



The
PRESENT TRUTH
and
Herald of Christ's Epiphany

NOVEMBER-DECEMBER 2000
A.D. 2000 — A.M. 6129
WHOLE NO. 690

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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, 23, 26, 28; 9: 11, 12.



Star Members of Thyatira and Sardis

This article continues our series on the Star Members from the previous issue. To date we have covered the Ephesus, Smyrna, and Pergamos periods. This installment will cover Thyatira and Sardis. The Thyatira period of the Church comprised nine Star Members, having as its Principal Man, Claudius of Turin. The Sardis period held four Star Members, Marsiglio being the Principal Man. (Micah 5: 5; E9: p. 33, para. (29))

Thyatira (A.D. 799 – 1309)

Claudius of Turin (? – A.D. 839)

Claudius, a Star Member of Thyatira and its principal man, ministered from 799 to 839. He came to the court of Charlemagne in 799, an auspicious date in Church history, as it marked the commencement of the Papal Millennium. In 809 he received his first persecutions for zeal against image worship.

Resistance to some of the peculiar practices of the Church of Rome had taken root in Northern Italy, parts of France, Switzerland and Germany, under the leadership first of Charlemagne, and later his son Louis the Pious, who

succeeded as Emperor in 814. These opposed papal claims to supremacy and insisted on the Pope's subordination to the Emperor in the State, supported by many of the clergy, nobility and people of their dominions. It seems probable that Claudius, later bishop of Turin, and Agobard, later bishop of Lyons, had been drawn by the Lord with other consecrated brethren from Spain to attend the Frankish national Synod at Aachen in 799. It was here that discussion took place as to whether Christ as a human being was as truly God's Son as He is a Divine being. There they met Louis who invited them to his court as counselors, teachers and priests, and who later sent Claudius to Turin and Agobard to Lyons with the express charge to work against Papal Absolutism and Idolism. Here they began the battle against image worship and works of merit as taught by the Pope. Supported by numerous like-minded brethren, they waged a valiant fight, even casting the images and relics out of the churches.

This brought Claudius into direct conflict with the Pope, whom he denied to be Peter's successor, declaring that if the Pope did not act apostolically but as an evil-doer, Matt. 23: 2-4 applied to him.

Claudius died in 839. In Church history he is called "the first Protestant reformer," Agobard of Lyons being his able companion and special helper. Their work heartened the protesting party and kept its reform movement active, especially in Lombardy, France and Germany. This resulted in the gaining of "the Gallican Church Liberties" and the fostering of a liberal spirit above that found anywhere else in Christendom.

References

E3: 12-15
E5: 70, 71, 196
E8: 141, 673
E10: 55-57, 485

Ratramnus (? – c. 860)

Ratramnus of Corbie succeeded Claudius of Turin as the next Star Member of the Thyatira period, having already been a prominent leader in the Church.

He entered into the monastic life at Corbie in about 825 and became greatly respected for his learning and defense of the Holy Scriptures. In about 844 he wrote a powerful refutation of the doctrine of transubstantiation. This error was being advanced as an idolatrous basis for the Mass by its originator, Radbertus, his abbot, whose enmity and persecution he suffered thereafter. Ratramnus emphasized that the presence of Christ in the Eucharistic



ISSN: 0032-7700

Postage paid at the post office at
Chester Springs, Pa. 19425, U.S.A.
Published regularly since December, 1918

Published 6 times a year (bi-monthly) by
The Laymen's Home Missionary Movement

Editorial Offices
1156 St. Matthews Road
P.O. Box 67, Chester Springs
Pennsylvania 19425-0067, U.S.A.

Editor
Bernard W. Hedman

Annual Subscription
\$5.00; 60 cents per copy

Other Publications
The Bible Standard and Herald of Christ's Kingdom

Foreign language editions
Danish, French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian

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.

elements, while entirely real, was spiritual and “figurative” (not discernible by the senses, but known by faith).

At the request of Charles the Bald, in 850, Ratramnus wrote on double predestination, which contributed to the current debate with Gottschalk of Orbais. His writing set forth the doctrine of two classes as separate and distinct — the saintly and the mixed overcomers. He obtained much joy from this work and in imparting it to others.

Though his opinions were radical, he attracted no formal condemnation in his own time. Berengar of Tours held him in much respect, as did certain Protestant reformers of the sixteenth century. It was not until the Reformation that his “Body and Blood of Christ” was seriously read and quoted. This was first printed in 1531 and was a major source for Bishop Nicholas Ridley’s formulations of Eucharistic doctrine. In 1539 it was put on the *Index* (Roman Catholic list of prohibited books), but removed in 1900.

References

E3: 15
E5: 196
E10: 485

Alfred the Great (A.D. 849 – 901)

Though “not many wise men after the flesh, not many mighty, not many noble, are called” (1 Cor. 1: 26), King Alfred’s life and work indicate that he was one of the few, and that he became a member of the Star of Thyatira.

Alfred was especially active in the interests of Christianity, Law, Order and Education in his realm. One of the noblest of rulers and one of the best men that has ever lived, to his people he was a genuine David, planted in a Christian soil. Alfred’s character was certainly that of a Little Flock member. He is probably the noblest and best king that ever sat on a throne, and the fact that he was Spirit-begotten places him in a position to better even David as a king.

Personally and through others, Alfred translated valuable books from Latin into English, so that his people might have the best of literature then obtainable. He founded schools and colleges for the people and strove to instill the true principles of Christianity into them. He made his own court a model of the life he wished his people to lead. He translated the Psalms into English and was the first one during the Dark Ages to render a considerable portion of God’s Word into the living language of a European nation. We see the holy Spirit of truth and love manifested in his noble life, and in his movement, which was along religious and educational lines.

All his excellent work was done in spite of the sufferings caused by a painful disease. Alfred died in 901 at the age of 52 and was buried at Winchester, his capital. There will likely be representatives from every calling and condition of humanity in the Little Flock, which will enable them to sympathetically assist others from the same calling

and condition in life during the “times of restitution.” It seems evident that no other king has been so Christlike as was Alfred — one of the few earthly monarchs who has really deserved the title, the Great.

References

E5: 71, 75-76

Dunstan (c. A.D. 915 – 988)

Born in Glastonbury, England, Dunstan was placed as a youth in the court of Athelstan to pursue his education. His talents made the other students jealous and they behaved so badly towards him that he was persuaded to give up his hopes of a worldly career and become a monk. After spending some time as chaplain to a rich lady, his qualities of character and his numerous practical and cultural skills drew him back to the royal court and then to an appointment as Abbot of Glastonbury. He had a winning way with people, was a good and ready speaker, and feared nothing but sin.

During a visit to Gaunt, Dunstan observed the strict way the monks lived there, for he had already become deeply concerned at the laxity permitted in his own diocese. He now had the authority to institute various reforms in the church, which he did with marked success, at the same time providing a feast of truth in his day.

Under Edgar the Peaceful he was made Archbishop of Canterbury, and was credited with the quietness and prosperity of the reign.

The influence of western monasticism, which had its beginnings in the fifth century, was widespread throughout Christendom. Though unscriptural, in proportion as it was animated and controlled by the spirit of true Christianity, it produced many saintly characters and formed a healthful and necessary counterpart to the essentially corrupt and doomed social life of the Graeco-Roman empire. It stood as a warning against the worldliness and immorality of the great cities and sent out a mighty call to repentance and conversion. Dunstan, said to be a churchman of iron will, urged rigorous observance of monastic rules and raised the tone and status of the clergy generally, thus providing much “meat in due season” to the household of faith in his day.

His special helper in this reforming work seems to have been Hugh Capet of France.

References

E10: 61, 485-6

Berengar of Tours (A.D. 998 – 1088)

Berengar was educated at the Cathedral School in Tours, France, and in due course became Principal of the Academy there. He was later promoted to a position of some authority in the town of Angers, about 70 miles away. For some 40 years, Berengar was an active controversialist in the religious disputes of his day. He is eminent chiefly for his masterly overthrow of the papal party on transubstantiation,

rejecting the idea of the actual presence of the body and blood of Christ in the emblems of the Eucharist, which he taught were only symbolic. He also gained the disapproval of many by his denial of any Scriptural basis for or any value in the baptism of infants.

In the struggle against papal absolutism, many efforts were made to establish a permanent reform movement. Guido, Archbishop of Milan, was Berengar's loyal companion in this work, but the power of Rome was such that it took a further century before the reformers achieved success.

A Star Member of the Thyatira stage of the Church and one of the ablest men of his day, Berengar aroused sharp controversy. He drew upon himself the condemnation of Lanfranc (later Archbishop of Canterbury) and other powerful enemies. In 1050, Pope Leo IV summoned Berengar to Council to account for his heretical views, but he refused to go, and in his absence was denounced as a heretic. Thereafter, he faced mounting opposition which caused him much distress and self-doubt. As a result he re-examined his teachings and asked himself if he was unwisely causing divisions in the Church. Three times he brought himself to recant his former views on the matter of the real presence in the emblems, and three times he reaffirmed his faith and withdrew his recantations.

Berengar was attacked and misrepresented by powerful theologians under absolute papal control, and physically molested by the populace at the instigation of the clergy. He was forced by Hildebrand (Pope Gregory VII), one of the three most powerful popes, to cease his efforts towards reform. For the last nine years of his life, he withdrew from all involvement in worldly concerns and lived a life of piety away from the public gaze, finishing his course in 1088 at 90 years of age.

References

E8: 141, 171
E10: 67, 68, 486

Peter Abelard (A.D. 1079 – 1142)

One of the founders of Scholasticism, the son of a knight, Peter Abelard was born in 1079 near Nantes, France. From his youth he manifested a mental astuteness which enabled him to dispute successfully with his teachers. Called in his early thirties to preside over the Cathedral School in Paris, his career flourished and all the world seemed about to do him homage. He lectured on philosophy and theology and was well read in classical and sacred literature.

In 1113 he began a course of teaching that tended to undermine subserviency to Romanist principles and practices. An unfortunate love affair with one of his students, Heloise, whom he secretly married, brought on him the wrath of her uncle, Fulbert, Canon of Notre Dame, and Abelard was attacked by ruffians at Fulbert's instigation, castrated, and forced to seek refuge at the monastery of Saint-Denis in 1118.

Among other things he advocated the use of reason in interpreting scripture doctrines and church government. In his book *Sic et Non (Yes and No)*, he set forth in his introduction and conclusion seven contradictions in the writings of the Fathers. He also drew attention to 300 propositions, 150 of which were directly contradictory to the other 150, proving that traditional theology, as distinct from Biblical theology, was untrustworthy. He circulated his book among theological students ripe for papal reaping, which destroyed them as such. He was terribly persecuted and forced to be silent. He was ordered by the Council of Soissons to burn his book on the Trinity, and his pupil Folmar of Triefenstein, Germany, was made to give up his fight against transubstantiation. Peter Abelard's turbulent career was at an end.

By many he is regarded as the ablest teacher and theologian of the twelfth century. As a Star Member in the Thyatira stage of the Church he shed great light on the Scriptures for the blessing of the Lord's people. He died in 1142, buried next to Heloise. His friend Peter the Venerable says that he prayed fervently and committed his body and soul to his Lord Redeemer for time and eternity. "So Abelard finished his days and he who was known in almost the whole world for his great erudition and ability as a teacher died peacefully in Him who said 'Learn of me, for I am meek and lowly of heart.'"

References

E3: 17
E5: 196
E8: 141
E10: 69-72, 486

Arnold of Brescia (? – A.D. 1155)

Arnold of Brescia succeeded Peter Abelard as Star Member in 1142, having been one of his loyal supporters for many years. He waged a destructive battle against the secularization of the hierarchy, clergy and church, and fought for the reformation of church and state along democratic lines, as against the papal absolutism of his day.

Nothing is recorded of Arnold's birth and early life. As a monk in Brescia, Lombardy, he was very likely influenced by the latent Arianism of the Lombards, who had now become reconciled at least outwardly to the prevailing Roman theology. A pupil of Abelard and called armor-bearer to this Goliath, he attacked the morals of the clergy and the temporal power of the Church, advocating its complete separation from the State and the dissociation of the clerical office from all secular entanglements. Arnold's sermons gained great popular applause in Lombardy and caused bitter disputes between the people and the Bishop of Brescia. Charged before the Lateran Synod of 1139 with inciting the laity against the clergy, he was deposed as a schismatic, commanded to be silent, and expelled from Italy.

Taking refuge in France, he began a course of public lectures in Paris exposing the worldliness and immorality of the clergy, and at the instigation of Bernard of Clairvaux was expelled again. He fled to Zurich, but Bernard denounced him to the bishop of Constance and he was again exiled for some years. He returned to Rome to become the leader of a political movement dedicated to the establishment of a purely secular government along republican lines. He castigated the popes and cardinals, calling them Scribes and Pharisees and their church a house of merchandise and a den of robbers. Being protected by the Roman senate and idolized by the people, his authority surrounded the new republic with the halo of religion.

But the republican experiment failed. Arnold was banished from Rome in 1154 and was soon afterwards hanged by order of Emperor Frederick I. His body was burnt and in 1155 his ashes were thrown into the Tiber. A fearless warrior for the Truth, and one who lived as he preached, Arnold of Brescia was indeed a light-bearer to the Church in a time of darkness.

References

E3: 17
E5: 196
E10: 72, 73, 487

Peter Waldo (c. A.D. 1141 – 1221)

Peter Waldo (also, Valdes) became Arnold of Brescia's successor as Star Member to the Church of the Thyatira period. Of Waldo's early life little is known. He was a prosperous merchant of Lyons, and was aroused to religious zeal in 1170 by witnessing the sudden death of a leading citizen of the city. Seeking counsel from a priest, he was told there were many ways to heaven, but if he would be perfect, he must obey Christ's precepts, sell all he had and give to the poor, and follow Him (Matt. 19: 21). This he had done by 1173.

In 1177, Waldo and others formed a company to teach Bible truth, known as the "Poor Men of Lyons." They went two by two through the villages as in Apostolic times, taking the Gospel to the people in the vernacular tongue. They taught that the Bible — not tradition — was the basis of faith; that Jesus — and no other — was Mediator; that priests should be free to marry; and that the true Church comprised those who exercised faith in God and His Word, from whom pastors should be raised up to preach that Word, feed the flock and administer the sacraments.

In 1179, the activities of Waldo and his companions brought down on them the censure of the hierarchy at the Third Lateran Council. Their offense was stated as preaching without the consent of the bishops. Excommunicated from the church and expelled from Lyons, Waldo went to Turin where he found the people responsive to his teaching, possibly because the influence of Claudius of Turin remained alive there. The date of Waldo's death is not known, but some say he lived until 1217.

There is some uncertainty as to whether the movement called the Waldenses derived their name from Peter Waldo, but their ideology reflected his own and he is inseparably linked with that group historically. The Christian movements known as Bohemians and Moravians shared rules of faith and practice similar to the Waldenses, and years later, John Wesley's contact with such people led to his fuller consecration.

In their strivings for reform in the Church, Waldo and his companions were worthy successors of Berengar of Tours and Peter Abelard, whose valiant efforts had been suppressed by the power of Papal Absolutism. Waldo's movement proved uncrushable and survives to this day, being the oldest of existing Protestant movements.

References

E3: 17, 18
E5: 196
E8: 141
E10: 74-77; 487

Robert Grosseteste (c. A.D. 1175 – 1253)

The last Star Member of the Thyatira stage of the Church was Robert Grosseteste. He was born in Suffolk, England in about 1175, but little is known about his youth. From early manhood he displayed exceptional scholastic ability and became a highly respected teacher in Oxford, honored in all the educational and religious institutions of his day.

A serious illness in about 1232 apparently gave him concern for his own spiritual welfare and led him to withdraw from secular pursuits to devote himself entirely to religious life. By 1235 he had been ordained Bishop of Lincoln and from the beginning of his episcopate he zealously undertook the reformation of his own diocese, the largest in England. He rid it of plural benefices, defined the duties of the clergy and censured their immorality and greed. He deplored the papal "dispensations" permitting conduct which violated canon law, and energetically taught the need for true evangelism and attention to all the requirements of proper pastoral care over the flock.

One of the deepest thinkers of the Gospel Age, Grosseteste wrote extensively on the evils of his times, widespread unbelief, divisions in the Church and the prevalence of heresy and vice. He recognized that this state of things had its sources in a corrupt and worldly papal order. Though remaining in principle loyal to the papacy, he was also forthright in its criticism. He refused to subscribe to the shameless nepotism which required him to accept a nephew of the pope to a benefice in Lincoln, which brought upon himself the threat of excommunication. Whether or not this threat was realized is in some doubt, but Robert Grosseteste's displeasure was made plain in a memorandum which states that:

Those who preside in this see (of Rome) are in a special degree the representatives of Christ, and to that extent are entitled to be obeyed in all

things. If, however, through favoritism or on other grounds they command what is opposed to the precepts and will of Christ, they separate themselves from Christ and from the conception of what a Pope should be, they are guilty of apostasy themselves and a cause of apostasy in others. God forbid that such should be the case in this see! Let its occupants, therefore, take heed lest they do or enjoin anything which is at variance with the will of Christ.

Robert Grosseteste died in 1253 at the age of about 78 and was buried in Lincoln Cathedral.

References

E10: 78

Sardis (A.D. 1309 – 1479)

Marsiglio (c. A.D. 1270 – 1343)

The first Star Member of the Sardis Church and its principal man was Marsiglio (also known as Marsilius). The Lord raised him up at a time of great dissension between Church and State. The Pope was making extravagant claims of absolute power in secular as well as religious matters. Marsiglio's special helper in the struggle against papal supremacy was Occam (William of Ockham, c. 1290-1349), an English Franciscan to whose influence Luther often expressed his indebtedness.

Marsiglio and Occam associated themselves with the French and German anti-papal parties and were regarded as among the more radical of the reformers. Marsiglio's work *Defensor Fidei* (Defender of the Faith) ends with 42 "Conclusions" which, though revealing some ambiguities, present a very definite subordination of the spiritual to the temporal power. In Marsiglio's view, the Church is not confined to any clerical order, but comprises the entire body of the faithful — clergy and laymen — who believe and call upon the name of Christ; bishops and priests are essentially equal; and the papacy has no just claim to primacy. Marsiglio taught that the Church's doctrinal standard is the Bible. No clergyman has the right to judge or to enforce excommunication by civil penalties; Christ alone judges the heretic.

Such teaching was exceptional for the age, anticipating much that characterized the Protestant Reformation: the universal priesthood of true believers, the sole authority of the Scriptures, the human origin of the papacy. He sowed seed for a later harvest, being the pioneer of what Bro. Johnson refers to as the Reformation by individuals.

Closely watched by papal enemies, in 1324 Marsiglio and his collaborators appeared at the Court of the German Emperor, Louis the Bavarian, with Marsiglio's epoch-making book *Defensor Pacis* (Defender of Peace). Here they laid hold on the entire papal hierarchy by their grasp of the Truth, whereby they greatly compromised the papacy. It is not surprising that many of his teachings were condemned by Pope John XXII (1327) and that Marsiglio was branded a heretic.

Antagonism remained stubborn long after his death in 1343, and a Papal Bull of 1377 likened Wycliffe's early heresies to the "perverse opinions and unlearned learning of Marsiglio of Padua of damned memory."

References

E3: 19-21, 42

E5: 197

E6: 515

E8: 141

E10: 82, 487

E13: 837-838

John Tauler (c. A.D. 1300 – 1361)

John Tauler, successor to Marsiglio as Star Member in the Sardis stage of the Church, was born in Strasburg, France, about 1300. At the age of 15 he joined the Dominican order and later studied in Cologne and possibly Paris. Later he returned to his home city at the time it lay under the papal interdict of John XXII, imposed during the power struggle between the Pope and the Bavarian emperor, Louis.

The Dominicans resisted the strictures of the interdict and continued to administer the sacraments. Tauler's writing and preaching in opposition to the pope's reasoning on the interdict resulted in the expulsion of the Dominicans from the city for three years. Tauler spent some time in Basle, Switzerland, where he became a popular preacher among clergy and laity, and also in Cologne, but the chief seat of his work was in Strasburg. His reputation as a preacher owed something to a certain evangelical spirit which brought him into close affinity with the views of the Reformers. In fact, the combined efforts of Tauler, Marsiglio, Wycliffe, Huss and others forced the papacy to temporarily abandon its claim of supremacy over the European civil powers resulting in a kind of truce.

Tauler's sermons were simple statements of Bible truth, being easily understood. His power rested on his familiarity with the Scriptures, his understanding of the human heart and his own evident sincerity. He was a practical and industrious servant of the Church, able to reach the common man and shed upon his hearers the light of God's Word. His sermons have probably been more widely read in the Protestant Church than those of any other medieval preacher. He acquired the honorary title *doctor illuminatus*, though no evidence survives that the title of Doctor was formally conferred upon him.

In 1361 Tauler died in the guest-chamber of a nunnery in Strasburg, where his sister was an inmate. His faithful course as a light-bearer must surely have given him an honored place as a member of the Star to the Sardis stage of the Gospel Age Church.

References

E8: 141

E10: 83, 488

John Wycliffe (A.D. 1324 – 1384)

Known universally as “The Morning Star of the Reformation,” John Wycliffe was indeed a Star — a member of the light-bearer to the Sardis stage of the Church. His reputed birthplace is near Richmond, Yorkshire, his family containing lords of the manor and patrons of the rectory. Little is recorded of his early years and education, though while still young he was destined for the Church. At 16 years of age he went to study at Oxford, devoting much time to logic and philosophy. But it is as a theologian and translator of the Scriptures that Wycliffe merits the gratitude of all succeeding ages.

It was not required at that time to read the Bible itself as a preparation for the priesthood, but rather to know and be able to dispute on the traditions of the church fathers. Wycliffe, however, loved the Bible, and became known as the “Gospel Doctor.” In 1356 he wrote a treatise deploring the gross corruption of the ecclesiastical system, a theme which he pursued through a succession of educational and clerical appointments. He was not without opposition, as evidenced by his dismissal by Peter Langham, newly appointed Archbishop of Canterbury, from his wardenship of Canterbury Hall, a recently founded college.

This could have been the hand of Providence, as he soon became involved in the national indignation against the Pope’s demand for “tribute” payment from the English Crown. That failed, so the king (Edward III) was expected to answer to the Court of the Sovereign Pontiff, “who had become his civil, no less than his religious superior.” England took umbrage. Wycliffe’s influence in the rebellion against such a papal demand was marked by a personal challenge from a certain monk, who was a doctor of theology, to refute various propositions in defense of the papal claims. Wycliffe responded with his usual persuasive logic.

Especially from 1378, Wycliffe attacked the papacy as Antichrist, which greatly added to Marsiglio’s Scriptural arguments. His invaluable work in translating the Bible into English laid the foundation for the Reformation in the English-speaking world; he saw God’s Word as the greatest opponent of the papal hierarchy.

John Wycliffe died in 1384; some 30 years afterwards the Council of Constance branded him an obstinate heretic undeserving of Christian burial. His remains were exhumed and burned and the ashes thrown into the River Swift. But the light he had carried to the people of God was never extinguished. His name today lives on in the organization, Wycliffe Bible Translators.

References

E3: 22-25
E5: 197
E6: 400
E8: 141
E10: 83, 488
E12: 23, 26, 27
E13: 838

Aide-Memoire

To assist your recall of the Church Periods in chronological order (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea), memorize the following:

Enlightening Stars Promote The Scripture’s Persistent Light

John Huss (c. A.D. 1369? – 1415)

Huss was a man of strenuous Christian faith, simple-minded devotion to the Word of Truth, and exercised great influence as a preacher and mover of men. Born about 1369 of poor Czech parents in Bohemia, he supported himself while studying at Prague university by singing and manual labor.

The influence of Wycliffe’s writings was already well established among Bohemian students and Huss was stimulated to join in the reform work. He soon gained a reputation as the chief exponent and defender of Wycliffian views at the university. In 1402 he was appointed rector, which combined his academic duties with preaching and debating against Romanist errors and practices.

As Wycliffe’s teachings took an ever firmer hold, the alarm of the orthodox clergy grew, which resulted in papal demands for the suppression of the heretical movement. The reformers could not be silenced. Their teachings had the popular support of most of the common people as well as that of the royal household. Huss, while defending his doctrinal orthodoxy, nevertheless defended the sanctity of conscientious personal judgment and of responsibility to God rather than to the arbitrary dictates of a corrupt religious system. He was bound to speak the Truth and was ready to suffer a dreadful death rather than declare what would be contrary to the will of Christ.

In 1411 Huss was excommunicated and the following year driven into exile. Removed from Prague, Huss remained indefatigable in preaching and writing. Audiences gathered to hear him in the market-places and in the fields. Lords in their strong castles protected him. In his work, *De Ecclesia*, written at this time, he exposed the utter degeneracy of the Roman church. He pronounced the bulls of Alexander and John XXIII anti-Christian and therefore not to be obeyed.

Summoned to attend the great Council of Constance in 1414, Huss affirmed his readiness and said he was willing to suffer the penalty appointed for heretics, should he be condemned. It was the beginning of the end. Huss was made of the stuff of heroes. He died at the stake on July 6, 1415, while praying and singing. His ashes were thrown into the Rhine. The final Star Member of Sardis thus finished his earthly course, having fostered a spirit of Christian freedom which would never be suppressed.

References

E3: 22-25
E5: 197
E8: 141
E10: 84-85, 488
E13: 838

Christ in Prophecy

	Foretold	Fulfilled
1. Seed of the woman	Gen. 3: 15	Gal. 4: 4; Rev. 12: 5
2. Human generation	Gen. 12: 3; 18: 18 Gen. 49: 10; Isa. 11: 1	John 1: 45; Acts 3: 25 Acts 13: 23; Gal. 3: 8
3. Descendant of Shem	Gen. 9: 27	Luke 3: 23-36
4. Descendant of Abraham	Gen. 12: 3; 18: 18	Matt. 1: 1; Luke 3: 23-34; Acts 3: 25
5. Descendant of Isaac	Gen. 17: 19; 21:12	Matt. 1: 2-16; Luke 3: 23-34; Rom. 9: 7
6. Descendant of Jacob	Gen. 28: 14; Num. 24: 17	Matt. 1: 2-16; Luke 3: 23-34
7. Descendant of Tribe of Judah	Gen. 49: 10; Micah 5: 2	Matt. 1: 2-16; 2: 6; Rev. 5: 5
8. Descendant of House of David	Isa. 9: 7; Jer. 23: 5	Matt. 1: 1; Luke 3: 23-31; John 7: 42
9. Time of Jesus' Advent	Dan. 9: 24, 25	John 1: 41; 4: 25, 26
10. Born of a virgin	Isa. 7: 14; Micah 5: 2, 3	Matt. 1: 23; Luke 1: 26-35
11. Birthplace	Micah 5: 2	Matt. 2: 1-6; Luke 2: 4; John 7: 42
12. Massacre of Innocents	Jer. 31: 15	Matt. 2: 16-18
13. Flight into Egypt	Hosea 11: 1	Matt. 2: 15
14. Ministry in Galilee	Isa. 9: 1, 2	Matt. 4: 15, 16
15. A Prophet	Deut. 18: 15	Acts 3: 22; 7: 37
16. Priest like Melchisedek	Psa. 110: 4	Heb. 5: 6; 6: 20; 7: 17, 21
17. Purification of the Temple	Psa. 69: 9	John 2: 17; Rom. 15: 3
18. Rejected by Jews and Gentiles	Psa. 2: 1	John 6: 66; Act. 4: 25, 26
19. Spiritual graces	Psa. 45: 7; Isa. 11: 2	Luke 4: 18
20. Triumphal entry into Jerusalem	Isa. 62: 11; Zech. 9: 9	Matt. 21: 1-10; John 12: 14-16
21. Betrayal by a friend	Psa. 41: 9	Mark 14: 10, 21
22. For 30 pieces of silver	Zech. 11: 12, 13	Matt. 26: 15

Foretold**Fulfilled**

23. Silence against accusation	Isa. 53: 7	Matt. 26: 63; 27: 12-14
24. Christ's suffering	Dan. 9: 26 Isa. 53: 4-6	1 Cor. 15: 3; Heb. 9: 28 Matt. 8: 17; Rom. 4: 25; 1 Pet. 3: 18
25. Death with malefactors	Isa. 53: 9-12	Matt. 27: 38; Luke 23: 40-43
26. Piercing of hands and feet	Psa. 22: 16; Zech. 12: 10	John 20: 27
27. Insult, mocking	Psa. 109: 25; 22: 6-8	Matt. 27: 39-44; Mark 15: 29-32
28. Offered gall and vinegar	Psa. 69: 21	Matt. 27: 34, 48; John 19: 29
29. Lots cast for vesture	Psa. 22: 18	Mark 15: 24; John 19: 24
30. Not a bone broken	Ex. 12: 46; Psa. 34: 20	John 19: 36
31. Buried with the rich	Isa. 53: 9	Matt. 27: 57-60
32. Resurrection	Psa. 16: 10; Hosea 6: 2	Matt. 27: 63; 28: 6; Acts 2: 27-31
33. Ascension	Psa. 68: 18; 110: 1	Luke 24: 51; Acts 1: 9; Eph. 4: 8-10

The Editor and staff of *The Present Truth* wish all of our readers a blessed Christmas and a happy start to the year 2001 — by some reckonings the technically correct beginning of the new Millennium.

We appreciate all your greetings to us and your support over the past year. Please continue to pray for our efforts to broaden our reach with the good news of the coming Kingdom far and wide, as the Lord wills.

Tulsa Convention

The following summary has been adapted from a report submitted by Bro. Richard Blaine, Pilgrim, one of the Assistant Chairmen for this convention.

There were between 55 to 60 brethren in attendance. The spirituality of the convention seemed to be very good, and it was expressed in the testimonies (they always seem to be the highlight of any convention). There were two "first-timers," who both seemed to enjoy the convention.

The discourse and symposium topics were based on the Lord's parables and were suitable for all hearers — those in the Truth and others. (Sometimes I wonder how the Brothers who speak in the symposiums can impart so much information in such a short time!) There were many good questions that the chairman of the Question Meeting, Brother Ralph Herzig, handled very nicely. Unfortunately, he had to cope with a high level of noise from an adjoining room. The brethren were very happy to have the taped message from Bro. Hedman, which was played at the Business Meeting, and were encouraged by the news of the work being done at the Bible House and elsewhere.

Brother Carl Seebald told us that he would have to reduce his involvement as Chairman at next year's conventions. This gave us a feeling of sadness, for he has been a very capable and loving Chairman over the years. I know we all appreciate Bro. Seebald's long and faithful service to the brethren, as well as wishing him the Lord's blessing for his 90th birthday.

We express our appreciation to the brethren in the Tulsa area for being such a good hostess. The meal and fellowship provided on Saturday evening was an added blessing. We cannot forget their work and labor of love for us all. The assembly voted to send Christian love to you and the Bible House family and to all His people throughout the world.

General Convention
of the
LAYMEN'S HOME MISSIONARY MOVEMENT
International Headquarters – Chester Springs, Pa. 19425

Friday, Saturday and Sunday
Nov. 17-19, 2000

in the
TULSA SHERATON HOTEL
10918 E. 41st Street
Tulsa, Oklahoma 74146
Phone (918) 627-5000

Chairman: Bro. Carl Seebald, North Muskegon, Mich.
Assistant Chairmen: Bro. Ralph Herzig, Lenox, Mass.
Bro. Richard Blaine, Ormond Beach, Fla.

FRIDAY, NOVEMBER 17, 2000

"He shall give his angels a charge over thee, to keep thee in all thy ways" —
Psa. 91: 11

10:00 a.m. Morning Worship
10:15 a.m. Address of Welcome Bro. James Shaw (Okla.)
10:25-11:45 a.m. SYMPOSIUM: **Jesus' Parables**
Background Bro. Tom Cimbura (Minn.)
Mustard Seed Bro. James Shaw
Leaven Bro. Don Lewis (Minn.)
Treasure Bro. Kenneth Smith (Calif.)
* * *
2:00 p.m. Testimonies
2:30 p.m. Intermission
2:45 p.m. SYMPOSIUM: **Jesus' Parables (cont'd)**
Two Sons (Matt. 21: 28-32) Bro. E. Iwaniczko (Colo.)
Pearl of Great Price Bro. Steve Lemanski (Colo.)
3:30 p.m. Business Session Bro. Richard Blaine
* * *
6:30 p.m. Praise
6:45-7:45 p.m. Discourse: **The Lost Coin** Bro. Leon Snyder (Mich.)

SATURDAY, NOVEMBER 18, 2000

*"The Angel of the LORD encampeth round about them that fear him,
and delivereth them" — Psa. 34: 7*

10:00 a.m. Morning Worship
10:15 a.m. Praise
10:30-11:45 a.m. SYMPOSIUM: **Jesus' Parables (cont'd)**
Drag net Bro. Richard Piquene (Okla.)
Wheat and Tares Bro. John Evans (Colo.)
Lost sheep Bro. E. Tomkiewicz (Ill.)
* * *
2:00 p.m. Testimonies
2:30 p.m. *Intermission*
2:35 p.m. SYMPOSIUM: **Jesus' Parables (cont'd)**
Fig tree Bro. John Barham (Okla.)
New cloth, new wine Bro. Harry Hammer (Ill.)
3:15-4:10 p.m. Discourse: **Parable of the Sower**
Bro. Bro. Ralph Herzig
* * *
6:30 p.m. Prayer and Praise
6:45-7:30 p.m. SYMPOSIUM: **Jesus' Parables (cont'd)**
Laborers in the vineyard (Matt. 20)
Bro. James Plankey (Ill.)
Man . . . on far journey Bro. Harry Hammer
Great supper (Luke 14: 15) Bro. Robert Steenrod (Ohio)

SUNDAY, NOVEMBER 19, 2000

"Let us watch and be sober" — 1 Thes. 5: 6

10:00 a.m. Morning Worship
10:15 a.m. Discourse: **Pound and Talents** Bro. Richard Blaine
11:10 a.m. Bible Questions Bro. Ralph Herzig
* * *
2:00 p.m. Testimonies
2:30 p.m. Discourse: **Parable of the Good Samaritan**
Baron Duncan (N.Y.)
3:15 p.m. *Intermission*
3:30 p.m. Discourse: **Wedding Feast** (Matt. 22: 1)
Bro. Carl Seebald
4:15 p.m. Chairman's Closing Remarks
4:30 p.m. Love Feast

QUESTION BOX

WHO ARE THE “QUICK”?

In the “Bible Question Box” of the February issue of The Bible Standard, after quoting 2 Tim. 4: 1, the question was posed: Who are the “quick” and the “dead”? The answer stated that the Youthful Worthies may be included among the “quick”:

The Youthful Worthies may be included here by virtue of their consecration and their standing as antitypical Levites.

I did find a reference to this on page 124 of the 1949 Present Truth. How do we reconcile this statement with numerous references where the “quick” are stated to be new creatures (the Little Flock and Great Company) and the fallen angels?

The “quick” refers to those who are *not under the Adamic death sentence*. From God’s standpoint, they are living. As the questioner notes correctly, this includes all new creatures, for the new creature as such was not under Adamic condemnation. We may also include in the quick, the fallen angels, since they were never under Adamic condemnation.

We quote the cited reference, adding italics (1949 *Present Truth*, page 124, column 2, line 26):

in a sense the Youthful Worthies also may be included, *subordinately* however.

Strictly speaking, the Youthful Worthies still rest under Adamic condemnation, as they have not received an actual imputation of Christ’s righteousness, as new creatures did. From this standpoint, they may properly be classified as among the “dead.” However, inasmuch as they belong to one of the four main elect classes, in a general sense we may speak of them as being among the “quick.” As a class they “live unto God,” especially in the prospect of their Millennial service (Luke 20: 38).

It is this general, non-technical sense that was alluded to in the item under review.

THE BIBLE HOUSE AND THE INTERNET

What is the position of the Bible House regarding brethren setting up their own web sites and, in general, the use of e-mail communications?

The Bible House is not in the business of dictating to brethren on this matter. Anyone is free to set up a web site of their own choosing. However, on the assumption that the brethren are interested in promoting the Truth in general and the Epiphany Truth in particular, the Bible House does have some suggestions.

We prefer that independent web sites not *compete*

with our own (biblestandard.com). Rather, we prefer that brethren *promote* our official *Bible Standard* site. You can do this in several ways, including stamping locally distributed tracts with our web address, in addition to your local address. If you have your own web site you have our permission to install a “link” to our home site, as appropriate. Here the interested party will find our publications listed and other helpful information. Our web page is under constant development.

It is not helpful to us for you to select a name for your site which conveys the impression that yours is the official LHMM or Bible Standard site. You should not set out to do the national and international work which belongs to the Bible House nor impinge on the rightful “territory” of another ecclesia. If you have any doubts on this score, please contact us *before* you proceed. As we do not generally enforce copyrights, we must rely on others to use our names — *Laymen’s Home Missionary Movement, The Present Truth, The Bible Standard* — appropriately and carefully.

E-Mail

This wonderful tool for communication can be both a bane and a blessing. It seems to us that much damage can be done by a profligate use of e-mail. If you communicate with the Bible House via this method we urge you to do so only on matters of some importance and relevance to our work. We will endeavor to respond to appropriate inquiries with courtesy and promptness.

However, if you are placing orders which require remittances, we prefer you use the postal service. We do not yet have the facility for ordering electronically through our web site. Any requests received by e-mail with a promise of payment “on the way” will be held until payment is received. This is not mercenary; we need to follow this approach for our own record-keeping and the most efficient use of our staff.

Recently, e-mails critical of the LHMM (emanating from an otherwise sympathetic source) were posted in a public forum. The criticisms were later retracted — but the damage had been done. We urge you, dear brethren, to use the gift of this new technology wisely and in the interests of the Truth and its — and the Bible House’s — reputation.

Please direct all e-mail communications to the appropriate addresses listed below, keeping in mind that the staff are engaged in many different projects and may not always be able to respond immediately. Please continue to use the postal service for confidential and lengthy correspondence.

General inquiries: laymens@biblestandard.com

Editorial: jdavis@biblestandard.com

Comments on Web Site: webresponse@biblestandard.com

Three Trip Reports

Trip Report from Bro. Cesar Obajtek of France

Dear Brother Hedman: Loving Christian greetings in Jesus' name. My wife and I were glad to visit the U.S. and to see our daughter and son-in-law, Anne-Marie and John Kirkwood, and especially our twin grandsons, who are now nine years old. We were glad to see you in rather good health and active in the Lord's work, and glad also to see Sr. Betty and the other members of the Bible House family.

We were surprised to see all the improvements done in the Bible House and warehouse. We saw new offices with new co-laborers, well-organized, and well-connected to others by computers.

Many things were renewed, even the floors, ceilings, windows and so forth. What a beautiful and practical change — well done! It must be a great pleasure to work under these new conditions.

God has really blessed our Movement in all these improvements that we saw, and with all the new helpers. We know that now you have more work to do and we pray that God will give you the necessary health and strength so that you will be able to continue the good work of the Epiphany.

Visit to Chicago

I appreciated the privilege to serve with discourses at the Bible House and at the Chicago Convention, where I went with my son-in-law, Bro. John Kirkwood.

The Chicago Convention was well organized as usual. The brothers in the symposium and in other discourses described well the Millennial blessings and other features, as well as the Time of Trouble. Sixteen brothers participated in this description and they showed what the 23 prophets of the Old Testament did and taught in this respect.

I was glad to be at this Convention and had good fellowship with many brethren, most of whom I know. I served with a discourse. We appreciated the taped message which you sent for the Business Meeting, encouraging us to continue spreading the Truth among Christians who believe in Jesus as their Savior, despite the fact that many still hold to some errors, such as the Trinity, eternal torment, and so on. We have to help them with the Truth that we have.

You are sending Epiphany Volume 8, entitled *Numbers* to various Bible students. This is an appropriate volume to send because it speaks about the history of the Gospel Age. I had the privilege to pack these volumes in envelopes with a suitable letter from you enclosed in each volume.

I also had the privilege of serving the class in New York, where Bro. John Kirkwood drove me. I was glad to again see our dear Bro. and Sr. Wojnar. We had good fellowship with them and all the dear brethren.

Our visits to our family and brethren were richly blessed and we thank God for this privilege and the blessings. May God bless you, dear Brother, in everything you do for the Truth and the brethren, and may He give you the necessary strength and health in your good work is our prayer.

Your brother by His grace,

Cesar Obajtek, France [Aux. Pilgrim]

Trip Report from Bro. Robert Branconnier

Dear Brother Hedman: Christian love and greetings in the precious name of our beloved Savior!

My evangelistic trips to Florida in August, and Colorado in September, were very enjoyable to Sr. Diane and me, as we received rich blessings beyond words to express from the Lord and the brethren. The brethren were grateful for the service that they received and their expressions brought tears to our eyes. We covered a total distance of nearly 6,800 miles.

Bro. Gunar and Sr. Lucy Vanags accompanied us on the trip to Florida and they assisted us greatly. Our first stop was with the Jacksonville ecclesia in Keystone Heights on August 13th. I was asked to give two discourses on Sunday morning. The first discourse was entitled "What is a Soul?" and the second was on the Great Pyramid. There were 23 present for both meetings.

The next day, we arrived at New Port Richey to fellowship with Sr. Joyce Stephens. We took her to lunch and spent the afternoon with her. She had broken her back, which confined her to the couch in her living room for several weeks. When we arrived she was getting around much better.

On the 16th we arrived at Sr. Marge Hedager's home and served her and her friends with a talk on the Great Pyramid. There were 11 present. The comments and questions that followed indicated that most enjoyed the service. (One of her Bible friends did take notes, which was encouraging to me, since it indicated a sincere interest.)

Visit to Colorado

Sr. Diane and I later went to Denver, arriving September 8. Bro. John and Sr. Stephanie Evans were waiting for us at the arrival gate. It was such a rich blessing to us because we had not seen Sr. Evans for many years. That same afternoon they took us into the Rocky Mountains.

I gave a discourse late afternoon on Saturday, with 11 present. Bro. John Evans interpreted the service into Polish, as there were Polish brethren that attended (Bro. Marek and Sr. Grazyna Piotrowski) and they were just learning to speak English. That same evening we were invited to Bro. and Sr. Lemanski's home for supper, where we had a wonderful time. It was good to see Bro. Lemanski again as we had not seen him in about 23 years. The following morning we served the brethren with two discourses. For the first we took as our subject, the Tabernacle, and for the second, a chart talk on the Great Pyramid. It was very encouraging to see young people attend the meetings and show interest in the Truth. After the service we had a wonderful meal at Bro. and Sr. Evans' home. The next afternoon, Bro. Evans drove us to the airport to fly home.

There remains with us a wonderful memory of our trip to serve the brethren. God bless you dear Brother. We earnestly keep you in our daily prayers.

Your servant by God's grace,

Bro. Robert H. Branconnier [Evangelist]

Trip Report from Bro. John Wojnar

Dear Bro. Hedman,

May the grace and peace of our Heavenly Father be with you, Sr. Betty and all yours in the Lord (Psalm 84: 5).

I would like to share with you my observations and blessed experiences in various services during this past year.

Our regular scheduled services to the New England classes were of great blessings to my wife and me. She was a great companion on my travels, which otherwise would be lonely ones. She also prevents me from falling asleep behind the wheel, especially on our return trips late in the evening.

We have enjoyed our local meetings and services in the New York class. Beside other visiting brothers we had Bro. Obajtek, who served with a discourse entitled "Good and Bad Habits." We have fond memories of him, especially in his travels to Poland, where for many years he has served as an interpreter for English-speaking brethren who have served in the Polish conventions.

We are also counting the blessings received from the services and fellowship at the conventions on the East Coast, in which we have participated.

Visit to Poland

My wife and I visited Poland in the month of September and shortly after I traveled to Switzerland. Our trip to Poland was mainly related to arrangements for my mother, Katarzyna Wojnar, who turned 89 this year, and needs better and closer care than anytime before. We left New York Friday evening, September 8 and arrived at Krakow, Poland, the following afternoon.

On Sunday morning we drove to Miechow, a town

about 25 miles north of Krakow. There is a retirement home located there that is owned by the Polish Free Bible Students ("Betany"). My mother was admitted there in the spring of this year. It is interesting to note that the Polish LHMM brethren are financially participating in the maintenance and investments of the "Betany" retirement home. Polish LHMM appointees are also scheduled for regular services twice a month in "Betany."

The residents have their own chapel on the main floor of the same building where they have regular meetings. This is a blessing because they don't have to leave the building to attend meetings.

We were very impressed with the good standard of living conditions — friendly atmosphere; healthy, tasty and aromatic meals; superior care given by cheerful, professional nurses, some of them being our sisters; their own doctor and three spacious physical therapy rooms with a lot of different equipment, frequently in use.

I met the director of the home, Bro. Stanislaw Slavinski, a Free Bible Students brother. He told me the entire story of the project. He is a very open-minded brother with a great tolerance, which certainly is needed for such a responsible task. There is a small literature corner, where, side by side are displayed the latest editions of the Polish *Present Truth*, *Bible Standard* and *Na Strazy*, a Bible Student magazine.

Some classes, especially on the East meet together with both groups for fellowship and listening to the Lord's Word. Those might be the small steps toward the Millennium where there will be "one fold, and one shepherd" (John 10: 16).

While at the home we had the opportunity for several parlor meetings. We also served our class in Krakow the following Sunday. After the meeting at Bro. Alex and Sr. Adela Nowak's home they served dinner and invited other brethren who came from Oswiecim, a city about 60 miles away.

It was nice to hear favorable echoes from Bro. and Sr. Detzler's visit and services in Poland. Everyone loves them and appreciated their simplicity and the Truth that was shared.

I called on our Polish Representative, Bro. Woznicki, and his wife. They greeted us as warmly as ever. They have been loving and dedicated brethren for many decades.

The following week I went to Geneva, Switzerland for a one-week business trip. My time did not permit much time for service, however, I did have a chance to spend a few hours together with some brethren for fellowship.

We are thankful to the Lord for the strength, and we want to assure you of our prayers for you.

Bro. John Wojnar, Aux. Pilgrim

LETTER BOX

Dear Friends:

I was very glad to receive the May-June issue of *The Present Truth*. In particular, your offer of the complete set of the 17 Epiphany volumes and the library-quality set of the six volumes is very attractive.

Please find enclosed my check to extend subscriptions to both *The Bible Standard* and *The Present Truth*, and to receive the books. I currently own just two or three Epiphany volumes, and have always wanted the complete set. This seems to be my best opportunity.

I have been disabled for about a year, but have just received some funds from Social Security, which enables me to take advantage of this fine offer. Thank you so much, and God bless!

Sincerely, J.N., California

Dear Brethren:

Thank you for renewing my subscription to *The Present Truth*. I noticed in the Announcements section your special offer of a complete set of Epiphany volumes. Recently I have been quoting parts of the book, *The Millennium*, to a friend as he studies Old Testament prophecies relative to the subject. After seeing your wonderful offer I decided to send for a set as a gift to him. Enclosed is a check for a three-year subscription to *The Bible Standard* and the 17 Epiphany volumes.

Thank you, and may God continue to help you in your publication of Parousia and Epiphany literature.

I remain in brotherly love,
M.S., Pennsylvania

* * *

The following open letter is from Bro. Alan Tennuchi of the London Ecclesia, in England. His wife, Susan, died in her hotel room suddenly on Sunday, October 29th, during the Sheffield Convention. Her death notice appears in the November-December issue of *The Bible Standard*.

Dear Brethren:

I would like to thank you all on behalf of myself and family for the love that has been shown and expressed and prayers that have been offered during this time.

I would also like to thank brethren for making what was a sad day into one that will be remembered by my daughters and Susan's friend's and work colleagues for a long time to come. On the way home my daughters and their partners expressed thoughts that I know will make the brethren rejoice at such a time.

What was obvious to them was the real love that was expressed for Sue and the real concern that was shown to my son, Joel and myself. Not being Truth people they only know of worldly funerals; they have never encountered a Truth funeral before. The way it was conducted by Brother Roberts [British Representative] impressed them a great deal; the tributes by the brethren had an impact on them. The love, unity and fellowship shown after the funeral [and I must not forget the Sisters who provided the refreshments] will remain in their memories. All of this shows people of the world that there is a God who cares and loves us.

Brother Roberts on more than one occasion has said to me that things that are done should be done in such a manner as to show the world that we are consecrated to the Lord and that we are answerable to Him. I can assure you, brethren, that everything that was done — even those little things that were not seen by many of us — showed just how seriously the brethren take the responsibility given to us by the Lord in showing the world that we are consecrated to Him and to Him alone.

I know that Sue would have been pleased with the way brethren showed their love to "those who are not of the household of faith."

It just leaves me to say that, although to many it would appear that I am without my right arm in this world and that Joel is without his counselor and listener, the Lord will heal the wounds and will provide for us. Brother Russell was right when he encouraged us to believe and proclaim that:

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust Him, come what may."

On more than one occasion we as a family have proved this; we know that we will continue to prove it.

Your Brother by His grace,
Bro. Alan Tennuchi

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

Electricity

Zion's Watch Tower, June 1896

We live in a day of wonders and rumors of wonders. The most skeptical age is fast becoming the most credulous in all matters related to invention. It is an enforced credulity. The following, from the *Philadelphia Press*, relates to the latest marvels. Should it prove true, it will render useless present power machinery — such as engines, boilers, *etc.*, and throw out of work nineteen coal miners out of every twenty:

“In addition to the magic names of Edison and Tesla, two other electricians now claim attention. They are McFarlan Moose and Dr. W. W. Jacques. Mr. Moose has attacked the glow lamp problem and seems to have solved it, getting light without heat, and Dr. Jacques has attacked the coal pile and gets electrical energy, which can be used for any purpose, by the direct oxidation of carbon without the loss of energy through heat, as occurs in the ordinary combustion of coal. By heating carbon with caustic soda and passing air through the liquid mass of soda Dr. Jacques obtains 82 per cent of electrical energy from his coal, which burned in a boiler in ordinary manner would give only 6 per cent of electrical energy.

“This is revolutionary enough, to be sure, but Mr. Moose seems to cap it at the other end of the wire, for he is able to take the ordinary commercial current of electricity, and, by

using a converter in a vacuum, to transform it into a current of such a character that it will light up a vacuum tube with a beautiful glow. His converter, the electrician says, costs but \$1 against Tesla's \$10,000 oscillator, and the amount of energy that is represented in actual illumination is vastly increased. Not only that, but his entire apparatus is simplicity itself.”

Mr. Edison also has a new and powerful light — an X-ray light — from a ‘Crooke's tube.’ The lights, and powers, and machinery for the Millennium are rapidly preparing, and the whole world bears witness and marvels, but believes not in the great event. Mistaught, it is facing to the West instead of the East. Heeding the “traditions of the elders,” it is looking to its own efforts to establish righteousness, and sees not the Millennial dawn, the plan of the ages consummating, the time at hand, the kingdom come, and the day of vengeance near, to be followed by the results of the great ransom — “times of restitution.”

* * *

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

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 is a good quality hardbound set. Each book has a Scripture index, questions, and notes in the back. Volume 6 has additionally a topical and Scriptural index for all 6 volumes.

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

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

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

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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

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Titles available will vary from time to time

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THE PRESENT TRUTH
and Herald of Christ's Epiphany
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ANNOUNCEMENTS

HOME-BASED SERVICE FOR THE BIBLE HOUSE

We send our "thank you" to those who responded to our invitation to perform service for the Bible House at home. We have contacted all volunteers and are in the process of assigning work for each. We pray that our joint endeavors may yield fruit, to the advancement of the Epiphany Truth message and the blessing of the Lord's people everywhere.

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 see the pertinent question and answer in this issue's "Question Box.")

Please direct any comments about the site to the Webmasters, Dan or Sue Herzig at webresponse@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. The U.K. site is undergoing testing and will be publicly available in the new year.

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 *The Bible Standard* at 20 cents per single copy.

We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Heralds*,
1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81,
1982-86, 1987-91, or 1992-96 *Bible Standards*.

We now have available bound volumes for the years 1997-1999. Some bound volumes are on back order at \$27.50 each volume. We cannot guarantee that every past issue is available.

ORDER PRESENT TRUTH BACK ISSUES NOW

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity. These back issues deal with a great variety of subjects that are of interest to Bible Students. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991 (inclusive). We now have also the years from 1992-1999 (inclusive). Thus the 11 volumes for the years 1932-99 cost \$35.00 each, or a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31 inclusive, which contain practically all articles in those issues. To ensure these prices (\$35.00 per volume), we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

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." For 2001, use the first hymn in each list, except for the first day of each month; in that case the selection is the new hymn for the year, No. 24, "Blow ye the trumpet, blow."

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