men, but bound to God as it understands His Word, this
magazine stands for

- The defense of the Parousia Truth, given by the
Lord through “that Servant,” as basic for all further development of
the Truth;

- The defense of the arrangements, charter and will
given by the Lord through “that Servant,” as binding on
controlling corporations and associations among Truth people; and
for

- The exposition and defense of the unfolding
Epiphany-Basileia Truth, as meat in due season for the Lord’s
people, as He is pleased to provide it.

The Samaritans, though having adopted Jewish culture and similar beliefs, were a hybrid people; as such they fell into a category which the Jews could not tolerate — neither fish nor fowl (see sidebar on the facing page).

That Jesus — a Jew — did not share this view is apparent from His tale of the “good” Samaritan — a shock to his Jewish hearers (Luke 10: 25-37) — and the encounter with both the Syro-Phoenician woman (Mark 7: 24-30) and this woman at the well.

JESUS DISPENSES WATER

After a hot and dusty journey through the forbidden territory of Samaria, Jesus espied a noon-day resting spot.

The well, a gift to the community from the patriarch Jacob, was a place well-known for its fresh spring waters (“living” water). It was an amenity not only for raising water but for socializing. Here sat a tired and thirsty Jesus. Brought to this place by Providence, He held Himself in readiness for service.

Presently she came. This woman would unwittingly step into a narrative that would echo through the centuries and touch the hearts of many whose lives were blighted and made bitter by sin and self-deception.

Jesus’ request for water — stated here simply and, to our modern ears, brusquely — was not unusual. The woman would have heard such a request often. But from a Jew? *What is a Jew doing here anyway?* There is, perhaps, a thread of sarcasm running through her responses. We have no reason to suppose she denied our Lord’s request. Indeed, His putting Himself in this small way in her debt provided an agreeable way for Him to continue the conversation.

Elegantly, Jesus in few words informs her of His identity and His willingness to bless her with that which she needs.

“Thou wouldest have asked of him,” He says, “and he would have given thee living water.”

The woman, not pursuing the implication of our Lord’s offer, or perhaps not grasping it, continued the polite exchange, adding a barb or two.

“Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?”

Her sarcasm is evident. She continues, pressing the point,

“Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?”

Note the clever evocation of the name of Jacob — near-sacred to a Jew — and the implication of joint ancestry (“our father . . .”). By this claim to a common paternity she sought to equalize the relationship and gain some advantage in the discussion.

WATER OF EVERLASTING LIFE

Gesturing to the well, “Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Brilliantly, Jesus here contrasts Jacob and Jacob’s well with Himself and the living water He alone could give. For a Jew to discount the worth of the legendary Jacob was too much for the Samaritan woman to comprehend. Caught off balance, her combativeness waning, she responds, “Sir, give me this water, that I thirst not, neither come hither to draw.”

“Jesus saith unto her, Go, call thy husband, and come hither.”

Whatever mental movement the woman had made in our Lord’s direction was now checked; her tentative interest evaporated. *This man is very wise; he may even be a prophet. But he does not know that I am not married!*

We read elsewhere of a certain Pharisee who had a similar reaction on seeing Jesus accept the ministry of anointing from a “sinner” woman (Luke 7: 36-38). *If he were a prophet, he would have known who and what manner of woman this is . . .* On that occasion Jesus addressed the unspoken cynicism by launching into the parable of the two debtors, concluding the tale by pronouncing the woman clean and forgiven (vs. 39-50).

Returning to the Samaritan woman: Jesus now focuses on her felt and unuttered need for forgiveness by addressing her private unsatisfactory condition. Masterfully and simply, He paints an accurate picture.

This latest insight, delivered with laser-sharp precision, reanimates her interest and dissolves any remaining doubt. She is forced to concede what she suspects: “Sir, I perceive that thou art a prophet.”

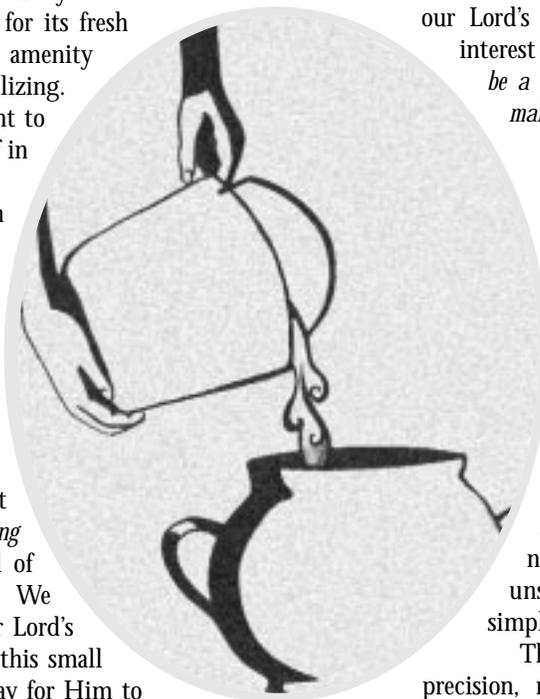
The conversation that follows brings the realization crashing in: Not only is this man a prophet, *this man is the Christ!* She hastily departs to fetch her friends — leaving behind the waterpot!

Jesus remained in the area two days, witnessing to the inhabitants and winning many (vs. 40-42).

RIGHTEOUS REWARDS

In exchange for the vessel of water from a well, the woman of Samaria received the water of life. “Give a cup of water, and you will receive a cup of water in return.”

However, liberality is not merely a ploy to gain compensatory awards. We should not give in order to get. The reward which comes from unselfish service is as natural as it is unsought. Liberality makes us pleased with the prosperity of others. In its highest form it denotes a benevolent spirit which rejoices to bestow blessings on others. That the reflex effect is one of pleasure is the intended consequence arranged for, not by the giver, but by God, in His universal arrangement of man’s affairs. We might say that the



laws of righteousness dictate such an effect; pleasant consequences encourage repetition. By such a process is the Christian heart warmed and Christian fellowship cemented. Liberal giving blesses both the giver and the getter (Prov. 11: 18).

LIBERALITY IN DAILY LIFE

In the workplace, liberality, properly exercised, helps to improve fractious relations between employer and employee, boss and subordinate. Stinginess and overly rigid application of rules can stifle healthy co-operation and can have an incidentally adverse economic impact on a company.

In the family, both mother and father need to apply large helpings of liberality as they give of themselves in the way of caring and teaching their children. Maternal affection and sacrifice is a model of God's care for His people. The necessities of life and the care and feeding of the family call for self-sacrifice and selflessness on the part of Mother.

LIBERALITY PERSONIFIED

Although the incident with the woman at the well is taken as a classic example of winsome and opportune witnessing, it also serves to highlight the character of Jesus.

It was typical of our Lord that He was alert to service heedless of His own fatigue. Ever in tune with the Divine will, He recognized the Father's leading and followed it, seizing any and all opportunities for advancing the Father's work in the world.

"Be instant in season, out of season" (2 Tim. 4: 2). We need to learn to recognize God-given opportunities of service — in preaching the Word, in Christian service in general — and then be prepared to take advantage thereof, no matter how inconvenient it may be for us at the point of contact.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9; comp. vs. 1, 2). Here is the ultimate example of liberality.

Divesting Himself of His mighty nature, our Lord stooped to the earth, opening Himself up to the mistreatment which led eventually to His cross.

"Taking up the cross" is synonymous with the way of Christ, embarked on by comparatively few (Matt. 10: 38, 39; Mark 10: 17-31). At its core, the Christian way is a *giving up of self* and a *giving away of self* in the cause of the Gospel — which is much wider than the mere expounding of a set of doctrines.

Our Lord's discourse with the Samaritan woman disclosed toward its end the promise of general salvation. This is an important point. In Christ, distinctions of race disappear (Gal. 3: 28). Salvation, we are told in 1 Tim. 2: 1-7, is for all, mediated by the Son of God. In this, God has chosen to be liberal. Nor may we be less liberal.

LIBERALITY RESTRAINED

In too many expositions of Christian theology, salvation is restricted to a chosen few — the "chosen people" of whatever denomination, persuasion, or sect happens to be speaking. The outsiders, the modern Samaritans or Gentiles — unbelievers all — are discounted, consigned to eternal separation or — worse yet — torture in a burning hell. This is stingy theology, quite out of harmony with the Son's broad presentation of His Father.

This is not to imply that all will be eternally saved — this would be a too-liberal interpretation of the salvation process. Submission to Christ and fealty to God will always be required. The opportunity to demonstrate this will be given all: to some in this life, to most in the Millennial mediatorial reign of Christ and His Church. No opportunity for salvation can be accorded in this life to those who have no faith (2 Thes. 3: 1, 2). The Christian cannot live by sight. God is now dealing with men and women of faith.

To regard ourselves, our race, our group, our church as the only object of blessing is to raise a barrier to whole-hearted and effective service. Once the "middle wall of partition" was broken down between Jew and Samaritan and Gentile the revelation of God was able to flow freely to those of faith (Eph. 2: 11-22).

God often may choose to bless those with whom we disagree. In the give and take of daily life we will have many opportunities to pass on the "living water." We should dispel prejudice and resentment from our mind and, as graciously and as patiently as we are able, bless our hearers, who may — like the Samaritan woman — hold some resentment against us.

Liberality flows from a grateful heart. We have many riches of blessings from heaven (Psa. 68: 19; Phil. 4: 19). Let us unstintingly and selflessly open our own stores and shower them on others.

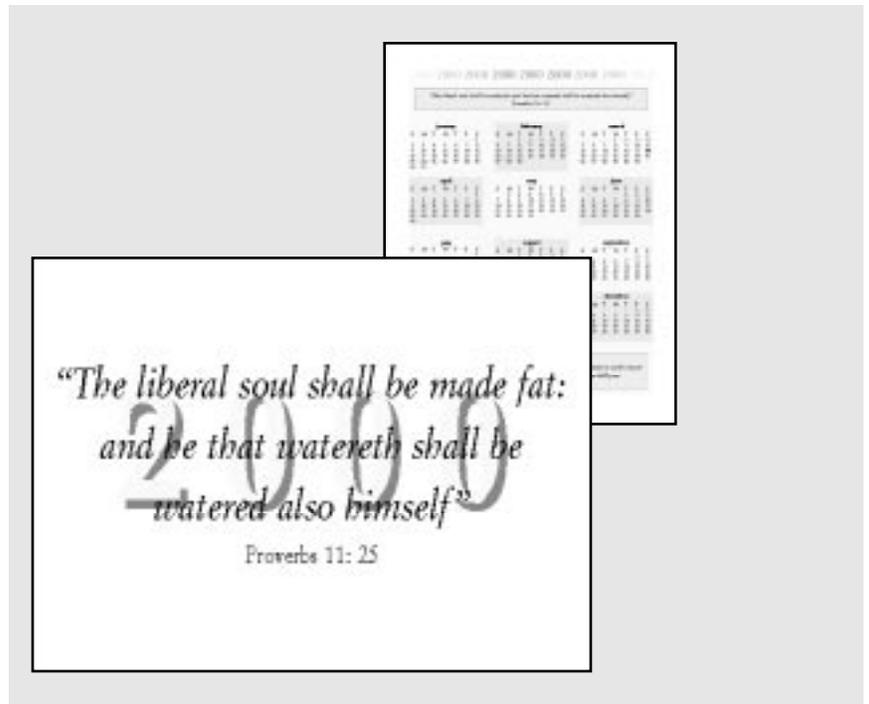
The year's hymn is 296 in our hymnal, *Hymns of Millennial Dawn*, "There's a wideness in God's mercy." The wording is reproduced below. A refrain (indicated by italics) follows each verse.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Though severe His judgments be.
*Search the Scriptures, search and see
Wisdom's wondrous harmony.*

There's no place where earthly sorrows
Are more felt than up in Heaven;
There's no place where earthly failings
Have such kindly judgment given
*Search the Scriptures, search and see,
God in mercy judgeth thee.*

For the love of God is broader
 Than the measure of man's mind;
 And the heart of the Eternal
 Is most wonderfully kind.
*Search the Scriptures, search and see,
 God's great kindness unto thee.*

But men make His love too narrow
 By false limits of their own,
 And they magnify His vengeance
 With a zeal He will not own.
*Search the Scriptures, search and see
 God's grand law of equity.*
 If our faith is true and simple,
 We will take Him at His word,
 And our lives will be all sunshine
 In the sweetness of our Lord.
*Search the Scriptures, search and see;
 Let their records gladden thee.*



Motto card for the year 2000. Pre-scored; may be folded down for use on a desk or affixed flat to a wall. The year's text is reproduced on the front of the card; the reverse displays a calendar, with year's text repeated. Printed on heavy white stock in two inks, black and green; 8^{1/2}" x 11".

U.S. — 35¢ each; 12 for \$3.50; classes should order through their secretaries.

Canada — please pay in U.S. funds, if possible; if in Canadian currency, the equivalent prices, including postage, are — 50¢ each; 12 for \$5.00

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All other countries only — Please order from your national representative where possible. If ordering directly from us, please pay in U.S. funds; add 10 percent for postage. International Money Orders acceptable. *Please do not send cash.* Free to those unable to pay.

Who Were the Samaritans?

In the unfolding of the Biblical drama the Samaritans play an important role, alternately receding and advancing in prominence. In the New Testament accounts they move to a central — if somewhat uncomplimentary — position. The pejorative “Samaritan” is as well-known to the reader of Scripture as the equally disreputable “Scribe” or “Pharisee.” A “good” Samaritan was, to a Jew of the day, a contradiction in terms. The most merciful wish of a Jew for the Samaritans was that they would not have a part in the resurrection!

Though not accepted by the Jewish nation as having any part with them, the Samaritans are nonetheless denoted as a class separate from the Gentiles — a medley of national groupings kept at arm's length by the Jews (Matt. 10: 5). The reference in John 4: 4 seems almost apologetic.

Although they laid claim to Jewish heritage, the Samaritans were an amalgam. The account in 2 Kings 17 is a concise primer of their history. Transplants from other regions, the Samaritans developed from the process of intermarriage with the Jews and an ongoing adoption of Jewish lore and traditions. They accepted — in modified form — the Pentateuch, later building a temple on Mount Gerizim. They, too, looked for a Messiah.

The encounter between the Jews who had returned from Babylonish exile and the Samaritans of the land is recorded in Ezra, chapter 4. This incident fostered the hostile rivalry between the two peoples, cementing into mutual hatred as time went on.

As Jesus hinted in His words to the woman at the well (John 4: 23, 24), there was a change in the air. The barrier between Jew and Samaritan was about to fall. He spent two days in the Samaritan village and received a warm welcome. In the book of Acts (8: 1-25) the word of salvation was carried to the once-forbidden Samaritan villages by Philip, Peter, and John.

The levelling, unifying force of the Gospel of Good News had begun its work.

Annual Review

A Look Back

INTRODUCTION

For *The Present Truth* the pivot of the year brings a new appearance. For practical reasons we have reduced the trimmed size of its pages and altered the typography. The title of this recurring report has been changed, too.

In past years the Annual Report has reviewed world events in fair detail. The intent has been to put those events into context for the watching student of the Bible. We do not intend to discontinue this approach entirely. However, this journal is not a news magazine — there are many such magazines available, well-equipped to fill the need to inform. Our treatment of topical events will be selective and frequently editorial in style, though we will strive to be impartial.

THE WORLD AT 2000

Fears that the coming of the year 2000 would be attended by widespread failure of crucial computer systems went unrealized. The arrival of the new year was met with colorful, fiery spectacles around the globe as each time zone reached the midnight hour. Interestingly, the vast celebratory crowds assembled around the world were overwhelmingly peaceful and benign.

A number of leaders in the world of evangelism have vitiated their message of salvation by undue emphasis on the global catastrophe they warned their congregations to expect. Everything from anarchy in the streets to the second coming of Christ was expected to follow in the wake of the change of date.

THEN AND NOW

The contrast between our present world and that of 1900 is vivid; conversely, there are many similarities.

One hundred years ago few people owned cars or telephones, most homes lacked electricity. Powered flight and wireless communication were yet to come. Public education was sketchy, voting rights unequally distributed. The political world at the turn of the last century was dominated by the European powers, with *pax Britannica* in force. The picture today is quite different; the past, turbulent century has changed our world in many ways — almost beyond recognition.

Sadly, many countries that were undeveloped 100 years ago are still in the same relative condition. Wars, famines, diseases — especially AIDS and malaria — have contributed to economic deprivation and keep many regions of sub-Saharan Africa impoverished.

The discovery of large reservoirs of oil, ongoing development of free trade, the miniaturization of electronic components, the spreading network of communications, the progress made in computerization — all these have raised standards of living and education almost everywhere. The world of 2000 is a much wealthier one than that of 1900.

The past century has seen social theories come and go (Fascism, Communism) and has welcomed the rise of social welfare and support across the spectrum. As then, the wealth

of the world is concentrated in the so-called western nations, although many more regions of the world have shared to a greater or lesser extent in the benefits of industrialization and technological innovation which have swept the globe, especially in the past 50 years.

One hundred years ago, the name “Israel” was the stuff of dreams; before half the century had ticked by, it took shape in a nation. Appearing at century’s midpoint, Israel today holds center stage — geographically, politically, and metaphorically. As Bible students we are delighted to see this living prophecy fulfilled.

CHANGES IN SOCIETY

The social changes which followed the widespread abandonment of the Christian faith were far-reaching. It would be an error to suppose that Christendom prior to this time had been composed entirely of dyed-in-the-wool believers living sanctified lives. This never has been true. However, social structures were held together by a sense of “place” tacitly acknowledged by both the rulers and the ruled. This was largely true — in varying degrees — of the Old and New Worlds alike. Order was to be preferred over chaos; the established churches reinforced the view — when they began to dissolve, the social contract came into question.

In his book, *The Philosophical Scientists* (Dorset Press, 1991), David Foster, under the heading, “The low point of religion in 1900,” writes (p. 177):

[T]here had been a cumulative depression of religion below the level of Natural Theology because of

1. Darwinism, which relieved the creator of his responsibilities and handed them over to random chance and ‘survival of the fittest’;
2. the Second Law of Thermodynamics, which insists that the universe is running down to extinction under a burden of escalating entropy; and
3. Inasmuch as the universe made sense, it was a picture of mechanicalness without values.

The overall effect on society was not only that religion was ceasing to be a significant influence, but that all the important value systems which link with religion were also deteriorating, particularly art and morality. It is not without significance that the fifty years following 1900 witnessed the greatest wars of history and the development of atomic weapons. All this was due to worshipping at the feet of Chance and Necessity.

The technology of the 19th century had spawned the Industrial Revolution; that of the 20th has produced stunning demonstrations of mankind’s understanding of the invisible controls that make our world run.

Two technologies particularly mark the latter half of

the century just passed: space exploration and the development of the digital computer. Both have liberated the human mind by expanding the reach of both body and brain. As a consequence, it is now easier to believe that man's destiny is in his own hands than it was in 1900. Rapid advances in the understanding of genetic structures and the techniques in modifying food by genetic manipulation, reinforce the view.

EXPECTATIONS UNFULFILLED

The 1900s were of interest as much as for what did not happen as for what did. The years from 1918 to 1939 were a kaleidoscope — the world-wide influenza epidemic, the rise of totalitarian leaders in Europe, the Great Depression. The Second World War — larger in scale than its predecessor — left much of Europe in ruins, structurally and financially, and forced a reshaping of the politico-economic landscape. The United States, emerging largely unscathed from that conflict, came to the fore and provided the context for the economic rehabilitation and political and social adjustments we now see around us.

Bible students who expected the winding up of earth's affairs shortly after 1914 were greatly disappointed. To Bro. Russell and the brethren who looked at the world picture of 100 years ago it seemed certain that society was tumbling toward disaster. The building of great dreadnaughts — battleships — the manufacture of gigantic cannon, coupled with the apparent unrest of the laboring masses — all conspired to predict that society must soon fall.

Collapse of the world's monetary system was averted by concerted efforts of the worldwide economic community and some judicious fine tuning. World finance, long predicated on the pound sterling, adopted the United States dollar as a stable benchmark. Abandonment of the gold and silver standards allowed economies more flexibility and the magic of debit spending. The effect has been the generation of great wealth in the major marketing countries and a remarkable increase in per capita wealth in most advanced nations.

The remarkable spread of information by the newer technologies, especially over the World-Wide Web, has not

only increased the pool of general knowledge but has transformed the political and financial landscape. Large sums of money can be transferred almost instantaneously, bringing the spectre of economic instability closer. Fund managers and currency speculators determine the fiscal well-being of nation states, often exerting more influence than elected governments.

A PERTINENT LETTER

Following is a lengthy extract from correspondence in 1977 by the then Editor of *The Present Truth*, Bro. R.G. Jolly, addressed to a Brother who queried the meaning of the scene of Elijah in

the cave at Horeb (1 Kings 19: 8-12) and who was perplexed by the failure of certain expectations set forth by Bro. Johnson.

Referring to the taking up of Elijah in 2 Kings 2: 11, he writes:

We do not teach that the "whirlwind" is made up merely of the *planning* stages of Revolution and Anarchy. While it is true, as Bro. Johnson showed (P'49, p. 80; '50, p. 7, par. 2) that the "whirlwind's" World Revolution feature *as such* began in its planning stage in 1949, there were then, and have been increasingly since then, revolutionistic and anarchistic elements *actually at work* in nominal church circles and in the world at large . . . (P'51, p. 12, col. 2, bot.-13, top; '54, p. 36, pars. 5, 6). That World Revolution (the "earthquake" of 1 Kings, 19:

"Two very different wars were fought between 1914 and 1918. The first was a war of soldiers, sailors and airmen, of merchant seamen and civilian populations under occupation, where individual suffering and distress were on a massive scale, particularly in the front-line trenches. The second was a war of War Cabinets and sovereigns, of propagandists and idealists, replete with political and territorial ambitions and ideals, determining the future of Empires, nations and peoples as sharply as the battlefield. There were times, particularly in 1917 and 1918, when the war of armies and the war of ideologies combined, leading to revolution and capitulation, and to the emergence of new national and political forces. The war changed the map and destiny of Europe as much as it seared its skin and scarred its soul."

— From page xv of the Introduction to *The First World War: A Complete History*, by Martin Gilbert (Owl Books, Copyright 1994 by Martin Gilbert)

11, 12) as the first separate and distinct feature of the "whirlwind" will come to its climax in the violent, fighting stage of Armageddon we do not doubt, in harmony with what Bro. Johnson taught; and likewise World Anarchy (the "fire" of 1 Kings 19: 12) as the second separate and distinct feature of the "whirlwind" will be very destructive, especially in connection with the climactic attack on Israel — the second phase of Jacob's Trouble — and the final overthrow of Satan's empire (E6, p. 580; P'54, p. 36, par. 6).

That the Little Flock was glorified by 1950 is consistent with Bro. Johnson's repeated teaching that the Church would leave the earth by the end of the Epiphany period in its narrow sense — 1954-56 (E4, pp. 51, 217, lines 6-12; E6, p. 482, lines 10-15; P'50, p. 189, par. 6; '51, pp. 13, col. 2, top, 107, col. 1, top).

Bro. Johnson's expectation, as expressed in E3 (published 1938), p. 128, paragraph 3, that "the Little Flock will be in the world throughout the revolution," that is, throughout the World Revolution as a trouble phase separate and distinct from World Anarchy, has proven to be incorrect, and we should not fasten on it as his settled, irrevocable teaching. Bro. Johnson's later teachings show that he did not insist on that thought (P'51, p. 107, col. 1, top). We must keep in mind that the picture in 1 Kings 19: 9-12 is not the same as the setting of 2 Kings 2: 11; the wind of 1 Kings 19: 11 does not correspond to the whirlwind of 2 Kings 2: 11.

The picture in 1 Kings 19: 9-12 shows that the Elijah class in the flesh — the Church [including Jesus — *Studies*, Vol. 2, p. 252] — would *understand* (suggested by the vision which Elijah had) certain things as coming to pass and does not show their actually experiencing the antitypical wind, earthquake and fire, and, of course, not the hearing of the still small voice (note especially P'71, p. 91, "Elijah's Great Vision"); whereas the setting of 2 Kings 2: 11 shows the antitypical conditions which actually occurred, and which the Church experienced at their glorification; for they were all glorified one-and-a-half years after the whirlwind in its initial stage set in [1949].

The antitypical fulfillment of 2 Kings 2: 11 occupies a much shorter space of time than does the antitype of 1 Kings 19: 9-13, which reaches up to the speaking of the still small voice — immediately prior to the setting up of God's Kingdom on earth.

Each member of the Elijah class who was in the flesh subsequent to 1914 — the beginning of the Time of Trouble — was not required to live through each successive phase of War, Revolution, and Anarchy, nor even the Elijah class in its representative members. For if we were to insist that they did, to be consistent we would have to insist also that they would be in the flesh at the time of the sounding of the "still small voice," which comes after the fire (Anarchy), when God begins to speak peace to the nations. For evidences that a whirlwind in Bible symbols is different from a wind, see R4822; C225, par. 1; E3, p. 188; E5, p. 148; P'31, p. 175, col. 2, top.

We need not fault Bro. Johnson for his immature teaching that the Little Flock would be here throughout the Revolution, especially in view of his later, more definite teaching that the Little Flock would all be glorified before the end of the Epiphany period. The Lord has often left his people in uncertainty on some details of Truth as an occasion of future testings so as to prove the loyalty of their hearts and grasp of the Truth.

As to the E6, p. 400 (top) reference, Bro. Johnson's teaching was tentative and not fixed, giving three possible ways in which Anarchy may have reached a "crisis" in 1954, namely, by its *beginning*, its *progression*, or its *end*. Thus he allowed for the possibility that Revolution and Anarchy as the whirlwind could have occurred prior to 1954-56, when he expected the Epiphany period in its *narrow* sense would end.

Do not be stumbled by what may seem to be an inconsistency in Bro. Johnson's teachings. It would be wrong to reject and avoid the study of the vast amount of Truth which the Lord was pleased to give through Bro. Johnson.

[Signed] R.G. Jolly

EXPECTATIONS FULFILLED

The years that have passed since Bro. Johnson left the earth have seen some of the most violent social dislocations of the past century. The development of anarchic *attitude* and *behavior* lends credence to the expectation of universal social upheaval before the Kingdom is established. Exactly what form this will take, we do not know.

Though wary of predictions, Bible students in general recognize that these unfolding events are interwoven with the thread of Harvest truth. To have been liberated from the tormenting doctrines of eternal suffering and to have opened before us the wonderful vista of God's love for all mankind — these are blessings beyond price.

That the world has been transformed by advance Millennial blessings can be little doubted. This present feint of prosperity, though little expected so far into this overlapping period, is no doubt a requisite feature of the Time of Trouble. There will certainly be a day of reckoning for the world, in the Lord's due time, followed by the long-awaited glorious Kingdom blessings. We may wait patiently for it, actively and — in hope — engaged as we do so.

[Further details on the work at the Bible House and fiscal year statistics, along with progress reports from Scandinavia, Poland, and Great Britain, will appear in a subsequent issue.]

He leads us on, by paths we did not know,
Upward He leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.

He leads us on through all the trialsome years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days
We know His will is done;
And still He leads us on.

— "He Leads Us On," *Poems of Dawn*, p. 288

* * *

A Personal Note from the Editor

As always, we appreciate the efforts of the brethren worldwide in the spreading and expounding of the Truth message. The Editor appreciates very much the love and prayers on his behalf during his critical illness. Signs are good that the coming months will continue to see a strengthening of his health and renewed energy to continue his responsibilities. All of this, of course, by God's grace.

Four Rivers*

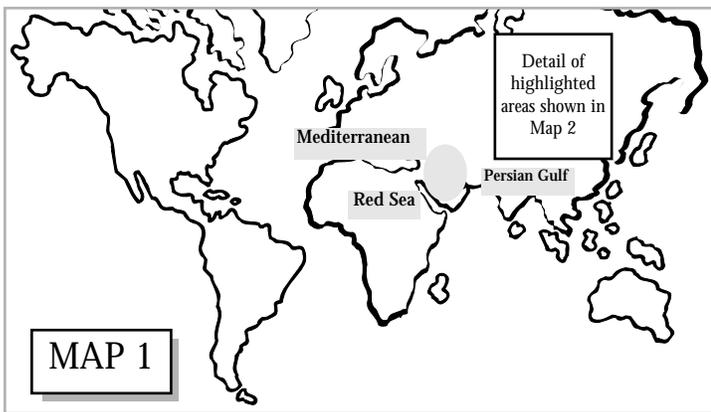
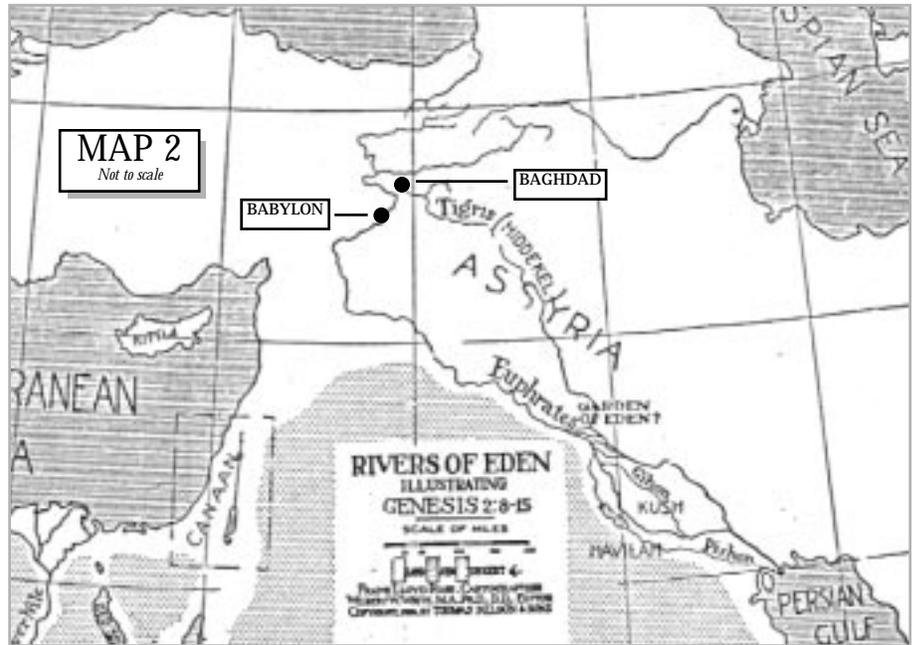
“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates” — Gen. 2: 10-14

THIS IS A RATHER abstract, nebulous, subject. When one thinks about many of the events that have occurred in the Old Testament, and some of the things that have happened around certain points of the compass in the dim and distant past — it all becomes somewhat abstract.

There are many things that the Old Testament mentions of which we are not fully aware. For example, what was the social atmosphere under the old Law covenant with the Children of Israel? The questions pile up from the first chapter of Genesis and run through the New Testament.

Some years ago there was a program on U.S. television, “See It Now.” It would delve into history, and attempt to recapitulate what happened in earlier times. It was interesting to see some of the social customs of the day — how people dressed, and so on.

Yes, we have many questions. For



example, the instructions that were given to ancient Israel in the writings of the Old Testament — how many of them were actually carried out?

EDEN — A MYSTERY

Where is Eden and what was it like? It would appear that all evidence of it was destroyed with the ravages of the Flood, or with the ravages of time. In this respect, my topic is somewhat abstract.

There were four rivers running out of Eden: *Pison*, *Gihon*, *Hiddekel* and *Euphrates*.

On Map 2 appears Baghdad, the present capital of Iraq, and Babylon. It was while Belshazzar’s party was in progress here that the invaders, under Cyrus, diverted the river — most likely the Euphrates. The army infiltrated through the dried-up channel (Dan. 5). The four rivers of our text are shown here, also.

A few preliminary points should be made before we present the antitype.

The location of the area through which Pison (or Pishon on Map 2) flowed, Havilah — “where there is gold” — is indeterminate.

As to the Tigris, Genesis 2 does not use this name; rather it uses the name Hiddekel (v. 14). The Tigris is one of the two great rivers of Mesopotamia, the other being the Euphrates. The Tigris rises in the Anti-Taurus, in what was ancient Armenia, and flows for more than 1,000 miles to join the Euphrates about 45 miles above present-day Basra. Today the Tigris and Euphrates empty into the Persian Gulf, though we cannot be sure that this has always been true. The Flood undoubtedly rearranged the landscape and most likely obliterated the ancient geographical courses.

* Adapted from a discourse given by the Editor.

Geography places modern Ethiopia in Africa. However, it is not tenable that the river Gihon flowed from the area around Babylon to Africa. Where, then, do we place the Ethiopia of Genesis?

A clue to the difficulty is found in E9, *The Parousia Messenger*, pp. 89-91. Writing of the soured relations between Miriam, the sister of Moses, and Zipporah, his wife, Bro. Johnson writes:

"Moses . . . was faulted for having taken Zipporah as his wife, whose coming to Moses and Israel with her father, Jethro, and her two sons, occurred about a year before, at Sinai (Ex. 18: 2, 5, 6); and her remaining with him since then proved to be a sore trial, especially to Miriam, but also to Aaron. Zipporah . . . is called an Ethiopian, literally a Cushite. There were two kinds of Cushites: those who were negroes, and who lived in Africa a thousand miles south of the territory of the Midianites of Horeb, and those who were brownish-white, and who lived in Sinaitic Arabia (2 Chro. 21: 16). Seemingly, she belonged to the latter kind of Cushites."

The designation, "Ethiopia," must therefore be understood in the ancient context, not in the modern. The river Gihon was in the land of Cush. (This is not to be confused with the Gihon near Jerusalem, where Solomon was anointed king — 1 Kings 1: 33, 38, 45; 2 Chron. 32: 30; 33: 14.) *The New Bible Dictionary*, under the entry, Gihon, states:

1. One of the four rivers of the Garden of Eden . . . which has been identified variously with the Oxus, Araxes, Ganges, Nile, and many other rivers. The Nile identification arises from the statement that it wound through the land of Cush (Gn. ii. 13), which is identified with Ethiopia, but it is more probable that the Cush here referred to is the area to the east of Mesopotamia from which the Kassites later descended. If this is so, some river descending to Mesopotamia from the eastern mountains, perhaps the Diyala or Kerkha, is possible, though the possibility of changed geographical features makes any identification uncertain.

— *New Bible Dictionary*, Inter-Varsity Press, Copyright 1962, The Inter-Varsity Fellowship

FOUR RIVERS — THE ANTITYPES

The main flow from Eden, then, split into four. This is significant from an antitypical point of view. The word Eden, means "pleasant" or "delight." The river going out from Eden indicates the condition of justification by faith — a very pleasant state for the justified. It represents reckonedly perfect humanity and the reckonedly perfect conditions that God has been developing. And out of this justified condition come four faith classes. We will enumerate them.

Pison

This river represents the Little Flock. Its going down and encompassing the whole land, as it were in circular fashion, represents this class emerging from the reckoned condition of perfect humanity and pervading the Truth and its sphere.

The bdellium is linked to the manna. We read in Numbers that "the manna was as coriander seed, and the colour thereof as the colour of bdellium" (Num. 11: 7). Its aspect, white and translucent, is a fitting type of the Word of God. The onyx stone represents the character graces of the Little Flock.

Gihon

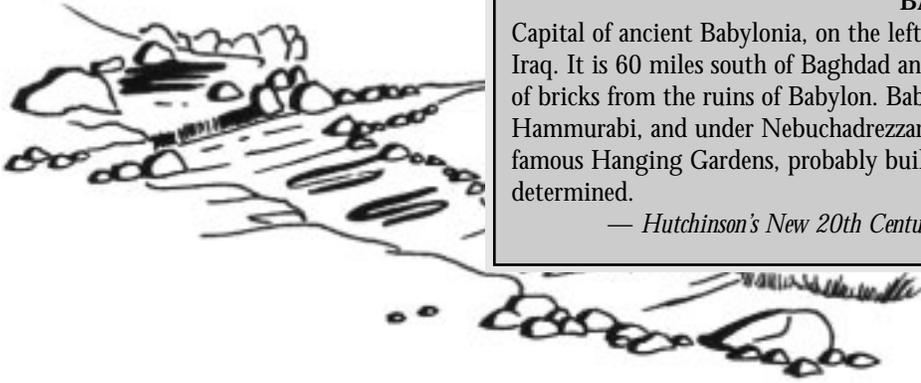
This river represents the Great Company. This class has, of course, been very intimately involved in the Truth and the spirit of the Truth. Whereas the Pison was "free flowing" (its name means that), the Gihon was a narrower stream. From a spiritual point of view this shows the relative strength of the two classes.

Revelation 7: 17: "For the Lamb which is in the midst of the throne shall feed them [the Great Company] and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Hiddekel

The third river, Hiddekel (the Tigris) is a good-sized river. The name means "rapid," "sharp," a stern voice or sound. This river flows through Assyria. This represents the Ancient Worthies giving the Millennial Truth to those now in antitypical Assyria — the nominal church.





BABYLON

Capital of ancient Babylonia, on the left bank of the Euphrates. The site is in modern Iraq. It is 60 miles south of Baghdad and 5 miles north of Hillah, which is built chiefly of bricks from the ruins of Babylon. Babylon first rose to prominence under Hammurabi, and under Nebuchadrezzar I it was a magnificent city. The site of the famous Hanging Gardens, probably built by Nebuchadrezzar II, has not been determined.

— *Hutchinson's New 20th Century Encyclopedia* (Copyright 1964)

This seems to show us that the Millennial Judgment will bring forth stern truths — judging truths—that will nonetheless instruct the world of mankind. This is in line with the four phases of the judgment process: instruction, testing, correction, and sentencing. Those who have come from this present age — the worldlings as well as those from the Christian churches — will need stern, hard truths to guide them through the judging process.

Euphrates

The name means “stream breaking forth.” The fourth elect class, namely the Youthful Worthies, will refresh the people in the Millennial Age as they convey the various refreshing truths of the Bible to mankind.

Note that this application is somewhat different to the one normally associated in the Truth writings with the Euphrates. This, from *The Time is at Hand*, pp. 208, 209, states the general, Gospel-Age view:

Fleshly Israel was taken captive into literal Babylon, which was built upon the literal river Euphrates, while in the Gospel age mystic or figurative Babylon, which carried away captive Spiritual Israel, is portrayed as sitting upon the mystic Euphrates. In the type, the golden vessels of the Temple were carried away and profaned by literal Babylon: in the antitype, the precious, divine (golden) truths, pertaining to the service of the true Temple, the Church . . .

were far removed from their proper places, perverted and misapplied by mystic Babylon. Literal Babylon being built upon the river Euphrates, which materially contributed to its wealth and resources, its overthrow was accomplished by the turning aside of those waters. So mystic Babylon sits upon, is



supported by, many waters (peoples, nations), and its fall is predicted, through the turning aside of its supporters and sustainers, the people.

— Rev. 16: 12.

In summary, there are differences in the work of each elect class, represented by the four rivers. It is interesting to note that Pison and Gihon are less prominent geographically than the Hiddekel and Euphrates. From the Kingdom point of view the spiritual, invisible phase of the Millennial rule will be less obvious to mankind than the earthly or visible phase.

Shifting from the analogy, we might say that the Little Flock pour out the Truth, the Great Company acts as nursemaid, the Ancient Worthies as corrector, and the Youthful Worthies perform the blessed service of bringing forth and breaking forth the Truth. The various classes and their relative positions are also set forth in Joel 2: 28, 29.

* * *

This picture of the four rivers is illustrative and focuses on the four elect classes only; it does not take into account the Consecrated Epiphany Campers or the *Quasi*-elect in general. These latter groups will indeed enjoy the privilege of conveying waters of truth to mankind in general.

This picture of the four rivers is a good general application. We trust that this presentation is a blessing to our readers.

Then the streams of living waters,
 Springing from eternal love,
 Will supply thy sons and daughters,
 And all fear of want remove.
 Who need faint while such a river
 Ever flows their thirst to assuage?
 Grace, which, like the Lord, the giver
 Never fails from age to age.

— *Zion's Glorious Hope* (*Hymns of Millennial Dawn*, No. 58)

For further reading on this subject, see the volume *Expanded Biblical Comments 1879-1916*, under Genesis 2: 10-15

Annual Report of French-Speaking Countries

DEAR BRO. HEDMAN: More heartily than usual, I greet you in Jesus our Lord and Savior, and in the name of all brethren of French-speaking countries.

We know what physical trial you have endured, and you are constantly in our prayers. We ask the Lord to strengthen and help you in this difficult time. We also think of Sister Betty Ann, your spouse, and your children, and all the family at the Bible House. We are grateful to you for your work of love for all the brethren worldwide during this past year.

Through these lines, I thank all the Brothers and Sisters of the French field, who brought — and continue to bring — their effective help in all the branches of activity. Surely these thanks are for all the general and local elders and servants, but also to all those who work in the background, especially in the various stages from translation to publication. We hope that by the time this report appears the brethren will have got the book “Ce que le Pasteur Russell a dit” (the Question Book). This has taken a lot of effort by the brethren involved.

Conventions

In 1999, we were able again to hold four Conventions with only a little decline in attendance. A number of elderly brethren find it difficult to attend a full convention.

At our summer convention we were served by the German Representative, Ernst Maschyk, who came with his spouse. His exhortations, ornamented with stories of personal experiences, were appreciated by everyone. [*Editor's Note: We learned, sadly, that our dear Bro. Maschyk has died; see his obituary notice elsewhere in this issue.*]

Public work

We reiterate a number of the observations we made last year. We meet the same difficulties presenting the Truth. Conditions here are somewhat paradoxical: on the one hand, there is a general search for religion; on the other hand, we encounter abrupt refusals to discuss spiritual matters, or, at best, indifference. Nonetheless, several brethren engage in the colporteur work and, from time to time, they place some volumes and booklets, deriving spiritual benefits as they go.

Newspaper Advertising

This activity has continued, and the number of sets of books which have been sold due to these announcements has increased. However, as I write, it is in regression. Perhaps this is only temporary. In Belgium, Auxiliary-Pilgrim Bro. Robert Gowie placed several sets in the

English language, in the Flemish area.

Internet

Among other things, we prepared a program which will be displayed soon on an Internet site. In harmony with your recommendation to emphasize the name of the French *Bible Standard*, we use for our e-mail addresses, *l'Etendard de la Bible* and *La Commission d'Israël*.

Israel

Following is a report from Bro. Marian Kornobis:

Dear brother Gilbert: It's while praising the Lord for His blessings that I am pleased to inform you that a meeting was arranged in Lille area in November by five associations of retired executives, and others. Those responsible had chosen the subject, “Israel, Yesterday and Today,” and they invited me to expound on the history of the Jewish people.

Using slides, I began with Abraham. The audience seemed well satisfied. 104 were present, of which 12 were our brethren.

I thank the Lord and the brethren who prayed in order that a good testimony could be given.

Your brother and servant, Marian Kornobis.

We have good reason to think that it will be possible to hold further meetings of this kind. In general, the history of Israel is unknown to the French public.

Through my contacts on the Internet I can see the development of a class of Jewish believers who look for the soon-coming of the Messiah. They do not yet understand the nature of it, but they make an analysis very similar to our own. They use the same Scriptures, understand the Signs of the Times, and the part that the Jews will take in the blessing of nations. Some know — at least in part — of Bro. Russell's work in favor of the Jewish people. Moreover, they make a clear distinction between Papacy and other Christians.

The sense of abandonment and opposition to the Jewish nation from other countries is felt increasingly in Israel. Many Jews in France seem unconcerned. It is not possible for us to give more space to this subject now, but we ask the brethren to pray regarding this important work toward the Jews so that we can act in harmony with the Lord's will. Let us have our eyes fixed on Israel [see below].

Social Situation

Much is as it was last year. It often appears that economic figures are manipulated. One announcement gives an impression of decline in unemployment, yet every

day brings news of factories shutting down, difficulties for the farmers, small breeders and small businesses. The modern “giants” make their own laws, thereby creating the conditions which are going to gobble them up in the antitypical Flood. Strikes multiply and become more and more fierce. We view a “ballet” of influential and talented politicians — of all parties — involved in the business of bribery and corruption. As we noted in our previous report, physical and moral misery increases and social conditions deteriorate in the face of impertinent and dishonest wealth. The Epiphany shines with an always-more-revealing brightness.

The Religious Aspect

This year gave us proof that the imperious spirit of the Vatican has not changed. We saw, rather — with the Jubilee of 2000 — a reaffirmation of the supposed Catholic authority over the whole world. The Pope’s travels to India (in spite of the aversion of this people who consider him as “the leader of Crusades”); the beatification of Archbishop Stepinac (an “effective” co-worker of the Nazi executioners in Croatia); reaffirmation of the practice of indulgences (this provoked the cancellation of the participation by the Evangelical Churches in the Jubilee project); the humiliation of high dignitaries of the Greek Orthodox Church — all these and other things arouse the hostility of numerous sincere Catholics. In Poland, Cardinal Glemp asserts that “Jewish statements concerning Auschwitz are exaggerated . . . the big cross will not be removed from the camp. . . .” Moreover, the pope does not consider himself as

a guest in Israel generally — or in the city of Nazareth in particular — but as one who takes ownership of its legitimate property

Miscellaneous Events

As I was about to close this Report we were hit by the worst hurricane we have had. It was accompanied by a large oil spill off the coast of southern Brittany when a large oil tanker broke up.

The brethren have their personal tests and difficulties; however, they appreciate the value of the teachings which the special servants bequeathed to them under the aegis of the Lord. God bless the memory of these servants! By their testimonies and in their conversations, they show their increasing confidence in the imminence of the establishment of the Kingdom and their submission to the Master’s will. In their name, and in my own, I present you again, dear Brother Hedman, the assurance of special prayers in your favor. We think also of all your co-workers of the Bible House and, through this message, we greet all the brethren worldwide.

Your brother and fellow-servant by His Grace,
Gilbert Hermetz,
Pilgrim and Representative, France

Pilgrim Bro. Ernst Maschyk

Born December 25, 1924 — Died January 22, 2000

Brother Ernst Maschyk, Pilgrim and Representative of the Laymen’s Home Missionary Movement, Germany, died of a heart attack on January 22. Bro. Maschyk was born in Szopienice, a district of Katowice, Poland. His upbringing in the Lutheran-Augsburg Church influenced his early spiritual formation and his acquaintance with the Bible. The Second World War interrupted his education. He was called into the German Air Force, serving as a mechanic, away from the front lines. In 1948 he married Edith Zipzer, still living. The following year he found the Epiphany Truth. He and Sister Edith were baptized in 1950. Together they ministered to imprisoned conscientious objectors in Poland. In 1957 Brother was appointed as Evangelist and in 1960 as Auxiliary Pilgrim. Although Sister Edith was unwell for many years, she assisted her husband until his death. Medical reasons prompted the couple to move to Germany in 1990. There they met scattered Truth brethren. Bro. Maschyk did much to organize conventions, working closely with the Bible House. He became Representative in May 1993 and, later, Pilgrim. He supervised the publication of the German edition of *The Present Truth, Die Gegenwartige Wahrheit*.

His funeral was held on January 26 and was attended by about 75 brethren from Germany, Poland, and France. The funeral oration was delivered by Pilgrim Bro. Piotr Woznicki, the Representative for Poland. The Bible House extends its sympathy to Sister Edith Maschyk and to all the friends of the German field. Bro. Janusz Puzdrowski, assistant to Bro. Maschyk, has been appointed as our new Representative for Germany.



QUESTION BOX

John 14: 26 says, "[T]he Comforter . . . whom the Father will send in my name, he shall teach you all things. . . ." The Apostle Paul, in 1 Cor. 2: 13 refers to the holy Spirit's teaching the Christian. If the same holy Spirit teaches all Christians, why are there such differences of teaching?

This is a perennial question. Disagreement over interpretations of Scriptural doctrines have set Christian against Christian for centuries. Often the disagreements have erupted in violence and persecution. Many of history's finest minds have been engaged in analyzing and "splitting hairs" over exquisite points that only scholars could appreciate.

The teachings of Jesus were for the common man and woman of faith (Mark 12: 37). To mask His meaning from those whose hearts were not ready to receive the Truth, He spoke in parables (Luke 8: 9, 10). But always He gave a plain explanation to His followers.

It is important to remember that details of doctrine are not in themselves the means of salvation. The basic teachings of Scripture are not so complicated — the redemptive power of Christ's death, justification by faith, holy and righteous living — that they cannot be grasped by the average mind. It is largely to the "poor of this world" that the message of Truth appeals; God does not require a university degree from those who would be His servants (James 2: 5).

Disagreements over interpretation have been a means of separating the worthy from the unworthy. Siftings have been permitted by God as a means of testing the *hearts* of the truly faithful — not their brains. Yes, some of God's most prominent servants — John Calvin and William Farel, for example — have become persecutors of those who differed from them in doctrine. God will judge in this regard.

Deep consecration and holy living requires the giving up of one's will to do the will of God. This does not bring perfect enlightenment — our minds are always free to accept or dispose of

information coming into them — but it does prepare the believer generally to will God's will — though imperfectly.

If all this sounds a little disheartening, the fault lies in the circumstances in which believers and non-believers alike find themselves. Our state is imperfect as a result of the original fall into sin. God's Truth reaches us through this veil of imperfections and, as the Apostle Paul puts it, we see things dimly (1 Cor. 13: 9-12).

Looking at the history of the Church it is apparent that God has been at work in clarifying the teachings of Scripture — or to put it more correctly, making clearer the *interpretation*. Not without good reason do we advocate the presentations found in our publications. It may seem obvious to readers of *The Present Truth* that eternal torment for sinners is not worthy of a loving God, and that Jesus is His Son, separate and distinct — but it is not obvious to everyone. However, we do not conclude from this that others cannot be Christians.

Understanding of the Truth does not occur instantaneously. We must remain humble before the Lord and apply ourselves diligently to studying His Word, using the helps He has made available. As a starting point we recommend the *Studies in the Scriptures*, advertised on the inside back page.

The Scriptures tell us simply that the day will come when all people will understand the Lord and His ways — all from the greatest to the least (Jer. 31: 31-34). In God's time the Truth will win out — at eve it shall be light (Zech. 14: 6, 7).

LETTER BOX

DEAR LAYMEN'S HOME: I recently received a few of your booklets. I found the Life and Immortality one very informative and I learned a great deal from this info.

I am requesting these four *Bible Standard* issues and would also like a year's subscription. Please also send me *The Divine Plan of the Ages*; this book sounds very interesting and I'm sure it will help me to grow as a new Christian.

Thank you and God bless!

R. G., Maine, U.S.A.

TO WHOM IT MAY CONCERN: . . . Recently a friend of mine told me of a set of very inspirational books which he received from you. He found these volumes to be very helpful to him. I am very interested in them.

I appreciate your time and consideration and thank you for your help.

Sincerely, R.M., Indiana, U.S.A.

DEATH OF BROTHER CARL SCHRADER

Bro. Carl Schrade, well-known in Bible Student circles, died in his sleep on January 30 at the age of 102. He came into the Truth in the early 1900's in Germany, immigrating to the United States in the 1920's. He lived for many years in the Philadelphia area and attended the Chester Springs ecclesia, where he was an elder and speaker. He was much-loved by the brethren around the United States and in other countries. Bro. Schrade remained in remarkably good health until the last two or three years of life. He moved to Florida some years ago. Terminally ill

with cancer for about 2 years he was nursed at the home of two consecrated Sisters with nursing experience. Following is a recent letter from one of those Sisters. Our dear Brother was an encouragement to many and will be deeply missed by all. He is survived only by his son, Charles.

Dear Bro. Hedman: Christian Greetings! I hope and pray that you are continuing to recover by the help of God. . . . Bro. Carl Schrade takes some pain medicine and it gives him fast relief. Nothing stops him from talking about the Lord and discussing the Bible; he is such an inspiration; all the nurses and friends marvel at his memory. . . .

Sister R. B., Florida, U.S.A.

The Present Truth welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

SECONDS

BISHOP RYLE'S MILLENNIAL CREED

"First. I believe that the world will never be completely converted to Christianity, by any existing agency, before the end of this dispensation. In spite of all that can be done by ministers, members and churches, the wheat and the tares will grow together until the harvest; and when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. — Matt. 13: 24-30; Luke 17: 20-36; Matt. 24: 37-47.

"Second. I believe that the wide-spread unbelief, indifference, formalism and wickedness which are to be seen throughout Christendom, are only what we are taught to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true. — Matt. 24: 12; 2 Tim. 3: 1-6, 13.

"Third. I believe that the grand purpose of the present

dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expected to find. The Gospel is to be preached 'for a witness,' and then shall the end come. This is the dispensation of election, and not of universal conversion. — Acts 15: 14-19; Matt. 24: 14; Romans 8: 20-24, 28, 29. . . ."

— *Zion's Watch Tower, April 1, 1901 (R2798)*

Bishop J.C. Ryle (1816-1900) was born in the county of Cheshire, England. He studied at Oxford and in 1841 was ordained a minister in the Church of England. In 1880 he was appointed the first bishop of the diocese of Liverpool. Throughout his ministry he was loved and valued as a defender of the evangelical reformed faith as expressed in the 39 Articles of the Anglican faith.

PUBLICATIONS

Some of our publications are listed below. Prices for U.S. addresses only; *others add 10% toward postage*. As a courtesy to subscribers, we supply low-cost Bibles, concordances, etc.

STUDIES IN THE SCRIPTURES

Library Edition

Costs \$13.95 for a 6-volume set. Volume 1 is 1937 edition (reprinted 1960 and 1997), and includes a year's free subscription to *The Bible Standard* (ordinarily \$3.00 per year). Volumes 2 through 6 are 1937 edition. This a good quality hardbound set. Each book has a Scripture index, questions, and notes in the back. Volume 6 has additionally a topical index for all 6 volumes.

Vol. 1, *The Divine Plan of the Ages* (424 pages) \$5.00

Vol. 2, *The Time Is At Hand* (451 pages) \$2.50

Vol. 3, *Thy Kingdom Come* (458 pages) \$2.50

Vol. 4, *The Battle of Armageddon* (709 pages) \$3.00

Vol. 5, *The At-One-Ment Between God and Man* (560 pages) \$2.50

Vol. 6, *The New Creation* (896 pages, with topical index) \$3.00

Complete set (includes year's *Bible Standard* subscription) \$13.95

SELECTED BOOKS

Life—Death—Hereafter (224 pages), paperback, \$1.50, hardback, \$2.00

God (547 pages; describing Jehovah's great attributes) \$2.00

Creation (585 pages; describing God's creative work) \$2.00

The Bible (794 pages; much useful information on it and its uses) \$2.50 *Christ—*

Spirit—Covenants (744 pages) \$2.50

The Chart of God's Plan (360 pages) \$5.00

The Millennium (488 pages; expounds many Scriptures) \$7.00

Daily Heavenly Manna and Devotional Service \$6.00

Poems of Dawn (300 choice Christian poems) \$5.00

Photo-Drama of Creation (good for children; paperback) \$4.95

Hymns of Millennial Dawn (350 hymns), \$6.00 (words only) .50

Tabernacle Shadows (176 pages; types explained), hardback, \$4.00

PRICED BOOKLETS

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ANNOUNCEMENTS

FROM THE EDITOR . . .

The Editor appreciates very much the prayers and good wishes of this journal's readers during his recent illness and heart surgery. His general recovery is proceeding according to the doctors' expectations. *The Present Truth* wishes all of its readers a happy and spiritually prosperous year.

DEATH NOTICES

Bro. Ernst Maschyk (see page 13)

Bro. Carl Schrade (see page 14)

THE PRESENT TRUTH REDESIGNED

This issue of the magazine has a new look. The trimmed size has been reduced to 8.5" x 11", standard letter size for the U.S. This change will bring our size into conformity with most other publications in this country and will simplify our mailing operations, incidentally reducing costs. Other design and typographical changes have been introduced to enhance the overall appearance and layout of our articles and to make efficient use of the column inches. Parallel changes have also been introduced in our sister magazine, *The Bible Standard*.

MEMORIAL DATE FOR 2000

Our Lord's Memorial in 2000 is on Saturday, March 18, after 6:00 p.m. This is calculated as follows (all times are *Universal Time*, also known as *Greenwich Mean Time*): The vernal equinox is on March 20, at 7:36 a.m.; the new moon *nearest* this equinox is on March 6 at 5:17 a.m. (we add to this 2 hours 21 minutes to obtain *Jerusalem time* — 7:38 a.m.); so Nisan 1 is from 6:00 p.m. of March 5 to 6:00 p.m. of March 6, and Nisan 14 *begins* 13 full days later, on Saturday, March 18, at 6:00 p.m. (*ending* Sunday, March 19, 6:00 p.m.). Therefore the Memorial should be observed on Saturday, March 18 beginning after 6:00 p.m. May God bless all His consecrated people in this connection. Please send us timely reports.

HYMN FOR THE DAY

For classes and brethren who customarily use as the hymn for the day one of those shown in the Manna book, beginning this year it is the 7th one in the listing, except for the first day of each month; in such cases the hymn will be our year's hymn, 296.

OUR HERALD OF THE EPIPHANY AND BIBLE STANDARD MAGAZINES

We encourage readers to subscribe to our monthly magazine, *The Bible Standard*, for only \$3.00 per year. Free to any who are unable to pay.

The study of earlier issues of this magazine is desirable for a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through Dec. 1951 as *The Herald of the Epiphany*). We offer these at 10 cents per single copy. We offer *Bible Standards* at 20 cents per single copy.

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