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C O N T E N T S

"The Morning Cometh and a Night Also" 34
The Offerings of the Gospel-Age Princes 37
 Star Members of Laodicea 42
 Spring Convention Reports 43
 Departments
 Question Box 46
 Letter Box 46
 Timepiece 47
 Publications 47
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, 23, 26, 28; 9: 11, 12.

Editor's Note: In this issue we conclude the biographies of the 49 Star Members, with the period of Laodicea. The only two Star Members of this period were Charles T. Russell and Paul S.L. Johnson. Much has already appeared in our columns about these two Brothers so our biographies of them are brief. To supplement their biographies we reprint two articles, one from each Brother. The first article is a sermon from Bro. Russell, published posthumously in the Watch Tower, December 1916. The second, beginning on page 37, is from Bro. Johnson. Both articles are reprinted with format changes and minor corrections but are otherwise without alterations. For reasons of space we have truncated the last paragraph of Bro. Johnson's article.

“THE MORNING COMETH AND A NIGHT ALSO”

“Watchman, what of the night? . . . The morning cometh, and a night also.” — Isa. 21: 11, 12.

THE LITERATURE OF THE WORLD shows that intelligent men have refused to believe that the Divine Purpose in the creation of our earth has yet been attained. Continually we find references to “the Morning of the New Day,” to the “Golden Age,” *etc., etc.* Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

The Prophet David explains, “Weeping may endure for a Night, but joy cometh in the Morning” (Psalm 30: 5). Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the Night time past. Our text is

another prophecy along the same line. The message of the Lord is, “The Morning cometh.” St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign of Righteousness and Life. (Romans 5: 21.) He points out also that the Day of the Lord will come, and will come gradually, stealthily, taking the world unawares — “as a thief in the night” — 1 Thessalonians 5: 1-6.

All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords — putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and Death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race — to as many of them as will accept everlasting life on the Divine terms.

The Apostles tell us that during the “night time,” since Jesus' death, God has been doing a special work — selecting from mankind a special class, a saintly few — “the Church of the First-borns, whose names are written in Heaven.” These are not taken from any one nation or denomination. This “little flock,” to whom it is the Father's good pleasure to give the Kingdom (Luke 12: 32), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for Righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His Kingdom. — Galatians 3: 29; 2 Timothy 2: 11, 12.

THE KINGDOM SUNRISE NEARING

Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the “Sun of Righteousness,” which will arise with healing in His beams and whose light will constitute the New Day, will be composed of the Church of Christ glorified — changed from human to Divine nature by participation in the First Resurrection. Our



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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.

Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner, and that "then shall the righteous shine forth as the sun in the Kingdom of their Father" (Matthew 13: 43). We must not think, however that this signifies the Church without the Redeemer, but must remember that Jesus is "the Head over the Church which is His Body" — Ephesians 1: 22, 23.

How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great Divine Plan. No one but Him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that Day. The New Day and the Kingdom will be "the desire of all people." In that Day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom, Satan is to be bound, "that he may deceive the nations no more" (Revelation 20: 2, 3). Landlordism will come to an end; for "they shall not build and another inhabit; they shall not plant and another eat the fruit thereof," but "shall long enjoy the work of their hands" — Isaiah 65: 22.

The earth is to yield her increase. (Psalm 67: 6.) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and He declares that He will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to "abide forever" (Ecclesiastes 1: 4; Psalm 104: 5). "He formed it not in vain; He formed it to be inhabited" — Isaiah 45: 18; 66: 1; 60: 13; 35: 1, 7.

WONDERFUL FOREGLEAMS OF LIGHT

The most wonderful thing that the Bible tells us respecting that New Day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11: 9; Habakkuk 2: 14.) "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest, saith the Lord" (Jeremiah 31: 34). Ultimately every knee shall bow and every tongue shall confess, to the glory of God. — Philippians 2: 11; Isaiah 45: 23.

What an enthusing prospect the Bible holds out before the Church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know not; for "the world by wisdom knows not God" (1 Corinthians 1: 21). The worldly wise have rejected the Bible, and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3: 19.) Their boasted wisdom ensnares them and blinds them to the Divine Revelation.

Nevertheless, some of our greatest thinkers — Mr. Edison and others — are rapidly seeing that the world is

just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its messages.

THE DAWNING BEGUN IN A.D. 1874

Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily — "like a thief in the night" — that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended — six great Days of a thousand years each, mentioned by St. Peter — "a Day with the Lord is as a thousand years" (2 Peter 3: 8). Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!

It may surprise some to be told that the past forty-two years mean more to the world in increase of education, increase of wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them — many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, *etc.*, *etc.*, all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment — not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at \$500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that

knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the Divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and "there shall be a Time of Trouble such as never was since there was a nation" — Daniel 12: 4, 10, 1; Matthew 24: 21.

INCREASE OF WORLD-WIDE DISCONTENT

We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the New Day? — of the gifts of Divine Providence?

No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or can be enacted, fails to restrain the giant institutions — corporations — of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text He gives a key to the situation — elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark Night coming — after the Morning Dawn had been well ushered in — a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be "a Time of Trouble, such as never was since there was a nation."

Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great weakening of the nations — of the governments of the earth — and increased knowledge and discontent amongst the people.

The next phase of the Trouble, according to the Bible, is to be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Revelation 16: 18). This is not a literal earthquake, but a symbolic one — revolution. Then the third phase of the calamity — the darkest of all — will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

MESSIAH WILL "MAKE ALL THINGS NEW"

Cannot we see the wisdom of the great Creator's Program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the "still small voice of God," speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that "then He will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent!"

St. Peter gives us a vivid picture of the New Order of things in Messiah's Kingdom. He says, "The Day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up; . . . the heavens, being on fire, shall be dissolved. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" — 2 Peter 3: 10, 12, 13.

The "new heavens" will be the glorified Church, consisting of Jesus the Head and His Bride class, selected from the world during the past eighteen centuries. The "new earth" will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of Divine wrath preceding the establishment of the New Order, wherein only that which is righteous, just, equitable, true, will be recognized.

We rejoice that such glorious things are coming — even though the world must necessarily reach them through the tribulation of the Time of Trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that He can make known to them in advance something of the riches of His grace, and show them how the coming troubles will work out blessings for the human family.

— *Watchtower Reprints*, pp. 6013-6014

THE OFFERINGS OF THE GOSPEL-AGE PRINCES

Num. 7 : 1-9

ONE OF THE MOST lengthy chapters of the Bible is Num. 7, which we desire to expound . . . We have already pointed out in a general way whom the twelve princes of Israel type — those who turned the twelve Little Flock movements into the twelve denominations of Christendom. The sectarian leaders are, therefore, in a general way, the antitypes of the twelve princes of Numbers 1 and 7. But further study, blessed by the Lord's enlightening grace, has enabled us to see more precisely just what kind of persons these antitypical princes were. From what Numbers 7 says of them from the standpoint of each one of them bringing a kid of the goats *for a sin offering* (vs. 16, 22, 28, *etc.*), we conclude, (1) that they were of such as were of the Christ class, and, (2) that they were of such as had lost their crowns, and thus in Num. 1, *etc.*, are distinguished from Aaron, the type of the Christ class.

(2) But one may ask, If they were of those who had lost their crowns, how could they be represented at all as sharing in the Gospel-Age Sin-offering? To this very natural question we give the following answer: All New Creatures whether crown-retainers or crown-losers, up to the time of dealing with the Great Company as a class, *i. e.*, up to 1917, when the New Creatures of crown-losers began to be put out of the antitypical Holy, were in the antitypical Holy as a part of the priesthood, and are so represented in the tabernacle picture, when there is no reason for distinguishing them from the crown-retainers. It is only when there is some special reason for distinguishing them from the priesthood as crown-retainers that they are represented as out of the antitypical Holy and by others than the priesthood, as is done in this chapter with the twelve princes. We all recall how our Pastor repeatedly called our attention to the fact that there was in his days no Great Company as such, and that all New Creatures were in the Holy as a part of antitypical Aaron. The antitypical teachings of this chapter on the twelve Gospel-Age princes' bringing the antitypical kid of the goats for a sin-offering prove our Pastor's thought on this point to be correct. Why? Because during the Gospel Age the Lord's Goat and what later became Azazel's Goat are typically called kids of the goats for sin-offerings (Lev. 16: 5); while from the standpoint of the finished picture only the Lord's Goat actually has been fully offered as a Sin-offering. Hence before 1917 all crown-losers shared in sacrificing it, and hence as New Creatures were a part of antitypical Aaron, who alone sacrifices the Lord's Goat. Therefore we see that crown-losers were a part of antitypical Aaron, until from 1917 onward, when they began to be cast out of the antitypical Holy as New Creatures into the antitypical Court; while their humanity was being led out of the Court and delivered to the fit man. Accordingly, from the standpoint of the Gospel-Age picture, we see that the twelve princes, in bringing the kids of the goats for a sin-offering, represent (1) Gospel-Age persons, (2) who share in the Sin-offering, (3) who are viewed as distinct from the Christ class, and (4) who must be New Creatures, as such only bring the Sin-offering. In other words, the twelve princes for

Gospel-Age purposes represent twelve sets of individuals who lost their crowns, who actually are, therefore, certain ones of the Great Company, *i. e.*, those who perverted Little Flock movements into sectarian denominations.

(3) Several typical and antitypical illustrations will help us better to understand this thought. We have already pointed out the fact that when Abraham and Lot acted together in any Scriptural transaction, the former represents the Little Flock and the latter, the Great Company. We recall that Abraham's and Lot's herdsmen quarreled until a separation between their masters was necessary (Gen. 13: 5-12). Abraham's herdsmen represent Little Flock teachers and Lot's herdsmen represent Great Company teachers. The quarrel represents the controversies on the Truth between Little Flock and Great Company teachers. Similarly, Isaac represents the Little Flock and the Philistines represent sectarians (Gen. 26: 14-21). Isaac's herdsmen and the Philistine herdsmen also quarreled. This represents that the Little Flock teachers and the sectarian leaders, who were mainly Great Company members, would have controversies over the Truth. These controversies resulted in perverting Little Flock movements into sects; even as Abraham's and Isaac's herdsmen left the field to Lot's and the Philistine herdsmen respectively. Very many facts of Church history show the antitypical fulfillment. This we will show from some noted examples. Arius, a Little Flock teacher, with his colaborers, and Athanasius, a Great Company teacher, with his colaborers, strove together on the doctrine of Christ's person and relation to the Father, and as a result Greek Catholic sectarianism took immense strides forward on the trinity. Berengar of Tours, a Little Flock teacher, and his colaborers, and Lanfranc, a Great Company teacher, and his colaborers, strove together on the Lord's supper, and as a result Roman Catholic sectarianism leaped forward on transubstantiation. A little later Abelard, a Little Flock teacher, and his colaborers, and Bernard, a Great Company teacher, and his colaborers, strove on the relation of faith and knowledge, and as a result Roman Catholicism became the advocate of deeper sectarianism in a superstitious faith as distinct from an intelligent faith. In each case the Little Flock herdsmen were driven back, and the Great Company herdsmen retained what seemed to them the prize of battle: Abraham and his herdsmen had the rocky high lands, Lot and his herdsmen had the green plains — but they pitched toward Sodom; and Isaac's herdsmen left the wells Esek [strife] and Sitnah [hatred] in the hands of the Philistine herdsmen. In these pictures, as in Num. 1 and 7, those who represent the Great Company teachers are not included among Abraham's and Isaac's herdsmen, but in certain ones foreign to them. This is because the design is to distinguish between them. If no such design had been intended, the distinction would not have been made; even as in the Aaron picture, when no distinction is intended, the crown retainers and losers are represented in Aaron.

(4) While on this point we desire to give some examples — Calvin, Menno and Socinus — to show that they were not Little Flock members in the Jacob and Aaron

types, but in the twelve-princes type. This was true; for each of these helped to make sects of their respective denominations. Thus Calvin sectarianized the Zwinglian movement into the Reformed or Presbyterian Church; Menno sectarianized the Hubmaier movement into the Baptist Church; and Socinus sectarianized the Servetus movement into the Unitarian Church. Thus these three are typed in three of the twelve princes of Israel, and not in Jacob in begetting his sons and in Aaron at the numbering of the Israelites. Hence we are to think of them as Great Company members at most; and in Socinus' case, he having renounced the ransom, we may doubt his being even in the Great Company.

(5) Above we have set forth our reasons for believing that certain of the crown-lost new creatures (actually Great Company persons) in twelve groups are the antitypes of the twelve princes of the twelve tribes of Israel described in Num. 1 and 7. Accordingly, the antitypes of the offerings of the twelve princes, as described in Num. 7, are the things offered the Lord by twelve groups of Great Company leaders, one group for each of the twelve denominations of Christendom. With these preliminaries we now proceed to discuss the details brought out in this lengthy and interesting chapter, remembering that we are not studying the Epiphany, nor Millennial, but Gospel-Age antitypes of this chapter, even as our preceding consecutive studies in Numbers have had respect to the Gospel-Age antitypes.

A THREE-FOLD APPLICATION

(6) It will be recalled that we applied v. 1 to the Epiphany as a proof that, before the Epiphany chariots would be given to the Epiphany Levites (Vol. V, Chap. III), all the Little Flock would be sealed in the forehead, using the expression, "on the day that Moses had *fully set up the tabernacle* . . . the princes . . . offered, *etc.*," as the probative words. This proof we regard as correct. But that fact raises several questions: (1) If the day of the verse is the Epiphany, how can the passage be applied to the Gospel Age? and (2) if applied to the Gospel Age, how can the expression, "fully set up the tabernacle," be true of the Gospel Age prior to the Epiphany? In view of our method of proof above referred to, these questions naturally arise, but they are susceptible of satisfactory answers in harmony with our above-indicated thought. In answer to the first question we would say that as our former studies, covering Numbers 1-6 and 26, prove the threefold application — the Gospel Day, the Epiphany Day and the Millennial Day application — of the things there studied, so with the rest of the book of Numbers the same principle holds: it is a typical history of these three periods. The tabernacle setting of matters requires these three applications to be true, and the fulfilled facts of two of them prove the same thing; for not only, as will be shown in this chapter, have the Gospel-Age antitypes of this chapter been fulfilled; but part of their Epiphany applications have also occurred. Thus the tabernacle picture is by the fulfillments of the one entirely, and of the other partly, proven to be correct. But it is precisely this fact that emphasizes the second question; for on the surface its Epiphany application

seems to deny the possibility of applying the words to the Gospel Age, in view of the expression, "fully set up the tabernacle, *etc.*"

(7) Here it behooves us to remember the proverb, "Who distinguishes well teaches well," if he rightly divides the Word of Truth (2 Tim. 2: 15). The following distinction will clarify the matter: (1) At Pentecost the entire Church of the Gospel Age was set up *tentatively* and *representatively*; (2) by Sept. 16, 1914, the whole Church had been set up *tentatively* and *individually*; and (3) by the Millennium the entire Church will have been set up *unchangeably* and *individually*. A few explanations will help clarify these considerations. By the term *tentatively*, we mean *probationarily*. At Pentecost, of course, the Church was set up probationarily. It was a conditional thing as to whether those who were there made parts of the Church would remain parts of the Church. Therefore, the Church in them was then set up tentatively. The same principle applies to the Church since Sept. 16, 1914, when the Epiphany first began to lap into the Parousia: Those then received into and those already in the Church embryo were on probation — they were only tentatively and not unchangeably a part of the Church. Not only was the Church set up tentatively at Pentecost, but also representatively, *i. e.*, the brethren in the upper room through the begetting of the Spirit were not only made the Church tentatively, but representatively; for from the Divine standpoint they stood at that time for the whole Church. It is for this reason that the atonement type of the high priest sacrificing the Lord's goat pictures our Lord on Pentecost offering the whole Church to God (Heb. 7: 27). It is for this reason that St. Paul says of Him after His ascension that He purged our [the entire Church's] sins before He sat down at the right hand of God (Heb. 1: 3; 10: 14). Thus the entire Church is represented by the brethren in the upper room at Pentecost. For these reasons we said above that the entire Church was tentatively and representatively set up at Pentecost.

(8) But while the entire Church was set up tentatively and representatively at Pentecost, and tentatively but not representatively in the beginning of the Epiphany, it was set up individually as well as tentatively at the beginning of the Epiphany, *i. e.*, the full 144,000 who constitute and will forever constitute the Body of Christ were found by Sept. 16, 1914. Thus by that date all the individuals who will ever be of the 144,000 were in the Body. But some might ask: If by that date the entire Body of Christ was won, and none of them this side of the vail will thenceforth fall, how could they any more be spoken of as tentatively in the Body? We answer: God's foresight of their proving faithful did not make them unable to fall; for just as Christ Jesus who was foreseen by the Father as faithful unto death, and who was not thereby made unfallable, could have fallen, but was so faithful that He did not fall; so with those this side of the vail in the Body of Christ, since Sept. 16, 1914. They could be unfaithful, and thus fall, if they would; but they so faithfully do and will conduct themselves that they will not fall. Their not falling is

not caused by God's foreknowing it, but God's foreknowledge of it is occasioned by their not falling; for if any of them would fall, God would have foreknown it as a result of what they would do. Thus by the beginning of the Epiphany the entire Church was won; and because those this side of the veil added to those beyond the veil filled up the elect number, it is proper to speak of the entire Church as having been set up individually by the Epiphany. Of course, when the entire Church is beyond the veil it will be set up unchangeably as well as individually.

THE TABERNACLE SET UP

(9) Hence, from the standpoint of the three distinctions above made, we see the propriety of applying antitypically the expression, "on the *day* that Moses had *fully* set up the tabernacle," among other applications, to the Gospel Age or Day. Applying this statement to its Gospel-Age antitype we would interpret it as follows: The Church as the antitypical tabernacle was fully set up tentatively and representatively at Pentecost, the first part of the Gospel Day or Age, by Christ as Jehovah's Executive, antitypical of Moses. During, and sometime after the beginning of, this day, which began at Jordan and first ended with Sept. 16, 1914, in the beginning of its lapping into the Epiphany, an offering was made by those New Creatures who lost their crowns, and who became sectarian leaders. The Church thus tentatively and representatively [was] set up, had been anointed and sanctified both in itself as God's dwelling, revealing and blessing place [tabernacle], and in its various uses [instruments] and in its teachings [vessels] before the antitypical princes brought their offerings. To anoint the tentative and representative Church as the antitypical sanctuary means to develop the brethren who became the tentative and representative Church at Pentecost in the qualities and abilities of the Holy Spirit for the Church's mission as God's dwelling, revealing and blessing place in the Spirit (Isa. 11: 2, 3; Eph. 2: 21, 22). To sanctify it as such means to separate it from selfishness and worldliness, especially as these were manifest in Judaism and heathenism, unto the purposes of God's dwelling, revealing and blessing place. The instruments of v. 1 seem to have special reference to the furniture of the Most Holy and the Holy. Jesus as the only part of the Christ in the antitypical Ark at Pentecost, had, while in the flesh, undergone the antitypical anointing and sanctifying; and thus when He became the Ark He could have been spoken of as anointed. The tentative and representative Church on Pentecost became the lamp stand in its capacity of enlightening the brethren, the table in its capacity of strengthening the brethren, and the altar in its capacity of comforting, encouraging, *etc.*, the brethren. Its anointing in these three respects would mean its being given the qualities and capabilities of the Spirit to act efficiently in these three capacities; while its sanctification in these three respects would type its separation in them from self and the world, and its use in them for the Lord.

(10) The altar of v. 1 seems to refer to the brazen altar, and thus would typify the justified humanity of the Christ. This is anointed in the sense that the Christ is given the qualities and capacities of the Spirit for His sacrificial work as respects His humanity in making it act as a proper sacrifice should — energized for the Lord (Rom. 8: 10, 11). The sanctification of the altar would type the separation of the sacrificed humanity of the Christ from self and the world as well as from sin and error, unto sacrificial work for the Lord. The altar's vessels — five kinds in all — type the doctrines, refutations, corrections, instructions in righteousness and Bible passages, used in connection with the sacrifice of the Christ's humanity. The anointing of these vessels would type a use of them in harmony with the Spirit's qualities and capabilities and interpreting and using them in such harmony; while their sanctification would type their separation from self, the world, sin and error and their use for the Lord in deed and in truth.

(11) The connection between vs. 1 and 2 shows that all the acts of v. 1 precede the acts of the rest of the chapter. In other words, it was to be *after* the anointing and sanctification of the Pentecostal Church that the princes of antitypical Israel would bring their offerings. And this is exactly what the antitype shows to be the case, even as was the case with the type. In Chaps. I and III we have explained the antitypes of the princes. In the former reference we explained what is typed by their participation with Moses and Aaron in numbering the people, *i.e.*, describe, limit, define the sects and the appurtenances of each sect, each antitypical prince doing this to his antitypical tribe only. The present chapter, under the type of the offering of Israel's princes, shows how they did at least a part of the numbering antitypical of Num. 1 and 2. When v. 2 says that the typical princes offered, we are to understand it to type that the crown lost leaders of the various sects performed a religious service for the Lord that was good and commendable. We are not to understand such offerings to be Azazelian in character, because as such they would not be offering unto the Lord, but unto Satan, whom Azazel's Goat actually serves. That the same class can render both kinds of service is due to their double-mindedness — the good part of their minds has served God in a measure, and the bad part of their minds has served Satan. In this chapter the good part of their service is set forth typically.

WAGONS

(12) V. 3 describes the first set of offerings that the typical princes brought — six wagons and twelve oxen. The statement that they brought them *before the Lord* types the fact that a service of God in religious respects is implied. And their bringing them *before the tabernacle* shows that it would be a public work in the domain of religion recognized as such by Christians, nominal and real, especially by the latter. Wagons or chariots (Psa. 46: 9) in the symbols of the Bible type organizations (2 Kings 8: 21; Isa. 31: 1, *see Berean Comments*; 66: 15; Rev. 18: 13). Hence the antitypes of the chariots here referred to must be certain organizations or classes of organizations that leading Great Company members have developed during the Gospel Age, and that have

been serviceable to the Church. The wagons' being covered types the fact of their being protected or guarded by legal or other rights. In Biblical symbols draft animals as such represent teachings, principles and laws. Thus in the above-cited passages the horses type teachings, as is also manifest from other Scriptures (Rev. 6: 2, 4, 5, 8; 19: 11, 14, 21). Like horses, asses and oxen as beasts of draft, not oxen as sacrifices, seem to type teachings, principles and laws, *e. g.*, constitutions, or charters, and by-laws (Psa. 144: 14; Isa. 30: 24; Jer. 51: 23). The fact that two princes brought a wagon types the thought that the various denominational leaders would have the same kinds of organizations for their differing denominations. And the fact that each prince brought his own ox and that no two united in bringing an ox, types the fact that the constitutions, or charters, and by-laws differ in each denomination from those in other denominations, the sectarian leaders accommodating them to the sectarian ideas of each separate denomination.

DIFFERENT KINDS OF WAGONS

(13) In the preceding paragraph we defined the antitypical wagons as organizations. While this is true, it is not sufficiently specific in this instance, because there are many different kinds of organizations — many more than six. Nor is it sufficiently specific to say that they are religious organizations, since there are more than six kinds of these, *e. g.*, every one of the twelve denominations of Christendom is a religious organization; and it is very evident that these are not typed by the wagons, both from the disparity of the numbers, 6 and 12, and from the fact that the twelve tribes of Israel represent these twelve denominations in the tabernacle picture. From what is said in vs. 7 and 8 as to the disposal of the wagons — two of them given to the Gershonites, and four of them given to the Merarites for their services — and from the nature of the services of the Gospel-Age Gershonites and Merarites (Chap. II), we conclude that these six wagons type (1) Missionary Societies, both home and foreign; (2) Clerical Societies, like ministerial conferences, synods, assemblies, *etc.*, (3) Bible Societies, (4) Tract Societies, (5) Book-publishing Societies and (6) Periodical-publishing Societies. From this standpoint it becomes manifest that the oxen represent the constitutions, or charters in case of corporational Societies, and by-laws of these six mentioned kinds of societies; for constitutions, or charters, and by-laws do to such societies what the twelve oxen did to the six chariots — draw them on to carry out their functions, to forward their mission.

(14) We are not to understand that the six wagons here type six individual organizations, but six kinds of organizations, as is implied in the fact that all the denominations have the same six kinds of organizations. Thus there are many Missionary Societies, at least one general one and several special ones in each denomination. So, too, there are many Bible Societies, like the British and Foreign Bible Society, the American Bible Society, Prussian Bible Society, *etc.* The same remark applies to the other four kinds of societies above mentioned. It is these facts that lead us to think that the six wagons here type six *kinds* of organizations, not six individual organizations merely. So, too, the oxen here do not represent merely six

constitutions, or charters, and six sets of by-laws; but six kinds of constitutions, or charters, each kind adapted to the pertinent kind of organization, and six kinds of sets of by-laws, each kind adapted to the pertinent organization. According to this the two oxen drawing each wagon would represent one kind of constitutions, or charters, and one kind of by-laws.

(15) When we speak of these six kinds of societies, we are to be understood as having the finished picture in mind. Actually such societies as are mentioned above have not existed from shortly after the Apostolic times. They have, apart from the Clerical Societies, all come into existence within modern times. But bodies doing a similar work have been in existence since early in this Age; and these are included in this picture, though the finished picture exhibits the antitypical wagons in somewhat different forms. Thus, for example, various national Churches, like the Irish and British Churches, in sending out and supporting missionaries in the sixth, seventh and eighth centuries, were in effect Missionary Societies. Thus, too, various monastic orders that saw to the transcribing of Bibles, other Christian books and Christian tracts, were in this respect in effect Bible Societies, Book-publishing Societies and Tract Societies. In fact, business companies and even individuals that published such literature, like Samuel Bagster and Sons, Harper Brothers, Scribner's Sons, Tauchnitz, *etc.*, very properly are included in these antitypical wagons, the viewpoint of the Lord being that all who engaged in such activities form groups which the Lord reckons as societies. Periodical-publishing Societies, of course, did not come into existence until about two centuries ago, and they, like the Bible, tract and book publishers, include as an antitypical wagon, not only publishing societies, but non-priestly firms and individuals who publish periodicals. A Priest, like our Pastor, publishing his priestly writings would not be considered as a part of this antitype; for it refers to Levite work.

(16) Vs. 4-8 show the disposal made of the wagons. Jehovah was pleased (vs. 4, 5) to charge Moses to accept the wagons from the princes for the service of the tabernacle, typing the fact that Jehovah accepted for the service of the antitypical Tabernacle — the Church — the offering of the antitypical wagons from the sectarian Great Company leaders in the various denominations, and charged our Lord Jesus to receive such antitypical wagons for such service. His charging Moses to give them to the Levites, types Jehovah's charging our Lord to give the six kinds of organizations to the antitypical Levites — the faith-justified ones — who could avail themselves of such organizations for their particular work. His charging Moses to give them to the Levites according to their service (v. 5) restricted the wagons to the Gershonite and Merarite Levites; for the weight and bulk of the parts of the tabernacle which they had to bear made it impossible for them to carry them on their shoulders. Hence the wagons and oxen were given to these Levitical subdivisions only, as vs. 6-8 show: two wagons and four oxen going to the Gershonites (the weight and bulk of their part of the service — the curtains, cords and their appurtenances — required no more than two wagons and four oxen), and four wagons and eight oxen going to the Merarites

(the weight and bulk of their part of the service — boards, bars, pillars, posts and their appurtenances, being especially heavy, required no less than four wagons and eight oxen). These wagons and oxen were given these Levitical subdivisions by Moses through the agency of Ithamar (v. 8), who had charge of the Gershonite and Merarite Levites (Num. 4: 28, 33).

The Gershonites

(17) Remembering that the Gershonite part of the service in the tabernacle typed (Chap. 11) the work of bringing people to justification and consecration, we can very readily see in what the antitypical Gershonites needed help — they needed help, (1) in their home missionary (evangelistic) and foreign missionary work. Hence they needed the help of home and foreign Missionary Societies, or their equivalents as shown above. Therefore, the Lord saw to it that they received the help of such organizations. Hence we understand that one of the wagons given to the Gershonites (the Libnite Gershonites) typed the Missionary Societies; and the oxen of that wagon typed the pertinent constitutions, or charters if they were incorporated, and the pertinent sets of by-laws. This, the first antitypical wagon, served them in their work of bringing people to justification. But the antitypical Gershonites needed help, (2) in their work of developing people from justification to consecration — the work of the antitypical Shimite Gershonites. Hence the antitypical Gershonites need a second antitypical wagon — Pastoral or Clerical Societies: ministerial conferences, synods, assemblies, *etc.*, supporting them in their pastoral and congregational labors whereby they sought to lead the justified unto consecration. The pertinent antitypical oxen were the constitutions, or charters if these societies were incorporated, and by-laws of these societies. Without the help of these two antitypical wagons, the two groups of antitypical Gershonites could not have done their Divinely authorized work.

The Merarites

(18) The antitypical Mahlite Merarites had the work of publishing; and the antitypical Mushite Merarites had the work of editing, (1) Bibles, (2) tracts, (3) Christian books and (4) periodicals. This we saw in detail in Chap. II. Thus they have had a fourfold work to do for the antitypical Tabernacle. And this fourfold activity of theirs suggests to us the antitype of the four wagons given to the Merarites. The Bible Societies have been necessary to produce the millions of Bibles needed for the Lord's work. The Tract Societies have been needed to produce the billions of tracts needed for the Lord's work. The Book-publishing Societies have been needed to produce the millions of books needed for the Lord's work; and the Periodical-publishing Societies have been needed to produce the millions of magazines and papers needed for the Lord's work. The constitutions, or charters if incorporation was necessary, and by-laws for each of these four antitypical wagons, were the antitypes of the eight oxen given to the Merarites. Each set of these antitypical oxen was adapted to the needs of its particular symbolic wagon.

(19) We understand that for the Gospel-Age Ithamar [*isle or land of palms, i. e.*, the one who has to do with the palm bearing (Great Company) class (Rev. 7: 9)] types the stars of the five stages of the Church between the Harvests — those "secondarily prophets" whom the Lord used as His special eye, hand and mouth to the rest of the brethren during the Smyrna, Pergamos Thyatira, Sardis and Philadelphia stages of the Church, Eleazar representing the stars of the two reaping periods. Moses' giving the wagons and oxen to the Gershonites and Merarites through Ithamar, represents our Lord's paving the way for the antitypical Gershonites and Merarites to receive, and encouraging and arousing them through the above-described five stars to avail themselves of the use of, the above-mentioned societies or their equivalents in the work that the Lord gave them to do. *E. g.*, the twelve great reformers, Luther, *etc.*, arranged for and encouraged and aroused them to use these antitypical wagons.

The Kohathites

(20) V. 9 assures us that the Kohathites did not receive any wagons and oxen, because their part of the sanctuary's service was to be carried on their shoulders. Thus they typed that, as distinct from the other antitypical Levites, the antitypical Kohathite work was a personal one; and, by several of the typical Kohathites' carrying one piece of furniture or one set of vessels on their shoulders between them, they showed a co-operation of individuals; and thereby they typed the fact that antitypical Kohathites would act co-operatively as well as individually. When we look at the nature of the antitypical Kohathite work (Chap. II) producing the (1) linguistic (Amramites), (2) interpretational (Izeharites), (3) historical (Hebronites) and (4) systematical (Uzzielites) lectures and works with reference to the Bible and the Christian Religion as a service of the antitypical tabernacle, we see at once that they do not need organizations to do their work. How could an organization directly write books and deliver lectures? Manifestly this is personal work, and this personal feature of the work is typed by the Kohathites' carrying their burden on their shoulders. But in writing books and preparing lectures, the antitypical Kohathites get help from one another — from one another's oral or written instructions. And, again, they sometimes work together in writing separate parts of the same books, *e. g.*, in writing the articles of Bible Dictionaries and Religious Encyclopedias. Such assistance of, and co-operation with, one another are typed by two or more Kohathites' bearing between them on rods the tabernacle furniture and vessels.

(21) The above study . . . adds probative and corroborative force to our previous interpretations of the pertinent parts of Num. 1, 3 and 4. It and they show a harmony and correspondence in the principles of the Scriptures and the facts of Church History such as we should expect to find between types and antitypes. . . . For this we thank, worship and praise the Father of Lights, from whom cometh down every good gift and every perfect gift.

— *Numbers*, Epiphany Vol. 8, pp. 169-185 (1938 edition)

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Star Members of Laodicea

This article concludes our series on the Star Members. So far we have covered the Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia periods. This installment will cover Laodicea, a period that comprised two Star Members, both of whom were Principal Men. The first one was Charles Taze Russell, the Principal Man of the Parousia stage of Laodicea, the second, Paul S. L. Johnson, the Principal Man of the Epiphany stage of Laodicea. (Micah 5: 5; E9: p. 33, para. (29), beginning last line).

Laodicea (A.D. 1874 –)

Charles Taze Russell (1852 – 1916)

Pastor Russell, as he is lovingly remembered, was dedicated to the Lord by his mother while as yet he was unborn, and from his mother the young Charles received the most careful religious training. He said later in life that he could not remember a time when he was not consecrated and determined to save others from eternal torment.

Challenged by an infidel acquaintance as to how a loving God could predestinate the vast majority of the human race to such a future, he could not give an answer. Nor could he obtain one from his church pastor and elders. He therefore concluded that the Bible, teaching such a doctrine, could not be a true reflection of the character of a loving Creator. Nor could other religions satisfy his quest for truth.

At about the age of 21, with the prospect of a promising business career before him, he had still a deep need to know the truth regarding the hereafter and he decided to search the Scriptures from a skeptic's standpoint. The Lord blessed his honest inquiry. Amazed at the harmonious testimony, Charles was brought to a complete trust in the Bible as the inspired Word of a wise, powerful, just and loving Creator.

In consequence, he abandoned his business career and from then on devoted himself wholly to the teaching of the truths he had espoused. Although he was not the founder of a new religion (and never made such a claim), the Lord used him to revive the great truths taught by Jesus and the Apostles. The Bible's chief doctrines became clear to him — the ransom, atonement, sin offering, and the principal covenants. One doctrine in particular engaged his attention — the Lord's invisible *parousia* from the fall of 1874.

His recognition of God's design to bless all mankind, with either a heavenly or an earthly salvation, gave him the power, energy, and resources to make known these truths to the world. Through his worldwide lecture tours, his prolific writing, and his publishing of expositions of the Scriptures, he was regarded by many as the greatest religious leader since the Apostle Paul.

One aspect of Pastor Russell's work deserving special mention is his service to the Zionist cause. The Lord had revealed to him that the set time had come to "Speak ye comfortably to Jerusalem" (Isa. 40: 2). In a famous appearance at the New York Hippodrome in 1910, the now

"Pastor" Russell appeared before more than 4,000 Jews who heard this Gentile preacher explain the prophecies concerning God's chosen people. Many were silent and suspicious at first, but later burst into applause as he inspired them with new hope in the light of their own Scriptures. The Restoration of Israel became a major theme in Pastor Russell's ministry, and it brought joy to Jews and Christians alike, as prophecies progressed visibly toward their fulfillment.

Those who prize Pastor Russell's ministry as especially Divinely arranged and directed consider him as "that Servant," according to Matt. 24: 45-47 and Luke 12: 42-44. He undoubtedly gave "meat in due season" to the household of faith, but his modesty and humility precluded him from openly claiming this title. He proved faithful to the end in the exercise of his office. Through his adept use of the press and early sound and film technology he was granted a wider and more fruitful field of service than perhaps any other servant of God.

References

E9: 319-328, 432-435
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Paul S.L. Johnson (1873–1950)

Paul Samuel Leo Johnson was born of Hebrew parents who had emigrated from Poland to America. From his father, a man who had command of 14 languages, he inherited his mental powers and his physical strength; and from his mother, a naturally devout woman, came his religious capacities. Young Paul was taught Hebrew, and became Bar Mitzvah (son of the commandment) at the age of 13. His Jewish upbringing and his immersion in its atmosphere of analysis and love of commentary no doubt contributed to his penchant for detail in his later writings.

He was taken by his father to the funerals of Bros. Stetson and Storrs, and it was here he first saw and heard Bro. Russell, who delivered the sermons.

The early death of his mother in 1886 caused him great grief. His father's subsequent remarriage caused him to run away several times in 1887, and on one occasion he found work in Philadelphia as a bootblack. At this time, now 14, he came to recognize Jesus as his Savior and made his consecration. Persecution began immediately.

Returning to face his father, he was ridiculed and threatened, and sent to a reformatory for criminal boys. Befriended and helped by a Lutheran minister, on his release

in July 1889 he renewed his consecration vows, was baptized, and returned home. However, he was disowned by his father, who held a mock funeral service for him. He was sent to live with a guardian in Allegheny, near to the Bible House where Pastor Russell lived. But it was to be a further 14 years before the Lord led him fully into the Truth.

Thoroughly educated in the theology of the Lutheran Church, in 1898 he became a Pastor at Columbus, Ohio and conscientiously taught error, as well as truth, for some five years. Desiring a more fruitful ministry, he prayed early in 1903 for a "baptism of the Spirit" and undertook a concentrated study of the Bible. Within a matter of weeks he discovered a number of truths which led him away from Lutheran teachings. These truths included the unity of God, human mortality, death the penalty for sin, the Papacy and Protestantism as the beast and its image, the Millennium as the Judgment Day, future probation for the non-elect, and 1914 as the end of the Age.

Amid much publicity he resigned from the Lutheran Church on May 1, 1903, and through a Bible student friend eventually met with the Columbus Ecclesia and increased in the knowledge of the Harvest Truth and the fruits of the spirit.

After a short visit to the Bible House, during which Pastor Russell tested him, he was appointed a Pilgrim on May 4, 1904. From that time on he labored diligently in the preaching of the Truth and in defending it against the errors of sifters. His own initial difficulty in seeing the Church's share in the Sin-offering, along with his clarity of understanding in answer to earnest prayer on this matter, enabled him to defend this truth with all the energy at his command during the 1908-1911 sifting. This proved costly to his own health as he suffered what was then described as "brain-fag," akin to a nervous breakdown. Fearing his mental powers

were wrecked, he undertook hard physical labor for three months, and made a full recovery. Many more hard trials were to follow.

After Pastor Russell's death in 1916, and the subsequent usurping of control of the Watch Tower Bible and Tract Society work, Bro. Johnson found himself in the position of being the leading opponent to the new controllers of the Society. As one after another of the truths that Pastor Russell had taught were set aside, Bro. Johnson rallied to their defense. His analytical ability and thorough knowledge of the Scriptures made him a formidable opponent of errorists. A major part of his work thenceforward comprised his fearless defense of truth and exposition of error. Many feared him, and most ostracized him.

Many brethren, however, supported him, and about this time he founded the Laymen's Home Missionary Movement. He began to publish *The Present Truth and Herald of Christ's Epiphany*, to inform the Lord's people of advancing truth. He also published *The Herald of the Epiphany* to present the simpler features of God's Plan. Numerous books followed during the remaining 30 years of his life, expounding extensive portions of Scripture and evincing a phenomenal insight into the detailed features of God's Word.

Bro. Johnson was to the Epiphany-enlightened saints the Lord's appointed servant to make clear their path and help them make their own calling and election sure.

References

P'50: 181-184

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The Editor expresses appreciation to the brethren associated with the British branch for help in the compilation of this series. We invite your comments on the series.

SPRING CONVENTION REPORTS

Springfield Convention, Massachusetts

April 27-29

Attendance: 120 (approx.)

This convention was held in Holyoke, in the south central area of Massachusetts. Pilgrim **Bro. Ralph Herzig** was the Convention Chairman. Auxiliary Pilgrim **Bro. Robert Herzig** served as Assistant Chairman. They are natural and spiritual brothers; both reside in Massachusetts.

The Convention opened with the usual Address of Welcome, given by **Bro. Lester Herzig**. Six discourses were delivered by six Brothers, including a baptismal discourse. Some discourses were of a doctrinal nature, and others of an ethical nature, maintaining a good balance.

Subjects included: "The Blessing of Sorrow," **Bro. Carl Seebald**; "Two Golden Pipes," **Bro. Jan Wojnar**; "Charity (1 Cor. 13)," **Bro. John Scale**; "Published Light," **Bro. Leon Snyder**; "Devoted Friends – A Common Foe," **Bro. Ralph Herzig**; and the baptismal discourse by **Bro. Robert Herzig**.

The theme of the Convention (and the title of its symposium) was "Heavenly Bodies and the Sun" – a continuation of the Florida convention topic. Eight Brothers took part in the nine-part symposium: "Moon – Jesus," **Bro. Ralph Herzig**; "Old Testament – Law Covenant," **Bro. Dan Herzig**; "Fallen Angels," **Bro. Robert Branconnier**; "Astrology," **Bro. Jack Zilch**; "Stars – Our Lord," **Bro. David Lounsbury, Jr.**; "Stars – Twelve Apostles," **Bro. Warren Schailer**;



Photographs from the Springfield Convention: Clockwise, from top left: Child blessing service, Bro. Wojnar officiating; Bro. Hedman and Bro. Wojnar with the "Aggie" sisters; Bro. Hedman; Bro. and Sr. Scale at an informal welcome party preceding the convention



"Stars – Seven Messengers," Bro. Harold Solomon; "Ancient and Youthful Worthies," Bro. Robert Steenrod; and "False teachers," Bro. David Lounsbury (serving twice). Each part was presented in a respectful, interesting, and informative manner. The testimony meetings were a blessing, as the brethren shared their Christian experiences of joy and sorrow.

A highlight was the attendance of Evangelist Bro. John Scale, and his wife, Sr. Diane, from England. Bro. Scale is the Webmaster for the United Kingdom's *Bible Standard* site (biblestandard.co.uk). He had spent three weeks at Chester Springs on Bible House-related matters. In addition to serving with a convention discourse, he presented a report in the business session regarding his work and that of the other brethren who carry out the Web work in the United Kingdom.



At the child blessing service, Bro. Ainsley Maine and his wife, Sr. Maureen, from New York, had their son, Nathaneal, blessed. Also, Bro. Dennis Goldsmith and his wife, Sr. Aggie, from Massachusetts had their daughter, Morah, presented for blessing. Auxiliary Pilgrim Bro. Jan Wojnar conducted the service.

Two Sisters in the Lord, but with the same names, Sr. Aggie Goldsmith and Sr. Aggie Inicka, both from Massachusetts, were baptized. (See their joint letter in our "Letter Box" feature.) Bro. Bernard W. Hedman, as Pastor, received their confession of faith. Bro. Hedman also conducted the Question Meeting.

The Convention ended with closing remarks from the Chairman, Bro. Ralph Herzig. This was followed by the customary Love Feast. The brethren voted to send their Christian greetings to all, and it was generally expressed to be another successful Convention, filled with many blessings.

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Muskegon Convention, Michigan

May 26-28
Attendance: 100 (approx.)

Muskegon is in western Michigan, on the eastern shore of Lake Michigan. The Convention Chairman was Pilgrim Bro. Carl Seebald, assisted by Auxiliary Pilgrim Bro. Leon Snyder, both from Michigan.

The Address of Welcome was given by Bro. David Seebald. Discourses included: "Vision of Nahum," Bro. Leon Snyder; "The Blessed Hope for the World of Mankind," Bro. Baron Duncan; and "Keeping the Heart Pure," Bro. Carl Seebald.

The theme of this Convention, and title of the symposium, was "The Sun," a continuation of the theme for the two previous conventions. Twelve Brothers took part in the 13-part symposium. Even though some of the subjects were challenging, the Brothers presented their subjects well, showing that they were well-prepared. The symposium included the following parts: "The Sun Stood Still," **Bro. Robert Steenrod**; "The Sun Went Back Ten Degrees," **Bro. Ken Arends**; "Tabernacle for the Sun," **Bro. James Shaw**; "Joy in the Morning," **Bro. Harry Hammer**; "No New Thing Under the Sun," **Bro. James Plankey**; "Young People," **Bro. Larry Williams**; "The Sun Being Darkened," **Bro. Don Lewis**; "The Sun Rises on the Evil and the Good," **Bro. Samuel Fitzhugh**; "The Sun Brings to Light," **Bro. Edward Tomkiewicz**; "One Glory of the Sun," **Bro. Michael Williams**; "Let Not the Sun Go Down Upon Your Wrath," **Bro. Jack Zilch**; "Woman Clothed with the Sun," **Bro. Jack Zilch** (serving twice); and "No Need of the Sun," **Bro. Tom Cimbura**.

An additional pleasure of the gathering was the presence of Sr. Valerie Armstrong from England, the wife of Bro. Ronald Armstrong, the long-time British Representative (deceased). During the Business Meeting Sr. Armstrong gave an engaging account of the life of Bro. Armstrong and his varied experiences in the Truth work. Sr. Armstrong had just completed a three-week stay at the Bible House on a special assignment.

Muskegon Convention

Opposite, from left to right:
Bro. Dominique Desmetre; Sr. Valerie Armstrong; Sr. Debbie Desmetre; Bro. Carl Seebald; Sr. Carlla Olson

Below: Singing hymns at a post-convention gathering.



Another highlight was the child blessing service. One child was Benjamin Gerlach, the son of **Bro. Charles and Sr. Sharon Gerlach**, from Minnesota. The other was Zuri Williams, the daughter of **Bro. Lawrence Williams, II**

and **Sr. Moronica**, from Ohio. Evangelist Bro. Tom Cimbura officiated at that service. The Question Meeting was conducted by Bro. Snyder. Bro. Carl Seebald gave the closing remarks, the convention ending with the Love Feast. The assembly voted to send their Christian greetings to all.



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IN MEMORIAM

Sister Ethel Fullen died April 21, at the age of 94. She had been in failing health for a while. She was born in Piedmont, West Virginia on December 7, 1906. Her husband, William, predeceased her. Most of her adult life was spent in Barberton, Ohio, where she worked as a nurse's aid for the Barberton Hospital.

Sr. Ethel attended Sis. Ray Allen Jolly, the wife of Bro. R.G. Jolly in the months before her death in July 1974. In 1993 she moved to the Bible House with her daughter, Sr. Donna. She and Sr. Donna worked well together, sharing responsibilities for the Subscription Department, and cooperating in other services. Her ministry was valuable and appreciated by all. In 1998 deteriorating health prompted her move to Beech Grove, Tennessee, where Sr. Donna continued to care for her.

Sr. Ethel's love for God shone in her gentle disposition. Love for God and His dear Son was always foremost in her life. She has been a blessing to her family, the brethren, and all who knew her. We trust for her a blessed part in the Lord's Kingdom. She is survived by two daughters and a son, 12 grandchildren, 15 great-grandchildren, and one great great grandson. The funeral service was conducted by Evangelist Bro. Jon Hanning of Ohio.



As we were getting ready to go to press we learned of two more deaths:

John Robert Williams, son of Robert and Geneva Williams of Reidsville, North Carolina, died May 31. He was 51 and had been ill for some time. He leaves behind his wife, Brenda, a son, Stephen, a brother and sister, and several grandchildren. Bro. David Lounsbury of the Chester Springs Ecclesia conducted the funeral service.

Sr. Esther Gleason, died on May 26, at the age of 95; she was born in Boston, March 21, 1906. She was married to Bro. Alfred Gleason (deceased). Sr. Esther came into present truth 25-30 years ago and attended the Boston/Wrentham ecclesia. She was always pleased to be of service and loved her studies in the Truth. She leaves behind two daughters, Myrl and Lois, 11 grandchildren and 22 great-grandchildren. Auxiliary Pilgrim Bro. Robert Herzig, her son-in-law, conducted the funeral service.

We pray for the bereaved families in their grief and rejoice with them in the hope of the resurrection.

QUESTION BOX

A.D. 69 versus A.D. 70

In the May, 2001 Bible Standard, page 37, it states: "The time of trouble which destroyed their nation in A.D. 70, was the fiery baptism so often foretold by the Prophets, and now repeated by John." We have learned from Volume 2, Study VII, that the 40-year period of the Jewish Age Harvest, from the fall of 29 to the fall of 69, parallels the 40 years of the Gospel Age Harvest, from the fall of 1874 to the fall of 1914. The Time of Trouble began in the fall of 1914. Does this not show that the time of trouble upon Israel was due immediately after their harvest, in the fall of 69 rather than 70?

When considering parallels, one needs to recognize that there are *Harvest* parallels and there are *dispensational* parallels. The two are separate and distinct. The Harvest parallels from 29 to 69 and from 1874 to 1914 respectively only treat the course of the *true Christian Church*. The dispensational parallels compare the Jewish Age on the one hand with the Gospel Age on the other. The Jewish Age was a period of 1,845 years of favor toward the nation of Israel, from the death of Jacob in 1813 B.C. to the death of Jesus in A.D. 33. The Gospel Age was likewise a period of 1,845 years of favor, but toward the nominal Christian Church, from 33 to 1878. The Jewish Age was followed by a 40-year period of wrath, from 33 to 73. The Gospel Age was followed by a corresponding 40-year period of wrath, from 1878 to 1918.

It was not our express intention in the article in question to elaborate on dates in the parallels. We simply stated a historical fact. Jerusalem's destruction by Rome occurred in 70. The Jewish historian Josephus is an important source of information for this period. He describes fierce fighting between the Romans and the defenders of the city. From 66, toward the

latter part of Emperor Nero's reign, war broke out between the Romans and Israel — the Romans meeting more resistance than they expected. Nero dispatched General Vespasian who quelled most resistance by the middle of 68. With Nero's death in 69, Vespasian — who was about to besiege the city of Jerusalem — feared insurrection in Rome. He hastened back to assume the office of Emperor, leaving his son, General Titus, to finish the assault on Jerusalem which culminated in the utter destruction of the temple and desolation of the city in 70.

Luke 21 shows that 37 years earlier, our Lord forecast the destruction of Jerusalem. Verses 20-24 explain that Jerusalem's encirclement by armies — not the near siege from the spring to the late summer of 70, but *the encirclement, or siege, from afar, occurring in the early Fall of 69* — would be to Christians the sign of the near approach of its desolation, signaling the end of the Jewish Age Harvest (v. 20). Christians in Judea would flee to the mountains, those in Jerusalem would flee from its midst, and those in the country would not enter Jerusalem (v. 21). Those days, 69-70, would be special days for punishing Israel for their rebellion against the Mosaic law, and against Christ and His followers (v. 22). Those times would be especially severe on expectant and suckling mothers, and great punishment would be upon the people and distress upon the land (v. 23). Finally, those in Jerusalem would be put to death in great numbers and many would be dispersed among the nations. Jerusalem was to be under Gentile dominion until 1914 (v. 24).

For more detail, see Vol. 2, *The Time Is At Hand*, pp. 382-394.

* * *

LETTER BOX

Dear Bro. Hedman: Greetings to you in the name of our Lord!

Very recently I had been to Andrapradesh, a neighboring state. Bros. Benny and George from Madras accompanied me. This was my maiden visit to that state. Years ago when Bro. Armstrong visited India he was taken to that state by Bro. Rajuratnam. Thereafter there was a long silence except a lonely call now and then from Bro. M.P.S. Raju. Mainly due to the language barrier, our visit was delayed and on 27th of May, 2001, we set out and were there on the 28th and the 29th. We were met at the rail station Rajahmundry by Bro. M.P.S. Raju and his son Paul. They are catering to the spiritual needs of villagers. We had time to visit only two villages, one in the afternoon and the other in the late night. These villagers fully depend for their livelihood on their daily wages. Hence, to abstain from their daily work would deprive them their meal for the day. Nevertheless a few attended the afternoon meeting and the night meeting was in complements. For them the Kingdom message was delivered. Bro. M.P.S. Raju and his family members are serving the Lord in His vineyard.

Your Brother in the Lord,

S. Lambert, Representative for India

Dear Bro. Hedman,

We are writing this letter to give you all a special thank you for this wonderful time we had at the Springfield Convention. We have never realized what the words "brother and sister in Christ" really mean but after this wonderful and incredible experience we know for sure that we have them in you and we want to assure you, you have us as much, too.

This was a true honor and blessing to meet you all and now be part of this beautiful family. And frankly, we have never seen such a kind, giving, and enjoyable group of people before. That made us even more certain that we are in the right place and among people who truly are Jesus' disciples He was telling about in John 13: 35.

We thank you all again for this warm welcome and all your love, that we will keep in our hearts till the next time and treasure forever.

Your new sisters,
"Aggies"

[See our Springfield Convention report earlier in this issue, where the "Aggie" sisters are mentioned — *Ed.*]

* * *

TIMEPIECE

A VALUABLE MANUSCRIPT FOUND

Zion's Watch Tower, May 1883

Very little authentic information is obtainable thus far concerning the discovery by some ladies of a palimpsest manuscript of the Gospels in the library of the Convent of St. Catherine at Mount Sinai, except that the find is looked upon by Biblical scholars all over the world as a most important one. Dr. Isaac H. Hall, curator of the Metropolitan Museum of Art, is a well-known student of Syriac, and knew of the discovery long before the news was made public in the newspapers. He said yesterday that he expected to receive definite information from Syria in a few weeks.

As much as he knows now is that these ladies were visiting the convent last year, and while looking over some manuscripts saw one to be a palimpsest. This is the name given to a parchment roll from which the original writing has been erased in order that the parchment may be written on again and which has been written on again. No matter how well the original ink is removed, in the course of time the chemicals in the fluid assert themselves, and a faint marking of the original tracings can be seen.

In the case of the present find the ladies did not know whether the parchment was of any value or not, but, being

equipped with cameras, they photographed several pages and carried them back to London. There the copies were studied by Messrs. Burkitt, R. L. Bensley, and J. Rendel Harris, who found that this was a very old Syriac version of the New Testament. These gentlemen were shortly afterward sent to Mount Sinai by the Pitt Press at Cambridge to make a complete copy and recovery of the valuable Syriac text.

They have thus far learned that the new manuscript contains the Gospels complete, but whether it contains more of the New Testament than the Gospels has not yet been told. This palimpsest omits the last twelve verses of the Gospel of St. Mark, which Biblical scholars have for a long time considered spurious, and which the two oldest Greek manuscripts omit.

The library of the Convent of Mount Sinai has been a very fruitful field of discovery. In 1844 Tischendorf found there the famous Sinaitic manuscript of the whole New Testament and parts of an old Greek Biblical manuscript of the fourth century — *New York Sun*.

* * *

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.

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ANNOUNCEMENTS

A CHANGE IN OUR ADDRESS

For several years our mail has been delivered to our Post Office Box, No. 67, and we have been collecting it from there. We now have our mail delivered to our door. Our new address is simply, 1156 St. Matthew's Road, Chester Springs, Pa. 19425. We may be assigned a variation on our zip code in a few weeks. Our post office assures us that all communications sent to either our new or old address will reach us.

CONTENTVILLE.COM

In order to increase exposure of our magazine and our publications in general, new (*only!*) subscriptions to *The Bible Standard* are now available through the commercial magazine re-seller, *Contentville* (contentville.com). We encourage you to subscribe through this medium. Payment requires a credit card. You will receive the initial issue from Contentville; the balance will be sent in the usual way from the Bible House. Single issues and subscriptions will continue to be available through the Bible House.

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The English language Web sites are (U.S.) www.biblestandard.com and (U.K.) www.biblestandard.co.uk. The sites contain articles from *The Bible Standard*. As the sites are undergoing frequent improvements, we encourage you to visit them often. We ask the Lord's blessings on our endeavors to spread the basic Truth teachings across a wider field. We encourage you to "get the word out" about the sites, by word of mouth or otherwise. Both sites contain links to affiliated sites in France, Germany, and Poland.

Please direct comments regarding the sites *only* to the appropriate Webmasters. The (joint) Web Master for the U.S. is Dan and Sue Herzig; they are assisted by volunteers throughout the United States. The Web Master for the U.K. is John F. Scale; he is assisted by brethren located throughout the United Kingdom. The contact addresses appear on each site.

If you stamp the Web address in the space at the back of our tracts, it should appear right after the U.S. headquarters or British Branch address, providing that you do not thereby forfeit space to add your own class address, notices, etc. *Please do not imprint any other Web addresses than our official sites nor promote personal sites in competition with it.*

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The study of earlier issues of these magazines is helpful to a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July

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HYMN FOR THE DAY

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

The Present Truth

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