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50th
of Bro. Johnson's Death

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C O N T E N T S

Star Members of Smyrna and Pergamos 66
Bro. Detzler's Trip to Europe 72
Pennsylvania, Ohio, and Illinois
Convention Programs 75
Departments
Question Box 77
Letter Box 78
Timepiece 79
Publications 79
Announcements *Back Page*

"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.

Star Members of Smyrna and Pergamos

This article continues our series on the Star Members from the last issue. The Smyrna period of the Church contained five Star Members, the Principal Man being the Apostle John, who was also a member of the Ephesus period. The Pergamos period consisted of six Star Members, with Arius as the Principal Man. (Micah 5: 5; E9: p. 33, para. (29))

Smyrna (A.D. 69-313/325)

John the Apostle (? – A.D. 100)

A member of the Ephesus Star, and continuing his faithful service some 30 years into the Smyrna epoch of the Church, St. John became the principal man of that period.

It was St. John's teachings on the pre-human, human and post-human offices of Christ that gave the impetus to the Little Flock movement that was later perverted into the Greek Catholic Church. All of his writings were composed in the tenth decade of the first century – between 90 and 100. On the office of Christ,

his writings stressed the Logos' existence and work as God's Representative in Creation (John 1: 1-3; 3: 13; 6: 62; 8: 56-58; 17: 5). Also, His becoming flesh to be mankind's Savior (John 1: 14; 3: 16, 17; 1 John 4: 2, 3) and His giving Himself a propitiation for man's sin (1 John 2: 2; 4: 10). His writings bear witness to Christ's ministry for the deliverance of the Church first and eventually of the world (1 John 2: 2; 3: 2). St. John stressed our Lord's various works — before, during and after the days of His flesh. His special helper in promulgating and defending this stewardship truth was Polycarp, who at a great age, after 86 years of consecrated service, died at the stake.

John was the last Apostle to die, possibly in 100. Some historians say he died at the age of 90 in Ephesus, though Jerome says he was 100. It is interesting to reflect that it was John who, in his advanced age, was used by the Lord in the writing of the messages to the seven churches of Revelation. While he was probably ignorant of the significance of what was revealed to him as prophecy, undoubtedly as an Apostle and Star Member of the antitypical church of Smyrna, understood thoroughly the message entrusted to him, which was in his time "meat in due season."

References

A27

E8: 226-227, 387, 673, 700

Polycarp (c. A.D. 53–156)

Polycarp was martyred in 155 or 156, after having served Christ 86 years. He was for some 30 years of his long Christian life a contemporary of the Apostle John, whose disciple he was, and whose special helper he became in about 80. No reliable records of his origins have survived, but from his own language it may be inferred that he was a Christian from his earliest youth. In later life it was his delight to recall his youthful intercourse with the Apostle John, and the length of his own life providentially continued the memory of the most essential elements of Gospel truth.

According to Tertullian it was St. John who



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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.

appointed Polycarp bishop (elder) of Smyrna, and Irenaeus says he received his appointment from the Apostles.

After John's death, Polycarp became the second Star Member of the Smyrna Church, being already prominent and influential among God's people. Only one of Polycarp's writings remains — his letter to the Philippians, which contains numerous quotations from the Gospels, from John and from Paul. According to Irenaeus, Polycarp testified that the Gospels came from the four evangelists and that John wrote the Revelation. His consecration in 70 makes him a fine witness as to the authenticity of our Bible, as he connects us directly with the Apostles. He exhorted the Philippians to read Paul's epistle to them as particularly edifying, and understood that the epistles of Paul should be circulated widely among the churches as inspired writings, drawing attention to the Apostle's instruction in this respect (Col. 4: 16).

Polycarp's loyal service to the Lord over many years brought him much persecution from powerful enemies. At the great Pagan festivals, there was always a possibility of heathen animosity against the growing influence of the Christians, provoked further by Jewish jealousy. And it was thus, at Smyrna, in extreme old age, that he died a martyr's death at the stake. In an epistle dated about 108, he wrote "that God had raised up our Lord Jesus from the dead, and that he will come to judge the world and raise the saints, when if we walk worthy of him we shall reign together with him." Manifestly, Polycarp is one of those who "walked worthy."

References

R484: col. 2, bott.
R2955: col. 1
E8: 227, 236
E12: 99, 100, 132
P'41: 98

Irenaeus (A.D. 115/125–200)

A disciple of Polycarp, who in turn was a disciple of the Apostle John, Irenaeus was born at or near Smyrna in the early part of the second century. From Polycarp he imbibed a rich fund of Truth and the Spirit of the Truth, as well as some accounts of John's life not recorded in the Scriptures. Later he was sent as a missionary to Gaul (now France), then to Lyons and Vienne, where he became bishop in 178. There and elsewhere he labored by voice and pen with perseverance and success. After 190 no certain trace of

him can be found, though a tradition that originated several hundred years later — an almost certain evidence of its untrustworthiness — says that he died a martyr in 202.

Irenaeus seemingly is the third member of the Smyrna Church Star. His main work was to teach the truth on the one Church as a whole in its stewardship of the Truth, against the false separatist teachings of Gnosticism, which sought to destroy the Truth and the Church by sectarianizing both out of existence. He taught that only those doctrines universally believed among Christians from the times of the Apostles could be the Truth, and the Church could only be that which held this faith immaculate everywhere since those days.

Thus Irenaeus set forth the teaching which became the stewardship doctrine of the Little Flock movement then begun to preserve the catholicity — wholeness and universality — of the Church as against separatist movements from within and without: The one Church of God is the custodian and administrator of the saving Truth. By his labors more than those of any others Gnosticism was given its deathblow. However, this Little Flock movement was later perverted and became the Roman Catholic Church.

Although Tertullian of Carthage, Africa, became the special helper of Irenaeus, there is evidence to suggest Irenaeus found it necessary to fight against his companion's apparent belief in the immortality of the soul. This Pagan error was then becoming prevalent and brought to naught the work of Christ.

Irenaeus wrote: "For life does not arise from us nor from our own nature, but is bestowed according to the grace of God." His reward is surely that of immortality.

References

E8: 236-242, 387, 439, 702
E12: 131
R3382

Tertullian (A.D. 160 – 220/240)

Tertullian was born in 160 at Carthage, Africa. The history of the Church in Africa is in its origins obscure, but from the writings of Tertullian, a flourishing past is implied, and his work cannot have failed to awaken the conscience of all who heard him.

Jerome says that Tertullian was the son of a

proconsular centurion, of sharp and vehement temper, who remained a presbyter of the Church until middle age. From Tertullian's own writings, it appears he was a convert from heathenism, and in his early years was contemporaneous with Irenaeus, whose special helper he became. His vigorous and passionate defense of the Holy Scriptures, his immense abilities in rhetoric and his command of language had earned him a wide reputation long before he became, after the death of Irenaeus, the fourth member of the Smyrna Star.

Tertullian's writings contain numerous quotations from the New Testament. In 205 he set forth the thought of the Father's supremacy, the Son's creation by and subordination to the Father, and the Spirit as the channel for God's work. He refuted the error of Patripassionism taught by Praxeas — the doctrine that the Father suffered and died, that there is no Son at all (which would require God's non-existence for three days).

Following the death of the Apostles and those who had known them personally, errors began to infiltrate the Church. It may not be surprising that even those who in most respects were exemplary in their adherence to the faith once delivered to the saints were seduced into accepting false ideas. Tertullian is believed to have supported the view that baptism should be delayed until as near death as possible as it had the power to cleanse from previous, but not from subsequent sins. He also advocated the Platonic idea that the soul has an independent, indestructible existence, a doctrine vigorously opposed by his mentor, Irenaeus.

Tertullian was, however, undoubtedly sincere, courageous, eloquent, learned and energetic in his advocacy of those truths that the Heavenly Father had entrusted to him.

References

E8: 702
E10: 24
E12: 131
P'26: 26
R460: para. 1
R5792: col. 2

Hippolytus (c. 199 – A.D. 235)

Though believed by some historians to have been a bishop of Portus, near Rome, the facts of Hippolytus' life are few and uncertain. Eusebius mentions him as an eminent ecclesiastical author. From evidence which emerged in the 16th century, it has been concluded that it was Hippolytus who wrote a remarkable treatise on all the heresies, originally attributed to Origen. It

is a work of great value and interest which refutes 32 heresies, one of the most important being Gnosticism (see box on page 71).

Hippolytus is known to have disputed with Noëtus of Smyrna on the doctrine of Patripassionism (that it was the Father who suffered and died and that there is no Son at all). He also disputed with Callistus, whom he considered a most disreputable prelate, on points of doctrine and discipline, graphically described in his writings.

A worthy disciple of Irenaeus, he undoubtedly suffered much persecution for his faithful defense of the Truth. While accounts of his death are somewhat contradictory, it seems probable that on the outbreak of Maximin's persecution about 235, Hippolytus was banished to the mines in Sardinia. Some say he died there, his body being brought back to Rome by Pope Fabian. Other accounts say he returned from Sardinia and was shortly afterwards martyred at Ostia.

Hippolytus was a calm, acute and learned writer. He gave valuable witness as to the canonicity of the New Testament Scriptures and wrote a refutation against attacks by the Alogians on the canonicity of the book of Revelation. Many of his works remain only as fragments, which include parts of commentaries on the Scriptures. His work however, earned him recognition as "the first preacher of note whom the Church of Rome ever produced."

As a Star Member of the Smyrna stage of the Church, his staunch defense of God's Word must surely have earned Hippolytus not only the recognition of his companions in the faith, but also the Divine approval of the Heavenly Father and the Lord Jesus Christ.

References

E8: 232
E12: 92, 93
E13: 745

Pergamos (A.D. 313/325-799)

Arius (?– A.D. 366)

Arius of Alexandria began his fruitful work for the Truth in about 318 when the last of the persecutions of the Church under Pagan Rome had ended. The Emperor Constantine had by his various edicts of religious tolerance given both true and counterfeit Christians religious freedom, so that from east to west in the Roman empire, the true and the false had liberty to do what they would.

As an author of prose and poetry, as an orator, preacher, teacher and debater, Arius manifested great industriousness. A presbyter of Baucalis, near Alexandria, he is described as a tall, grave, ascetic man of solemn features and severe manner, much respected in the community. He is counted as among the most profound thinkers and most saintly characters of the Gospel Age. He delved into the deepest recesses of human thought in his search for religious truth, and came to see that the Bible alone contains the Divine revelation.

A strong controversialist, Arius disputed with Athanasius on Christ's person and relation to the Father, seeing God as a being absolutely apart from His creation and essentially separate from the Son. The Son, though created before the universe, at one time did not exist. Arius accepted even the strongest phrases in the Scriptures as to Christ's divinity, admitting that He was in the image of God and the first-born of all creation, but insisted that the Savior's being was independent of that of the Father. But the enemies of truth were prosperous in state, church and aristocracy, as leaders in Babylon, and as a result Greek Catholic sectarianism took immense strides forward on the trinity.

Arius was for a time excommunicated for heresy and exiled in Illyricum, where his missionary zeal converted many to his views. "Arianism" thus spread and continued for more than 200 years among the Germanic nations which were brought to Christianity under the Arian influence. He was later recalled to Alexandria, many prominent theologians of the time having some sympathy with his views, or at least, feeling them permissible.

Arius was the principal man of the Pergamos stage of the Church, and his mighty defense of the Bible truth concerning the true nature of Christ leaves us a legacy of immense value.

References

E3: 10
E5: 68
E8: 171, 673
E11: 423
E13: 745
P'45: 127

Macedonius (? - ?)

Little is recorded of the life of Macedonius. Bishop of Constantinople during the early part of the Pergamos stage of the Church, he was deeply involved in the fierce controversies of his time, associated primarily with the nature of the Father, the Son and the holy spirit. The

teachings of Arius were still regarded sympathetically in many outposts of the Roman empire; and while his doctrine focused more particularly on the relation of the Son to the Father, Macedonius is especially prominent in his resistance to the error of the personality of the holy spirit and its consubstantiality and coequality with the Father and the Son.

He is therefore identified historically with a scattered body of opinion which held in principle to Arian doctrine. After his death, some opposers of Athanasian trinity teaching became known as "Macedonians."

The doctrinal agitations in the Church at this time generated a series of statements of belief known as the Sirmian Creeds. The first (351) and the second (357) being avowedly Arian in character caused much misgiving and many felt the Church would never become united by the uncompromising adoption of such a creed. A third Sirmian creed followed in 358 which contained a long exposition of the trinity, but less than total conviction of its worth led to a fourth statement a year later which declared our Lord to be similar to the Father who had begotten Him, but left a convenient loophole allowing Arian belief to persist.

Doctrinal confusion produced factions in the Church, some being dubbed "Semi-Arians." Though the question as to the consubstantiality of the holy spirit did not provoke such a crisis as did that of the relation of the Son to the Father, open attacks were made on those not agreeing to the existence of "God the Holy Ghost." By about 380 heresy had become a crime against the state and edicts appeared against the Macedonians and other Arian groups forbidding heretical worship.

But the strange survival even to our own day of the truth Arius had taught, and the "heresiarch" Macedonius had defended and developed, is a testimony to their status as Star Members, light-bearers to the Church of God.

References

E11: 423

Tichonius (c. A.D. 380-450?)

Tichonius of North Africa, a layman of considerable importance in his own community, was also an accomplished theologian. During the controversy on sin and grace which arose between Augustine and Pelagius, the former defended total depravity and the latter, man's natural sinlessness. Some time between 411 and 421 Tichonius set forth the truth that none are totally depraved and that the race naturally consists

of two depraved classes. These two classes are the faith and the unbelief classes, the former coming into relation with the Lord by a cooperation of their wills and Divine grace.

As a member of the Pergamos Star, Tichonius also shone the light on the Scriptural truth that the Church does not consist of the hierarchy and all those obeying it — that it is not a visible, externally organized body under the control of the hierarchy. He also showed that the union of state and church, which was championed especially by Augustine was an error. Instead, he taught that the Church is an invisible company consisting exclusively of the sanctified in Christ Jesus.

The work for which he is chiefly remembered is his propounding the seven rules for the interpretation of Scripture. Augustine greatly esteemed him for this, incorporating these teachings into his own writings. Hence some of the work of Tichonius played an important part in medieval exegesis.

References

E10: 34-35
E11: 424
P'44: 179

Jovinian (c. A.D. 340–410?)

In about 386 Jovinian preached and wrote against the Church's rising formalism, asceticism and reliance on external good works. This brought upon him the enmity of those regarded as leaders in Babylon, who were prosperous in state, church and aristocracy. His principal opponent was Jerome, to whom is attributed the Vulgate translation of the Holy Scriptures.

So completely had the ascetic ideal possessed men, that those who doubted whether after all it was an original part of Christianity were met with horror and contempt. Jerome, it is said, did not generally condescend to argue with those who dared to oppose the views of his age. However, he was roused to fury on hearing, about 393, that a certain monk named Jovinian had presumed to express doubts as to the supreme merit of a celibate life. Even Jerome's friends questioned the propriety of the violent language of his treatise against Jovinian, and his backbiting remarks after the latter's death.

Jovinian, though a monk himself, as a light-bearer of the Pergamos Star deplored the unscriptural and increasingly favored teaching that the consecrated

were those who were celibates, monks, nuns and others who practiced all sorts of austerities, papal "good works," Mariolatry and Hagiolatry. He protested strongly against these errors and set forth the truth that the consecrated life consists in deadness to self and the world and aliveness to God in studying, spreading and practicing the Truth with watchfulness and prayer, and in suffering for loyalty to the Truth after the example of Jesus and the Apostles.

Contrasted with the extreme strictures of the orthodox teachings of the times, such assurances, given by one whose loyalty to Bible truth could not be doubted, was a shining light on the pathway of the just.

References

E10: 32
E11: 423-4
E13: 745
P'44: 179

John Cassian of Marseilles (? – A.D. 432)

Born of Scythian parents, with a Latin cultural background but fluent also in Greek, John Cassian spent long periods in Palestine, then among the monks of Egypt and finally settled in Marseilles in about 415 or 416. It is here that he founded two monasteries, one for men and one for women. Two of his books, *Cenobitic Institutions*, a kind of introduction to the inner life, and the 24 *Conferences*, which are a complete presentation of spiritual doctrine, exercised a decisive influence on his contemporaries.

When the error of absolute predestination of individuals arose, Cassian, as the light-bearer to the Pergamos Star, refuted this error and averred that predestination referred to a *class*, not to *individuals*, and that individuals could become members of this class during the Gospel Age "through sanctification of the Spirit and belief of the Truth" (2 Thes. 2: 13). He also refuted the error of man's total depravity, affirming that man's sinfulness was occasioned by the fall of Adam — that the Divine image in man was not annihilated but weakened thereby. While man cannot help himself, he can exercise his will and cooperate with God in his own salvation.

Cassian did not escape all the errors of doctrine that overtook the Lord's people as the influence of the apostate Church of Rome spread throughout Christendom. Nonetheless, his true teachings on the fall of man and the provision of Divine grace for his recovery were strenuously opposed by those of the

Augustinian School. Cassian never ceased to emphasize the importance of studying God's Word as the best safeguard against evil and the only sure way of receiving into the human intelligence the Divine enlightenment available to the spiritual man. He recognized four senses in which Scripture might be understood: *literal, allegorical, moral and spiritual.*

John Cassian died at an advanced age and is to this day honored as a saint by many.

References

E11: 424
P'44: 179

Adelbert Desiderius (? - ?)

Adelbert seems to have become a Star Member in about 745, his special helper being Clement. They, together with Virgilius, an Irishman, opposed Papal corruptions, Papal absolutism and compulsory priestly celibacy.

When the error of auricular confession was made to prevail, Adelbert refuted it, maintaining it was unnecessary to confess one's sins to any but God. The only exception to this are those sins committed against an individual, to whom it should be confessed and for which apology given. Against the doctrine of eternal torment for all who in this life do not accept Christ, he preached future probation. Opposing the error that tradition and the church fathers were a source and rule of faith, he staunchly stood for the Bible as the sole source of faith and main rule of practice.

Thus as a part of the Pergamos Star, Adelbert shed much light on the Scriptures in an increasingly dark period of the Church's history.

References

E10: 52, 485
E11: 424
P'44: 179

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The Editor gratefully acknowledges the research and preparation assistance rendered by brethren at the British branch in connection with this article.

Gnosticism

The chart of the star members on page 75 from the September-October, 1999 issue shows that for each interim stage of the Church, there was a sifting that corresponded to each one of the siftings in the Jewish harvest. The sifting of the Smyrna stage was *No-Ransomism*. Perhaps the most prominent anti-Ransom theory at that time was Gnosticism.

Gnosticism was a compound of heathen, Jewish and Christian ideas. It taught that the supreme God was unknown and unknowable. Also, that He caused to emanate from Himself good qualities that developed into personal spirit beings. Christ was said to be one of the highest of these. Considering matter to be the seat of evil, they taught that Jesus did not assume a real body, nor did he really die. He was to them a teacher and an example in the way of asceticism.

According to Gnosticism, human beings are a combination of spirit and matter. It was necessary to deliver the spirits from their natural bodies, which they sought through their "science" (*gnosis*, Greek for science). They also engaged in all sorts of self-denials to mortify the flesh, and some indulged in all sorts of excesses to become utterly disgusted with it. Their doctrine of salvation was one of works and denied the Ransom, for which their system could have no use.

Almost everywhere there was a Gnostic Church alongside a Christian Church. It was an extreme danger to the Smyrna Church and took the strong efforts of star members Irenaeus, Tertullian and Hippolytus with the cooperation of others, to destroy its influence. In the fifth century, the similar Manichaeism, another anti-Ransom theory, was brought down by the arguments of Augustine.

For further information, see E8: 227, 700, 702; E9: 60-63.

Bro. Detzler's Trip to Europe

Dear Bro. Hedman: Christian Greetings!

My wife, Mary, and I went to Europe to serve the brethren. It was surely the most exciting event of our Christian lives. I really don't know what I expected but whatever it was, the reality far exceeded my expectations. The love of the brethren for the Truth, the love for one another and their love for us were what we would expect in the coming Kingdom. Like the Apostle Paul, we were carried away to something like Paradise. We were separated from this present society for 32 days and nights and spent that entire time with the Lord's people.

Our European brethren are serious Bible students. They carefully study the Scriptures and also carefully study *The Present Truth* and *The Bible Standard* as soon as they arrive. Every article is analyzed before it is translated and then it comes under the close scrutiny of the brethren. As they study, they call each other to compare thoughts and to make sure their understanding is correct.

Although some brethren have lamented our dwindling numbers and some speculate as to whether the LHMM will eventually disappear, I have really good news to report: We are alive and well! In every country we have an abundance of very lively young people who know, love and understand the Truth. These vary in age from the young children who brought us beautiful flowers at the beginning of each convention, to the young Elders, Evangelists, and Pilgrims who zealously and properly guide the younger by the Word and by example. They are all very dear to us. I went to serve them — but I became the student. Both Mary and I received more than we could ever give. It seems that we have always known and loved all of these brethren. They are the family of God and we are a part of it. Nothing could be better. Following is my country-by-country report.

Germany

We left our home state of California on July 6. We set our watches ahead 9 hours and prepared for the 10-hour flight. On arrival in Frankfurt we were met by an airport employee, put aboard a golf cart and zipped through the airport, through customs, and directly to the baggage pickup. Everyone was very nice and they all spoke English.

Here we were met by Bro. Horst Glassmann and driven on the autobahn about 50 miles and then on twisting two-lane roads through the beautiful countryside. Everything was very green. The winding road took us down into a deep valley to the village of Bad Ems. This is a splendid area, everything well-kept and orderly. The town is built on both sides of a river. All the buildings seem to be well constructed. It was like a fairyland.

We arrived at the home of our German representative, Bro. Janusz Puzdrowski and his wife, Sr. Gosia. We knew them from their working at the Bible House. They have a third-floor apartment. Lunch was waiting at

the next-door apartment of Bro. and Sr. Bechthold. They are newlyweds who were leaving to go on holiday in Poland, and we met them later in Poland. It was in their home that we spent our nights in Germany; we had our own private hideaway, with every comfort we could desire — even a balcony overlooking the river.

The brethren had arranged that on the next day we would take a sightseeing trip on a leisure boat down the river. Bro. Martin Reuter was our guide and interpreter, and we were joined by another brother and sister. It was a beautiful trip of about five hours. We floated down the Rhine and visited a large park with a giant statue of Kaiser Wilhelm. Sr. Gosia had fixed us a giant picnic lunch and everyone on board had great amounts of food, drink and lots of sweets — cookies, cake and candies. I also tried to answer many Bible questions. Saturday evening, Sr. Gosia fixed a big meal for everyone. The fellowship was very good.

The following morning we left for a 10 o'clock meeting at the Christian Youth hostel at the very top of the hills overlooking Bad Ems. This is where the brethren hold the conventions. I spoke twice and Bro. Puzdrowski was my translator. There were 40 brethren present and we were able to meet them all and to fellowship with many who spoke enough English to help us talk to those who didn't. The German brethren seem well-informed and show an obvious desire to learn the Truth — they want to get every detail correct.

The next day we had lunch with the Reuters and later in the afternoon the Puzdrowski's took us on a motor tour of the area. At supper we met Sr. Maschyk [wife of our late representative, Bro. Ernst Maschyk — *Editor*].

On our last day, July 11, we had lunch again with the Reuters and Sr. Maschyk, then off to the airport with Bro. Janusz and Sr. Gosia. They watched over us until we reached the boarding area. Everything in Germany seems to be in good order. Their national motto is "Order Must Be."

Poland

We arrived in Krakow at 8:00 p.m. on July 12 and were welcomed at the airport with flowers and kisses by Sr. Kucharz; her father, Aux. Pilgrim Bro. Feliks Kucharz; and Bro. Piotr Ozimek. We drove about an hour and arrived at the Kucharz home in Tychy. They live in a huge apartment complex. (Big apartment buildings exist in all the Polish cities.) We then had our first big Polish supper, a lot of loving Polish fellowship and then off to bed.

It seems that everyone in Europe has a cell phone and they use them all the time. The brethren in Germany called the brethren in Poland and in this way our reputation preceded us. Before we arrived everyone knew all about us and they went to a lot of bother to make every arrangement for us perfect. Any small request was answered in great abundance.

Convention at Neinadowka

In the large conventions in Poland the Lord's spirit seemed greatly magnified by the presence of so many brethren. The first convention was in the country. Brethren were everywhere; some were guests in homes, but many slept in tents and barns. The local brethren provided meals for everyone. The meetings were held in a huge barn. The acoustics were good and when I listened to them sing it was so beautiful I almost cried. Even after meeting all day the brethren gathered and sang hymns until late in the evening.

We got to meet many of the brethren in the morning before the convention began. They were all rejoicing to be there. There were whole families celebrating their vacation by attending the convention. We had to work our way through the crowd as everyone was hugging, kissing and shaking hands. Attendance was over 500.

The Polish brethren love the Polish Representative, Bro. Woznicki, and with good reason. He is a wonderful person: loving, kind, and a strong leader. When they see him their eyes light up and they rush to greet him. Because we were always with him we also received this loving reception. Everything is perfectly organized and works like a clock.

My interpreter was Bro. Adam Urban. He is a nice young man and speaks flawless English because he is an English teacher. He was with me at the podium at all the conventions in Poland. After the love feast we drove about four hours to the home of Bro. Aleksander and his family. They have a Spanish-type home which includes a complete meeting room for the local class. They built it piece by piece over a period of about 12 years. They make their living by boarding and rooming college students so there was plenty of room for all of us.

Convention at Krakow

The meeting hall was a huge auditorium in a complex of buildings at a college. Krakow is the education and art center of Poland. Daria Kucharz, who speaks good English, sat with us and kept us aware of what the speakers were saying by writing down the Scripture texts as they were given, along with little notes of explanation. This worked quite well and I enjoyed the brethren, the spiritual atmosphere and the fellowship between meetings. We were already learning to speak some Polish ("thank you," "good morning," "good," and "how are you"). Attendance reached nearly 900.

Meals were not provided at this convention but food at low prices could be purchased in the buffet and cafeteria. Many Polish-American brethren were there from New York, Washington and Colorado. There are many young people at all the conventions, including couples in their 20's. The Truth seems to be the most important thing to the Polish brethren. Besides the conventions, suppers are also a time for fellowship, questions and answers.

There are 80 classes in Poland plus the Ukraine and Russia. It would take a year to serve them all.

Convention at Wroctaw

Here we were houseguests of Bro. Ryl and his family. They are a part of another large Polish Truth family. They have a very nice home where our entire party enjoyed themselves. It was here that we visited the prison. The convention was held in the basketball court of a school and it seated everyone comfortably. By this time I knew many of the brethren attending, for a few attend more than one convention. Over 600 brethren were in attendance. (It's different than I thought, because I had the idea that the large numbers were the result of everyone going from one convention to another. However, many were able to be at only weekend meetings because they had to work and many were only at one convention.)

Convention at Bydgoszcz

At this, our last convention, Mary and I were the guests of a family in a home much like the one I grew up in. This was the Szpunar family. They had a deep lot with a big garden and much of the food we ate came directly from this garden. We walked through it and the grandfather and youngest boy gave me the Polish names of all the fruits and vegetables. There were many guests and I was questioned thoroughly. Everything that was asked was done with a good spirit and it was a very nice evening.

The convention was held at another educational complex and was once again well attended (around 700). Again, everything was arranged perfectly. We attended every meeting. (If you miss the meetings, you also miss most of the love and fellowship.) Brethren lined up to greet us. We had offers to come and stay in their homes "forever." I signed Bibles and had my picture taken many times. I like the kids and they seemed to know it. A lot of children and young people speak enough English so we could exchange thoughts and ideas. They understood from 50 to 90 percent of my talks in English. The rest they got in Polish from the interpreter.

At the conclusion of the convention the large number of brethren remained in the parking lot, talking and fellowshiping. As I cleared the crowd, a young brother, about 16, which I had seen and had my picture taken with at several conventions, caught up to me and asked if he could talk to me. I almost put him off but he looked so serious that I stopped to listen. In his best English and in a sober manner he told me, "Bro. Detzler, your being in Poland has been a blessing to me. I was all mixed up but now I know I want to learn the Truth better all my life." His short testimony made the whole trip worthwhile.

Our last night in Poland was spent at the home of Bro. and Sr. Kuchazska with their daughters, and the Kucharz family and Bro. and Sr. Woznicki. We had another

fancy dinner and good fellowship. It seems like we are now part of the family. Next day on the way to the airport in Poznan, we stopped at the Polish branch's Prayer House in that city. It is large enough for a convention. It has an auditorium, kitchen, dining room, library and there are large rooms upstairs that can be used as dormitories and a full-sized apartment for the family who take care of it.

There were so many brethren at the airport to see us off that the other passengers must have thought we were either being deported or were celebrities. We were sorry to leave Poland and will never forget this experience of a lifetime.

France

At the same time we were landing at the Paris airport, a minute of silence was being held for the passengers and crew of the *Concorde* which had crashed a few days before. We were met at the airport by Bro. and Sr. Viard and driven to their home in Barlin, a trip of about three hours. We had a meal together and Bro. and Sr. Hermetz came over to meet us. A lot of the work done in the printing of the French editions of the magazines is done by Bro. Viard (assisting the French Representative, Bro. Gilbert Hermetz) with the excellent equipment in his basement.

The next morning we were driven a short distance through the little town to the convention hall where about 90 brethren were gathered. The number grew to 140 by Sunday. My morning discourse was translated into French by Sr. Huchette; she also played the violin in a group of five (organ, flute, another violin and a saxophone). The brethren bring their lunches and eat in the convention room. Bro. Hermetz showed me the fine building across the street from his house where all the books are kept and from where the magazines are mailed. Everything was in spotless order. The Viard's were very nice to us and helped Sr. Mary by calling the doctor when she became ill with the flu.

After the convention we spent two days at the home of Dominique and Debbie Desmetre. They introduced us to French country food. One evening they had a barbecue with the family that is the other half of their class. On Thursday we drove closer to where we would board the ferry for England and spent the night at the home of the Curilli family. We enjoyed a dinner party that evening with 11 brethren.

England

We arrived at the convention just in time for the opening service in the afternoon. We very much enjoyed "tea" (supper). Bro. Roberts' discourse that evening was a treat because we were able to understand every word. Sr. Valerie Armstrong took us home with her and fed us. She gave us a beautiful and comfortable room with magnificent twin beds. Counting the hour we lost when in the time change from France to England, we had finished a long day.

The Hyde convention was held in the Festival Theatre in the center of Hyde. The brethren rent the whole

building, which includes a big dining room with a kitchen on the top floor. We were together all day: listening, fellowshiping, singing and eating. Food is provided for everyone. Official count for my discourses was 73 and 81, but counting the children, the total attendance was over 100. Everyone seemed to enjoy everyone else. They are a happy well-mixed group and we once again felt right at home. All the discourses were good. They have a lot of talented brothers in England but Bro. Roberts is very special. He makes us all feel we are better and more able than we really are.

I was very moved when the brethren asked the Lord's blessing on the meals by together singing this grace (to the tune of Hymn 45):

Be present at our table, Lord;

Be here and everywhere adored.

These mercies bless and grant that we

May feast eternally with thee.

The convention seemed so short because we had been getting used to two-week conventions and the Love Feast was upon us before we were ready to say goodbye. I served the Hyde and Sheffield classes the following two evenings. In our free time, Sr. Armstrong showed us some of the lovely countryside. We saw miles and miles of open country, fields, high hills, stone fences and a lot of sheep. The stone walls and fences mean nothing to the sheep who go wherever they want to. The traffic on the two-lane country roads often comes to a halt because of sheep on the road.

We left Manchester airport in the early morning to fly to London and catch our flight home. We had good seats on a new airplane and a smooth ride.

In summary, I served at two meetings in Germany, 12 convention days in Poland, three convention days in France, three convention days in England, including service at Hyde and Sheffield. I spoke 23 times. Every meal was a testimony meeting and every conversation was a praise service. Both my wife and I were thoroughly immersed in the Truth and we loved it. . . . Our belief in God's arrangements for the recovery of His strayed human children and our acceptance of God's promises and the Bible prophecies for a better new world make us all Brothers and Sisters in the family of God.

We are both grateful for the splendid arrangements and the loving care we received from so many dear brethren. Even the weather cooperated. It remained cool, with a little rain nearly every day, which was a treat for us. I told them all, this isn't goodbye — this is, "till we meet again."

Thank you, Brother Hedman, for this opportunity to serve.

Your Brother in Jesus, Jack Detzler, California
[Aux. Pilgrim]

Pennsylvania, Ohio, and Illinois Convention Programs

LAYMEN'S HOME MISSIONARY MOVEMENT
International Headquarters
 1150 St. Matthews Road
 Chester Springs, Pennsylvania 19325
 Telephone: 610-363-3685

GENERAL CONVENTION

Saturday through Tuesday
 July 1-4, 2000

in the

BEST WESTERN HOTEL, LIONVILLE, PA., 19053
 Route 100 (south of Route 113)
 Phone: 610-363-3100

Chairman: Bro. Earl Sweeney (Sun. Mt. Zion, Mich.)
 Assistant Chairman: Bro. Richard B. Baine (Omard Beach, Fla.)
 Bro. Charles DeFazio (Keystone Heights, Fla.)

MOTTO TEXT FOR THE YEAR:

The church is not that it looks like, but that it does like.
 (John 13:35) (1st Cor. 13:1-3)
 Proverbs 11: 25

NOTE: Registration is closed at 5:00 pm on July 1. If you are one of the late registrants, it is recommended that you register by 11:00 pm to get the special rates and to make a suitable arrangement for all those in your family to get the 2000 LHM 2000 T-shirt. There will be quantities of T-shirts, caps, and pins, and many people's names are

being included in a book of those of high school age and below who are included in the book of names to suitable use in the LHM 2000 Convention to provide for the sales and marketing of the convention.

57

Lionville, Pa., General Convention

Friday, June 30 at 7:30 pm
 Discourse by Bro. Leon Snyder (Mich.)
 LHM chapel, Chester Springs

SATURDAY, JULY 1, 2000

Walk as Children of Light - Genesis 18:1-8; Luke 12:1-5
 Eph. 5: 1-14

10:00 am Morning Worship
 10:15 am Address of Welcome Bro. D. J. Sweeney, (Ill.)
 10:45 - 1:45 pm Session on Mountain Climbing
 Arrarat Bro. Don Lewis (Mich.)
 Marrah Bro. Tom Carbone (Mich.)
 Horsh and Elijah Bro. Robert Sizemore (Mich.)

2:15 pm Lunch provided by hotel



2:30 pm Testimonies
 2:35 - 3:25 pm Session on Mountain Climbing (cont.)
 Mount of Olives (New 11) Bro. John K. Kooval (N.Y.)
 Bejjatene Bro. Isaac Zidki (Mich.)
 3:25 pm Business Session Bro. Bernard Bell (Mich.)
 4:30 pm Supper provided by hotel



7:00 - 8:00 pm Wake up time of the Bible House building

58

SUNDAY, JULY 2, 2000

Be ye as that of the World, being ye are of the world
 Leviticus 19:12

10:00 am Morning Worship
 10:15 - 11:45 am Session on Mountain Climbing (cont.)
 Congregation Bro. Herb Hamner (Ill.)
 Carmel Bro. James Blacker (Ill.)
 Dan. 2: 45 Bro. F. Frankson (Ill.)
 11:15 am Noon Discourse: *Ascending the Holy Hill*
 Bro. Ken Hayes (Pa.)

12:15 pm Lunch provided by hotel



2:30 pm Testimonies
 3:00 - 4:15 pm Session on Mountain Climbing (cont.)
 Sinai Bro. E. Evanson (Mich.)
 Pisgah (Deut. 3: 25-27) Bro. R. Brummeier (Mass.)
 Lebanon Bro. Donald Waring (Mich.)
 Zion Bro. Tom Fleming (Mich.)



5:30 pm Supper provided by hotel
 6:30 - 7:15 pm Discourse: *Ramah (Ramoth) - Laidly*
 Bro. Alan Wigman (N.Y.)
 7:30 - 8:15 pm Discourse: *Armageddon* Bro. Bernard Haman

59

MONDAY, JULY 3, 2000

Change not the Law, unless Jesus say, because he is at my right hand, I shall not be moved - Psal. 135:8

10:00 am Morning Worship
 10:15 pm Prayer
 10:45 - 1:45 pm Session on Mountain Climbing (cont.)
 Matt. 4: 8-10 Bro. J. Cunningham (Mich.)
 Zech. 4: 7 Bro. William Stinger (Pa.)
 Transfiguration Bro. Fred Hartung (Ill.)

2:15 pm Lunch provided by hotel



2:30 pm Testimonies
 3:45 - 5:00 pm Discourse: *Mountains That Move*
 Bro. Richard Blum
 5:20 pm Testimonies
 5:30 pm Discourse: *Opposed Discourse* Bro. Gerald Hartig
 6:30 pm Supper provided by hotel



6:30 pm Prayer
 6:55 - 7:20 pm Discourse: *Great Commission*
 Bro. Byron Eason (N.Y.)
 7:25 - 8:15 pm Discourse: *Zech. 14: 4 - Divided Mountain*
 Bro. Leon Snyder (Mich.)

TUESDAY, JULY 4, 2000

*Who will remove our eyes? Let us worship in
 Amity, like the angels of God* - Dan. 10:11

10:00 am Morning Worship
 Program: *Now, Bible Questions* Bro. Harold Hoffman
 10:15 pm Lunch provided by hotel



3:00 pm Testimonies
 3:45 pm Discourse: *Hymn 52 - Convencina Mountain*
 Bro. Carl See-Sel
 4:15 pm Discourse
 4:15 - 4:35 pm Discourse: *Fire to the Mountains*
 Bro. Keller Hartig (Mass.)
 4:35 pm Chairman's Closing Remarks
 4:45 pm Last Love



7:30 pm Final Sing at the LHM Chapel, Chester Springs

60

GENERAL CONVENTION
of the
LAYMEN'S HOME MISSIONARY MOVEMENT
 International Headquarters - Chester Springs, Pa. 15027

Friday, Saturday and Sunday
Aug. 25-27, 2000

in the
Remada Inn Hocking Valley
State Route 691 and U.S. 33
Nelsonville, Ohio 45744
Phone: 614-752-9531

Chairman: Bro. Carl Seebald, North Muskegon, Mich.
 Assistant Chairman: Bro. Richard Finner, Diamond Beach, Fla.
 Bro. Ralph Herzig, Lima, Ohio

FRIDAY, AUG. 25, 2000

Prayers that when He shall appear to that He shall be glorified
See also shall be His glory (1 Cor. 1:31)

- 10:00 a.m. Morning Worship
- 10:15 a.m. Address of Welcome Bro. Ernest Steven (Ohio)
- 10:30-11:45 a.m. Symposium: Harvests
 Barley (Career Company) Bro. Michael Williams (Ohio)
 Rice (General Workers) Bro. Tom Cribben (Maine)
 Beans and Lentils (Vocational Workers, Concentrated
 Epiphany Campers) Bro. Robert Sussard (Ohio)
- 1:00 p.m. Testimonies
- 1:45-2:25 p.m. Symposium: Harvests (cont'd)
 Millet and corn (Agrom-elec, rural/industrial) Bro. Eric Lewis (Maine)
 Oil tree (Holy Spirit) Bro. Gary Hutterer (Iowa)
- 2:25 p.m. Information
- 2:40 p.m. Business Session Bro. Carl Seebald
- 6:30 p.m. Praise
- 6:40-7:20 p.m. Symposium: Harvests (cont'd)
 Grapes (grapes) Bro. D. L. Lutz (Iowa) & Bro. J. (Iowa)
 Hops (hops) Bro. Samuel Foshburgh (Ohio)
- 7:20-8:00 p.m. Symposium: Passover (White/Little Flocks)
 Bro. Loren Sigler (Ohio)

SATURDAY, AUG. 26, 2000

Prayers that when He shall appear to that He shall be glorified

- 10:00 a.m. Morning Worship
- 10:15 a.m. Praise
- 10:30-11:45 a.m. Symposium: Harvests (cont'd)
 Sabbath Feast of Weeks Second Protocol Bro. Carl Seebald
 Bro. William Sargent (Pa.)
 Bro. Richard Blate
- 2:00 p.m. Testimonies
- 2:30-3:15 p.m. Discourse: **Planting Tobacco** Bro. Ralph Herzig
- 3:15-3:25 p.m. Information
- 3:25-4:15 p.m. Topical discourse Bro. Harro Dauter (N.Y.)
- 6:30-6:45 p.m. Praise
- 6:50-7:00 p.m. Discourse: **Some Lessons From Hebrews 11**
 Bro. James Shaw (Iowa)
 Bro. Carl Seebald

SUNDAY, AUG. 27, 2000

Prayers that when He shall appear to that He shall be glorified

- 10:00 a.m. Morning Worship
- 10:15 a.m. Praise
- 10:30 a.m. Bible questions Bro. Ralph Herzig
- 2:00 p.m. Testimonies
- 2:30 p.m. Discourse: **Sowing and Reaping** Bro. Richard Blate
- 3:15 p.m. Information
- 3:30 p.m. Symposium: Harvests (cont'd)
 Third Protocol Bro. Fred Fetting (Ohio)
 Together Bro. Sam Harding (Ohio)
- 4:15 p.m. Chairman's Closing Remarks
- 4:30 p.m. Love Feast

GENERAL CONVENTION

of the

LAYMEN'S HOME MISSIONARY MOVEMENT
 International Headquarters - Chester Springs, Pa. 15027

FRIDAY, SATURDAY, & SUNDAY
OCT. 6, 7, 2000

of the

HOLIDAY INN ROLLING MEADOWS
3405 Algonquin Road
Rolling Meadows, Ill. 60008
Phone: 847-250-5000

Chairman: Bro. Carl Seebald, North Muskegon, Mich.
 Assistant Chairman: Bro. Richard Finner, Diamond Beach, Fla.
 Bro. Tom Sargent, Grand Rapids, Mich.

FRIDAY, OCT. 6, 2000

Prayers that when He shall appear to that He shall be glorified
See also shall be His glory (1 Cor. 1:31)

- 10:00 a.m. Morning Worship
- 10:15 a.m. Address of Welcome Bro. Frank (Iowa)
- 10:30-1:15 p.m. Symposium: **Months of Holy Prophets**
 Ezekiel (ch. 14-15) Bro. Harry Hamer (Iowa)
 Jacob (Gen. 28-35) Bro. John M. (Iowa)
 Samuel (1 Sam. 1-2) Bro. Fred Fetting (Ohio)
- 2:00 p.m. Testimonies
- 2:45-3:15 p.m. Symposium: **Months of Holy Prophets** (cont'd)
 David (Psa. 95-11) Bro. Robert Neff (Ohio)
 Solomon (1 K. 1-4) Bro. Dan Lewis (Maine)
 Job (ch. 1-18) Bro. R. Finner (Ohio)
- 3:45 p.m. Information
- 3:55 p.m. Business Session Bro. Carl Seebald
- 6:30-7:15 p.m. Sabbath: **Months of Holy Prophets** (cont'd)
 Isaiah Bro. Jack Blate (Ohio)
 Jeremiah Bro. Carl Seebald

SATURDAY, OCT. 7, 2000

Prayers that when He shall appear to that He shall be glorified
See also shall be His glory (1 Cor. 1:31)

- 10:00 a.m. Morning Worship
- 10:15 a.m. Praise
- 10:30-11:45 a.m. Symposium: **Months of Holy Prophets** (cont'd)
 Ezekiel Daniel Bro. Michael Williams (Ohio)
 Bro. James Shaw (Iowa)
 Bro. Carl Seebald
- 2:00 p.m. Testimonies
- 2:45-3:15 p.m. Symposium: **Months of Holy Prophets** (cont'd)
 Joel (ch. 1-2) Bro. Ernest Steven (Ohio)
 Hosea (ch. 1-4) & Amos (ch. 1-15) Bro. Gary Williams (Ohio)
- 3:15 p.m. Information
- 3:25-4:15 p.m. **Micah & Haggai** Bro. Robert Blate
- 6:30 p.m. Praise
- 6:35-7:15 p.m. Symposium: **Months of Holy Prophets** (cont'd)
 Obadiah (1 K. 1:1-21) Bro. James Shaw (Iowa)
 & Jonah (ch. 1-3) Bro. John M. (Iowa)
 Nehemiah (ch. 1-13) Bro. John M. (Iowa)
 & Habakkuk (ch. 1-3) Bro. John M. (Iowa)
- 7:30-8:00 p.m. **European Trip Report** Bro. Jack Blate

SUNDAY, OCT. 8, 2000

Prayers that when He shall appear to that He shall be glorified
See also shall be His glory (1 Cor. 1:31)

- 10:00 a.m. Morning Worship
- 10:15 a.m. Praise
- 10:30-11:45 a.m. Discourse: **Bankruptcy** Bro. Fred Fetting (Ohio)
 Bro. Richard Blate
- 1:15 p.m. Bible Questions Bro. Richard Blate
- 2:00 p.m. Testimonies
- 2:45-3:15 p.m. Symposium: **Months of Holy Prophets** (cont'd)
 Zephaniah (ch. 1-3) & Zechariah (ch. 20-23) Bro. Fred Fetting (Ohio)
 Malachi (ch. 1-2) Bro. Carl Seebald (Ohio)
- 3:15 p.m. Information
- 3:15-4:00 p.m. Discourse: **Moyses and Acts 3: 19-21** Bro. Harro Dauter (N.Y.)
- 4:00 p.m. Chairman's Closing Remarks
- 4:15 p.m. Love Feast

QUESTION BOX

TREES OF LIFE

Genesis 2: 9 reads:

“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

How many different kinds of trees are referred to in this verse?

We understand that the word “tree of life” in the Hebrew is plural. All the trees in the Garden of Eden were trees of life. There are three distinct sets of trees referred to in this verse. They are grouped as follows:

1. Every tree that is pleasant to the sight (ornamental trees, including flower trees and bushes);
2. Every tree good for food (fruit trees), *even* (the Hebrew word *ve* means *even* as well as *and*) the trees of lives in the midst of (within) the garden (there is no word in the Hebrew text for the word *also*, given in the King James Version in this clause); and
3. The tree(s) of the knowledge of good and evil. The trees of the knowledge of good and evil were probably no different essentially than the second category of trees other than the fact that God separated them in order to test Adam along the lines of obedience.

See *What Pastor Russell Said* (Question Book), p. 6; P’32: 35

“A CERTAIN MAN”

Daniel 10: 5, 6 reads:

“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”

Who is the “certain man” referred to in these verses?

These verses relate a vision that Daniel saw (v. 7). The “certain man” must be an angel, as the description is certainly not that of a man. Though his name is not expressly stated, it is likely the angel Gabriel, who was used to give previous revelations to Daniel. This, along with the fact that Gabriel was distinct from, and inferior to Michael (vs. 13, 21; Dan. 12: 1), seems to make it certain.

This vision also has a typical application. This “certain man,” or Gabriel, types our Lord Jesus. Michael in this chapter types God, who is Christ’s superior, even as Michael was Gabriel’s superior. That Gabriel types our Lord can be seen from the similarity of the symbolic description of Gabriel in vs. 5, 6 with that of our Lord in Rev. 1: 13–15.

The *linen garment* (v. 5) represents our Lord’s righteousness and priestly office. The *loins* (v. 5) girded with fine gold of Uphaz (a corruption of the word Ophir, meaning fruitful, abundant) symbolize our Lord’s preparedness to perform the Divine service fruitfully. His *body* (v. 6) being like beryl (a mistranslation of a word that means chrysolite) represents the clarity of Truth that Jesus gives.

His *face* being like lightning (v. 6) symbolizes the brightness of the Truth that Jesus brings. His *eyes* as lamps of fire (v. 6) symbolize the brilliance of Jesus’ insight into the Truth. His *arms and feet* looking like polished brass (v. 6) represents Jesus’ ability to serve, as well as His conduct and character, tested and perfected by sufferings.

Lastly, the *voice* of His words being like the voice of a multitude (v. 6) symbolizes the fact that in addition to His special mouthpieces Jesus’ messages are given through His people, who are many. (As to mouthpieces, see our main article on Smyrna and Pergamos.)

See E9: 476.

* * *

LETTER BOX

Appreciates Volume 1

Dear Bible House family,

Greetings in our Savior's name! I would like to order 12 more paperback editions of Volume 1

Today was testimony in our class and we had a blessed meeting. We had a new young lady who seems very interested and stated that she is coming back each Sunday. We all continue to rejoice in the Truth and are thankful for the work that is being carried on at the Bible House.

Christian love, M.U., Va.

Convention Ministries

Greetings to all at the Bible House:

Thanks for the free book. I'd like to renew my subscriptions for *The Present Truth* and *The Bible Standard*.

Plus I'd like all the books I can get for the postage.

Enclosed is a check. Bro. D. brings me all the videos from the conventions. I love them — the speakers are great!

Christ's love to all, W.H., New York

Dear Pastor Hedman:

We as a class just finished Fair Week at Athens County. The Athens Fair was slower this year than I can ever remember it being in the past. A total of 269 pieces of literature went out all week. As a group we had about eight or nine good conversations, not all favorable, though a witness was given. My most challenging question was from two ladies who asked, "Do dogs go to heaven?" I did get to the truth of the matter, after quite a prelude, and then they asked about people, to which I replied that the Bible says [only] footstep followers of Jesus go to heaven. I then handed each a *Resurrection of the Dead* booklet.

The Bible Standard web page is beautiful. I just checked it a few minutes ago for the September issue, and it was there — someone is doing a marvellous job on it. I had the www.biblestandard.com posted at the Fair booth and running on our programmable neon sign. I also have it in white letters on the back of both my vans.

The brethren have really pulled together in preparing for the Ohio Convention and are in a state of readiness

I thank God for the ministry that you direct on His behalf and the privilege to be part of it. I pray always His blessings and direction upon you and your service to Him, through Jesus.

Christian love, Bob Steenrod [Evangelist], Ohio

Testimonies to Bro. Johnson's Ministry

Dear brethren at the Bible House:

Greetings in Jesus' name and peace be unto all His

followers. We would like to sincerely thank you for your gift to us of Epiphany Vol. 8, *Numbers*. We very much appreciate what Brother Johnson wrote. So thank you again very much.

Sincerely, H. and B.H., Tennessee

Dear Bro. Hedman,

Thank you for the free copy of the book, *Numbers*. Glancing at it, I believe I shall find it most informative as to Church history. Thank you for thinking of me and our ecclesia; I shall let others view it also. I look forward to receiving the other volumes in my enclosed order.

Yours in Christ, M.S., Connecticut

Dear Bro. Hedman,

Thank you for the book, *Numbers*, by Bro. Johnson. It will be immeasurably helpful in my studies.

The April *Bible Standard*, "Why Did Jesus Die," was an excellent reminder of the tremendous sacrifice made on our behalf by our Creator and His Son. I am forever grateful that my grandparents and parents were followers of Bro. Russell and Bro. Johnson, and that you continue to carry the message of Truth.

Sincerely, B.Y., Wisconsin

Dear LHMM friends:

Grace to you in the name of the Lord! Thank you for extending the generous offer for the free set of 17 volumes by Paul S.L. Johnson. I have been a Bible student for over 17 years, and have read voluminous writings from Russell *et al.* I wish to study the writings of Johnson in a sincere search for Truth, myself believing the high-calling to be open, then closed, then not so sure — you get the point! I am not willing to cling to bias, and I at least owe it to myself, and my God, and the Truth to at least listen before concluding anything.

This is an area of deep personal interest to me, and I am very grateful for the opportunity this affords me to be enriched in knowledge. I consider it to be, at this tumultuous time in my personal walk, a God-send. . . .

I thank you again. I have always thought that the works of the LHMM were as close to the Truth as I've seen. I hope the materials you send will help supply what I lack in firm conviction as to the question of the status of the high calling.

Yours in Truth, R.B., Washington

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.

TIMEPIECE

“The Bag and Baggage Policy”

Zion's Watch Tower, May 1880

The recent elections in England which involve a change in the ministry and the removal from office of the world-renowned Hebrew, Lord Beaconsfield, might at first sight appear to be a hindrance to the restoration of Israel to Palestine. For several years have things seemed particularly favorable to the Jew, and one of the principal aids in this direction seemed to be the interest, statesmanship, and political opportunity afforded by the high standing of this celebrated man. Now but a short time after he has procured for his race much relief from persecution, *etc.*, in Palestine and Turkey, and caused Great Britain to be appointed Protector of the Holy Land, and while he seemed in a fair way to be more useful to them, he is removed from power. At first this may appear disastrous, but perhaps it is not so after all.

Mr. Gladstone, who succeeds Lord Beaconsfield, gave utterance some time since to his sentiments regarding Turkey — *viz:* That if the Turks cannot and do not, carry out the reforms demanded by the Berlin Treaty,

they and their government should be turned out of Europe, bag and baggage. Since the probability of his coming into power, these sentiments are being discussed considerably in diplomatic circles, and it is generally understood that he will put the “Bag and baggage policy” into force. The simple announcement of the drift of the elections is said to have produced almost a panic at Constantinople. While this does not bear directly upon the *Jew*, it may do so indirectly by placing Palestine more directly under England’s control. We may rest assured, however, that God is working all things after the counsel of his own will, and

“His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.”

* * *

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.*, for which payment is required with order.

STUDIES IN THE SCRIPTURES

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ANNOUNCEMENTS

ANNIVERSARY OF BRO. JOHNSON'S DEATH



Our dear Bro. Paul S.L. Johnson died 50 years ago this October 22nd. Our current series on the Star Members is a continuing tribute to him, as he brought to our consciousness the names and events of which we treat. His brilliant writings have helped to make sense of historical features which would otherwise be lost to us. Bro. Johnson has left us

a legacy of understanding on the unfolding of Truth through the ages and we are grateful to the Lord for it.

Following is an extract from *The Present Truth* of November 1, 1950:

As perhaps most of the Epiphany-enlightened brethren already know, our dearly beloved Brother Johnson has passed beyond the veil. For many years he had faithfully laid down his life in the service of his Heavenly Father, his blessed Lord and Redeemer and his beloved brethren, frequently to the point of exhaustion and without sparing himself physically. After his attack of coronary thrombosis, accompanied by nervous prostration, he continued his labors of love under great physical handicaps, which from time to time increased more and more.

Following a gradual loss of physical powers and a short period of unconsciousness, he finally breathed his last in an oxygen tent at the M.E. Hospital located about two blocks south of the Epiphany Bible House, at 2:40 p.m., Sunday, October 22, 1950, several of the brethren being present at his bedside. Like his dear Lord, he had poured forth his soul unto death. The body will lie in state at the Epiphany Tabernacle from Wednesday until the time of the funeral services Friday at 1 p.m.

The departure of our dear Bro. Johnson at this stage of the Epiphany to meet his precious Lord and his fellow saints in the air, will come as a shock to many, and we will miss him more than words can express; yet we rejoice that his suffering has ended, that he has finished his course in joy as an overcomer, yea, more than overcomer in Christ, and that now untold joy is his in his Master's presence. What joy and what a welcome there must have been as this the last member of Christ's Bride was welcomed home!

* * *

HOME-BASED SERVICE FOR THE BIBLE HOUSE

The Bible House is looking for brethren competent in grammar, syntax, and proof-reading skills, who own a computer, and who are willing to commit one or two hours a week over a period of some months beginning this winter. If you meet these requirements and are interested, please contact us *by the end of November* at the addresses given below. We will contact you shortly thereafter. Tell us (1) what type of computer and word processing software you have; (2) your level of proficiency in using it; (3) educational strengths; and (4) how much time you can commit to. Please supply your postal and e-mail address and a day-time telephone number where we may contact you. We may ask you to complete a qualifying test.

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By e-mail: jdavis@biblestandard.com; enter "Service" in the subject line.

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THE BIBLE STANDARD WEB SITE

As many of the readers of *The Present Truth* also receive our sister magazine, *The Bible Standard*, you will be aware of our new venture, The Bible Standard web site (www.biblestandard.com). (We were unable to reserve the abbreviation, *lhmm*, this having been already taken by Lighthouse Medical Management.) Our site contains past issues of *The Bible Standard* and the current one. We ask the Lord's blessings on our endeavor to spread the basic Truth teachings to a wider community. We encourage you to "get the word out" about the site, by word of mouth or otherwise.

If you wish to stamp our web address in the blank space at the back of our tracts, it should appear immediately following our headquarters address if space permits, providing that you do not thereby forfeit space to add your own class address, notice of class meetings, etc. We ask that you do not imprint any other web addresses than our official site nor promote personal sites in competition with it.

Please direct any comments about the site to the Webmasters, Dan or Sue Herzig at dherzig@biblestandard.com, sherzig@biblestandard.com or to "Web" at the Bible House at our postal address. The U.S. site contains links to associated sites in France, Germany, and Poland. We anticipate the launch of an associated site in the U.K. by November; details will follow.

HYMN FOR THE DAY

For the remainder of this year, it is the seventh one along in the manna listing, except for the first day of each month, when you can use our year's hymn, 296, "There's a wideness in God's mercy."