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C O N T E N T S

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

THE KINDNESS, HUMILITY, AND PATIENCE OF LOVE

“God is love.” — 1 John 4: 8

This article is taken from Watch Tower Reprints, pp. 5124-5125 [November 1, 1912]. Minor changes have been made to match our current style, and several obscure words have been replaced. The article was written with the New Creation in mind and should be read in that light and in the context of the times.

IN THE SCRIPTURES the word love is used to express the complete whole of the grand and glorious qualities which make up the perfection of Jehovah. God is the personification of Love. To whatever extent any one possesses this quality of Love to that extent he has character-likeness to God. Whoever is fully in God's likeness may be said to be Love; for Love is the great principle which represents most fully the Divine character.

“God is Love,” our Lord Jesus is Love; and when the Church is perfect, each member of the Body will also be Love. This great principle will have full control of all that we do and say, even as now it has control in the hearts of

the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. When all the imperfection is taken away, those who attain the prize of our glorious high calling will have the image of God, the image of the Lord. The hope of attaining the likeness of the Divine character is the great ambition which inspires us to faithfulness of endeavor.

Incidentally, it may be remarked that faith, hope, and love are fruits of the holy spirit. Although every good and perfect gift comes from the Father (James 1: 17), nevertheless, there is a difference between a “gift” and a “fruit.” Possession of a gift may be acquired immediately, but a fruit requires time in which to develop. So with the fruits of the holy spirit.

Here we see displayed the Wisdom of God. Development is a gradual work. With those who have that earnest desire and determined zeal for righteousness which God wishes them to have, every word and every act has something to do with the development of this quality of Love. Our Heavenly Father does not expect us to acquire perfection of love in the flesh, for its weaknesses and imperfections will not permit us to do so; but He expects to find in those who will be members of the Body of Christ that earnestness of spirit and faithful endeavor which demonstrate that if they had perfect bodies they would always manifest love.

In order to reach this degree of development of character, we must not live after the flesh, the old creature, but must train our minds to desire only those things which are true, pure, loving, and good. In this sense of the word we are to be copies of our Lord Jesus Christ.

KINDNESS NOT ALWAYS LOVE

The followers of Christ have consecrated their own wills and have been begotten of the holy spirit, which is the spirit of Love; for it is the spirit of God, who is Love. Therefore their sentiment toward one another must be one of loving interest. Perhaps they are not always wise in knowing how to exercise loving-kindness; sometimes their fallen nature may lead them to think that a certain course of action would be the loving one, when it is the very reverse — the wrong course. Hence we need to be on the alert to perceive to what extent we are using the spirit of a sound mind in our conduct and in our dealings with one another.

A person might manifest kindness in word and act without having the right motive. Sometimes kindness is prompted by motives other than love. It might be for



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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.

selfish reasons, or for the purpose of entrapping another to his disadvantage. This form of fraud has become so common as to cause no particular comment.

The Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the Wisdom and Justice of God. As we learn these lessons day by day, we are learning more to reprove and correct ourselves. In thus discovering our own imperfections, we should learn, as a matter of course, not to expect perfection in others; and we should give them credit for doing their best to exemplify the highest ideals which they have in respect to the unity and perfection required for membership in the Body of Christ.

Love is always kind. Love cannot wilfully injure another. The parent who loves his child will not do anything to harm that child. He might sometimes make a mistake and punish the child unjustly, but the motive behind a loving parent's action will always be kind and true.

Love might sometimes be regarded as unkind, for the principles governing the actions of the individual might be misunderstood. When our Heavenly Father forbade Adam and Eve to partake of the fruit of the Tree of Knowledge, He had a wise reason for so doing. No doubt He would have eventually permitted them to partake of that fruit; but it was kindness on His part to keep them in ignorance of that fact. Thinking God to be unkind, ungenerous toward them, Eve thought to obtain her rights. So with us. If our Heavenly Father's kindness is not always understood, we may not be surprised if we have a similar experience. Although our spirit, or motive, may be right, yet we may not always have the ability to manifest it; and so we must make due allowance when others misunderstand us.

THE POWER OF INDWELLING LOVE

Man was originally made in the image of God (Gen. 1: 26, 27); but by reason of the fall of Adam, his balance of mind has been destroyed. Those who have the mind, or will of Christ are able to overcome some of the inequalities of their natural disposition and to think soberly of their own knowledge and ignorance and that of others. This ability to appreciate the true state of affairs is the secret of much of our blessing in the Lord.

When we see others who have a smaller appreciation of justice than we have and who do things contrary to the principles of righteousness, we rejoice that we know better and are able to do better than they. The spirit of a sound mind shows us that we have more ability along some lines than have some others, and that others have more ability along some lines than we. Because of the fall of man, all are weak in one direction or another. The knowledge of the

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imperfect condition of humanity should humble us rather than puff us up.

Humility of mind comes only after the attainment of considerable knowledge of Christ. Knowledge puffs up because of selfishness of heart, because we are more likely to be conscious of our own good qualities than of those of others. Hence those born with less selfishness have less to contend with, and those born with more of it have more to contend with; and in proportion as we have the spirit of Christ, we are able to overcome the tendency to be puffed up with what little knowledge we possess. Indwelling love has the power to build up, to strengthen character, and to counteract the wrong effect of the fallen human nature.

PROPER AND IMPROPER CAUSES

The whole world has a tendency to recognize the principles of Justice. Even those whose conduct toward others is far from just, seem to crave an opportunity to fight against injustice, provided that the case is not one with which they are identified. This inclination often manifests itself in acts of violence, as when mobs vent their anger against some poor sinner who has done something to provoke their wrath. The least virulent among them have perhaps done wrong also, yet they seize the opportunity to show their indignation against wrongdoing and seem to take delight in punishing the offender.

The Lord's people should not possess this spirit of intolerance. We should have patience, sympathy, and endurance [longsuffering] when things go wrong, and should make due allowance for those who are transgressors. The more we possess of the spirit of patience, the more we have of the spirit of forbearance [longsuffering] and the more difficult it is to arouse us to anger. Wherever the spirit of love prevails, its possessor is not easily moved to do or say anything unkind or unjust. Love makes us very patient [longsuffering] with those

In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity, for we remember that the race of mankind are fallen from their original perfection. We should think that to do evil is not their intention, their will, but that they are suffering from an iniquitous disease.

with whom we are associated; it is anxious to throw the mantle of charity over everything that seems to be wrong.

Love would have us remember that while another may be in error, it does not follow that he is at fault. He may not have understood a matter correctly or his judgment may not have been the best, owing to inherited weakness over which he has no control. Before condemning any one we should make sure that he is at fault. Justice demands that we do no less than investigate before we condemn. Love urges us to be as merciful in the case as is possible.

God is the very personification of Love, yet the Scriptures tell us that He has been provoked at different times. While passing through the wilderness, the children of Israel aroused His indignation repeatedly (Psa. 78: 40, 56; 95: 7-11). The idolatrous tendencies of that nation brought Divine wrath upon them and sent them into captivity to Babylon (Jer. 7: 17-20). Finally, their rejection and crucifixion of our Lord Jesus Christ brought upon them "wrath to the uttermost" and caused their dispersion into all parts of the earth.

RIGHTEOUS INDIGNATION A PROPER FEELING

The Lord's people are not to be of that immovable kind that cannot feel any resentment of injustice. Lack of ability to have just indignation would imply lack of morals and of harmony with God. Of our Lord Jesus it is written that when He beheld the unrighteous condition of the rulers of His people, and saw the injustice of their conduct, He "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3: 5). Like Him, we should be wholly out of sympathy with everything not in harmony with God.

We are to love righteousness and hate iniquity. This word iniquity, which means the very opposite of Love, is a

strong expression. A person who is indifferent to matters of right and wrong is indifferent to the character of God, who is in opposition to all forms of iniquity. Of our Lord, the Scriptures say, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psa. 45: 7). All who are cultivating character pleasing to God, all who are endeavoring to become exact copies of His dear Son, should put away every impurity, everything not right. Whatever is wrong should always be opposed by our new minds.

On the other hand, if we have Love as the Lord has it, we shall hate the wrong, but not the individual who does wrong. In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity, for we remember that the race of mankind are fallen from their original perfection. We should think that to do evil is not their intention, their will, but that they are suffering from an iniquitous disease. Love is patient and tries to find extenuating circumstances and conditions. It seeks to help the evil-doer and is not easily provoked to anger.

But the word "provoke" signifies to incite to; in another place the Apostle says, "Provoke unto love and to good works" (Heb. 10: 24). Love should say and do those things that will incite to loving words rather than stir up bitterness, which leads to anger, wrath, malice, strife, and evil-speaking (Eph. 4: 31, 32). In other words, it is much better to be a peacemaker than a strife-maker. Yet we are not to have peace at any price; rather we should have peace, if possible, where principle is not involved. We should stir up strife only where some good is sure to result.

The degree of love, the strength of love, may be determined by the ease with which it may be swerved and aroused to opposition or to impatience and anger. We have already seen that there may be times when patience might stand in the way of the real interests of the case and where Love would take steps to correct what seemed to be an apparent evil; but we must remember that balance of mind, or judgment, is not ours by nature. Perfection of decision is a quality belonging only to our Heavenly Father and our Lord Jesus Christ.

"Let patience have her perfect work" (James 1: 4). The Father would not be provoked to anger with anything trivial. With us, however, our balance of judgment is so poor that generally we are too hasty. Very few of us take in the full circumstances surrounding ourselves and those with whom we have to do; therefore growth in grace and growth in knowledge will have to do with the degree of love exhibited by each one.

GENEROSITY AND SYMPATHY

We are in the School of Christ, the Great Teacher. We have the words of the Heavenly Father, of our Lord Jesus, and of the Apostles recorded in the Bible; therefore we should know the difference between right and wrong. On the other hand, we see that sin exists in the world. Mankind are imperfect in mind and morals. This condition is hereditary — the result of Adam's transgression, more than 6,000 years ago. Yet with all our advantages of knowledge, we "cannot do the things that we would"; consequently, we feel a measure of sympathy for ourselves, and we should extend the same measure to others. Indeed, we should be more critical of ourselves than of others, although the Lord's Word says that we are not to judge either ourselves or others. We cannot read the hearts of those around us and therefore are not competent to decide what motives prompt their actions nor what degree of punishment should be meted out to them.

Nevertheless, we are to observe right and wrong conduct among our neighbors. We may know that they have, figuratively speaking, a bad tree and therefore bring forth bad fruit; and we should consider why they have a tree that produces such fruitage. Perhaps they were less favorably born than we. Perhaps they have never been in the School of Christ and have never heard the Great Teacher or the Apostles. If so, our sympathy should go out to them and our attitude of mind toward them should be such that we will not be provoked by their shortcomings, but should manifest generosity of heart toward them.

To attain this sympathy and generosity is a part of our instruction in the School of Christ, but we do not learn all pertaining to the subject in a day or a week. We get "here a little, and there a little" (Isa. 28: 10); and if we are following on to know the Lord, our mental discernment will become clearer and our minds will broaden in sympathy for others. Thus we shall become more like our Father in Heaven, for He is kind to the unthankful and just to the unjust, as our Lord pointed out (Matt. 5: 44-48).

PRIDE A CAUSE OF MUCH IRRITABILITY

Undoubtedly the causes for irritability and for being provoked vary in different persons. With some, it is because of a nervous condition of health, which renders them less easily able to control themselves according to the standards which they themselves recognize. With others, the cause of irritability is pride. In fact, pride is connected with nearly everything that is injurious to the people of God. Wherever pride exists, the person is susceptible to evil influences from every quarter.

Pride manifests itself in various ways. Sometimes it exhibits itself as self-esteem, leading one to think too

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highly of himself and too lightly of others, even to the extent of imagining himself to be their superior. At other times, pride manifests itself as approbateness: anything that conflicts with the desire to appear well before others touches a tender spot. We are not to be indifferent to these things. If we have pride or approbateness, we are to seek to control it with the spirit of love and sympathy for others, instead of letting the wrong spirit control us. The best way to do this is to practice generosity and to provoke others to love and good works instead of to anger. Let us remember that humility is one of the great lessons to be learned in the School of Christ; obedience to the instructions of the Teacher along this line has very much to do with our ever getting into the Kingdom.

One of the best aids to the learning of this important lesson is to learn to judge ourselves — to scrutinize our own motives. If we find that we have acted unjustly toward another, we should go and make amends to the best of our ability; we should properly scourge our own minds, and seek to make matters right with the one we have wronged. For a person who is proud or who is sensitive to the good opinion of others, it is very difficult to apologize; but the best thing to do is to set the matter right as speedily as possible, and repeatedly, if necessary. Thus we may have help along the line where we should have it, by overcoming our pride and vanity.

The members of the Body of Christ are all to be copies of God's dear Son. This does not mean that God's dear people will be able always to control their looks and actions and words, but that the heart must recognize this standard and strive to attain to it. Every time a person who has some weakness along this line of pride or vanity will apologize for a wrong done he will by that act show both God and man that his heart recognizes the right principle. A great blessing will come to him because of his following very strictly the Divine Word; thus he will gradually overcome his weakness and strengthen his character.

OHIO CONVENTION

August 23, 24, 25

THE SECOND of our summer conventions was held in the excellent facilities at the Ohio University Inn in Athens, Ohio. The attendance peaked at 102 for the evening session on the second day. Several states were represented. The prominent topic for the speakers was “Voices” and how the word is used in the Scriptures. The attendees learned that it has applications in literal, symbolic, prophetic, and typical senses, and the many inspired writings on the subject are found from Genesis to Revelation. Other discourses covered a variety of subjects.

The reverential tone of each of the three days was set by the Morning Worship Service with different brethren selected from the congregation on each day to participate in reading the Morning Resolve, Vow, Manna, and Poem. The heart instruction was continued in each day’s Praise and Testimony meetings that were interspersed among the discourse and symposium sessions. A child blessing service was held before the Saturday evening symposium — a blessed service. Two families had their children blessed on this occasion. Later that evening, a young brother rendered a Jewish song in both Hebrew and English, expressing hope for peace. He was accompanied on the piano by his mother. After the final meeting, the conventioners were invited to the home of brethren for an informal gathering, supper, and the singing of hymns.



CHICAGO CONVENTION

October 4, 5, 6

The Chicago Convention was held in Chicago, October 4, 5, and 6; about 100 attended, from 14 states. About 12 individuals attended for the first time.

Three brothers shared the chairmanship duties — Pilgrim Bro. Richard Blaine from Florida, Auxiliary Pilgrim Bro. Jack Detzler from California, and Auxiliary Pilgrim Bro. Leon Snyder from Michigan.

The Convention opened with the Address of Welcome by a local brother, Evangelist Bro. Harry Hammer. The theme of the Convention was “Jesus,” in which various of

our Lord’s titles and offices were treated in the symposium and discourse subjects. At the business meeting a tape-recorded message from Bro. Hedman was played. In it he recalled his early days when he lived in Chicago. The Question Meeting, always a favorite, was conducted by Bro. Blaine.

Pilgrim Bro. Carl Seebald gave the Closing Remarks which were much appreciated, especially because of his long and faithful service as Chairman at numerous other conventions.



TULSA CONVENTION

November 8, 9, 10

THE TULSA CONVENTION was favored with good weather. The temperature ranged from 45 degrees in the mornings to 75 degrees in the afternoons. It was sunny, no rain, and a little windy at times. The convention site was small but adequate for at least 50, away from noise, with a good sound system and light.

The program selection for the Convention was from the book of Philippians. The Address of Welcome was upbeat. The three days were filled with very good talks, uplifting to each one attending, and all from the Word of God as addressed by St. Paul to the class at Philippi.

Many commented on the positiveness of the various speakers and how enjoyable it was to hear such lovely thoughts.

The symposium consisted of 11 parts, and eight discourses were delivered. There were three testimony meetings, with 25 brethren taking part. All conveyed love from many that were not at the Convention, with many expressing their thanks for the Convention and the facilities.

The Question meeting was somewhat long due to a good number of questions.

The Business Session gave to all an idea of the large amount of work going on at the Bible House and elsewhere, and some of the new projects under consideration, including a radio program.

For those staying over Sunday night, 23 accepted Sr. Ruth Atkinson's invitation to her home for a meal, fellowship, and hymn singing.



NEW YEAR'S WISHES

WHAT shall I wish thee?
Treasures of earth?
Songs in the spring-time,
Pleasure and mirth?
Flowers on thy pathway,
Skies ever clear?
Would this ensure thee
A happy new year?

What shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall ensure thee
A happy new year?

Faith that increaseth,
Walking in light,
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear:
These shall insure thee
A happy new year!

Peace in the Savior,
Rest at His feet,
Smile of His countenance
Radiant and sweet;
Joy in His presence!
Christ ever near!
This will ensure thee
A happy new year!

— *Poems of Dawn*, p. 275

SHEFFIELD CONVENTION, ENGLAND October 26, 27

The Autumn Convention and Memorial Services to the Laodicean Messenger were held in the meeting hall of the Sheffield Ecclesia on October 26 and 27, 2002. The brethren were very happy to have Pilgrim and Representative Bro. H.W. Roberts present, following his recent illness and absence from the August Convention. As Chairman for this occasion, he was supported by Auxiliary Pilgrim Bros. R.D. Doidge, J.T. McMillan and J.F. Scale.

The theme of the gathering was “God’s Wonderful Plan,” and thoughts on its various worlds and ages were refreshingly presented by six symposium speakers, to the great blessing of all present. The simple truths are always good to hear again, and this topic served as a tribute to our dear Pastor Russell,

who was mightily used by the Lord to “make it plain upon tables” (Hab. 2: 2).

The Minister and Elders of a nearby Baptist Church kindly allowed us the use of their facilities so that two Brothers could symbolize their consecration by water immersion. The Pastor and some members of the congregation were present and shared in the rejoicing, also receiving a good truth witness from Bro. Roberts’ discourse. Bro. McMillan performed the immersions.

The subjects of “Traditions,” “Reverence” and “The Honey of Bitterness” were presented by our Auxiliary Pilgrims, and a child blessing service for two babies was conducted by Evangelist Bro. S.A. Dooley. Bro. Scale gave an update on the web site work, and Bro. Ian Lalite, from England, and now an Assistant Editor at the Bible House, gave us news of the brethren at the Bible House and the work currently in progress there.

The Sheffield meeting room was filled to overflowing with about 80 brethren present. The local Ecclesia provided meals between the sessions, and the confined space, rather than being a drawback, seemed to foster a warm spirit of fellowship during the breaks. The hymns

were sung with fervor, and they, together with the brethren’s testimonies, gave evidence of their spiritual health. At the close, a message of heartfelt Christian love was unanimously extended to the Lord’s dear people everywhere. All joined in returning grateful thanks to the Lord for a wonderful time of spiritual uplift and blessing.

* * *



Photographs: Center of page — Sheffield 2002 Attendees; Bottom, left to right — child blessing service, Bro. Segismond Dooley (children: Chloe Ashforth-Billard and Alicia Cheeryn Allette); British Representative, Bro. H.W. Roberts at the baptismal service.

QUESTION BOX

In the Summer Present Truth Question Box, p. 43, first column, the second group of the quasi-elect is described as “the Jews who during the Jewish and Gospel Ages have in faith and practice come into harmony with the Abrahamic and Mosaic Covenants, and remained faithful therein, though not consecrating.” How could these individuals in faith and practice have come into harmony with, and remained faithful to these two Covenants without having been consecrated?

Let us first consider those quasi-elect Jews who lived during the Jewish Age. Though they retained faith in the Abrahamic promises and clung to the Mosaic Covenant, they were not faithful enough to become Ancient Worthies, those who were fully consecrated to the Lord and His will. They were, however, more faithful than the Jews who either forgot, or lost faith in the promises, thereby virtually becoming Gentiles.

The same thing is true for the quasi-elect Jews who have lived during the Gospel Age. Though maintaining their belief in the Abrahamic promises and the Mosaic Covenant, they have not gone on to accept Jesus as their Savior, nor consecrate their lives to God and His will. Had they accepted Jesus as their Savior and taken the step of Christian consecration, they would have become prospective Little Flock, Youthful Worthy, or Consecrated Epiphany Camper brethren, depending upon the time period. Today, we would perhaps speak of these quasi-elect Jews as orthodox Jews.

Both classes of quasi-elect Jews — those during the Jewish and the Gospel Ages — need to be commended, however, for maintaining their faith in the Covenants considering the small amount of light they have enjoyed.

During the Gospel Age, those who have repented of their sins and gone on to accept Jesus as their Savior, though not consecrating fully to do God’s will, could properly be spoken of as being consecrated to righteousness. In such a condition they were justified by faith. This is in contrast to full consecration to the Lord, which implies becoming dead to self and the world, and alive to God, and remaining in that condition until death. Sanctification, an even broader term, implies the preceding, but includes the carrying out of one’s consecration, laying down one’s all in the Lord’s service, and the character development resulting from the process.

Though not spirit begotten, we often use words such as “tentative” and “prospective” in expressing various concepts that pertain to us, such as “tentative justification,” Jesus being our “tentative Advocate,” receiving the “tentative imputation of Christ’s merit,” and God being our “prospective Father.” Is there a less cold or technical way of expressing these concepts?

As Epiphany Bible students, we have a vocabulary of our own, in which words and terms like the above are used in both speech and print. In our study of God’s Word, these terms express certain Biblical concepts enabling us to better understand His Word.

And though it is proper to use these terms when speaking with those who are familiar with them, we should not overdo it. In addition, we need to exercise caution when speaking with newly interested ones unfamiliar with these terms, for example:

(1) *typical* justification applies to the Jewish nation during the Jewish Age;

(2) *tentative* (reckoned) justification also applies to certain faith classes in various ages. This is the arrangement whereby God can justly fellowship with all those who draw near to Him by faith in Christ, even before the merit of Christ’s blood is actually imputed or applied on their behalf.

(3) *vitalized* justification applies to the spirit-begotten during the Gospel Age, who have an *actual* imputation of Jesus’ merit applied to them;

(4) *actual* (or *applied*) justification to the Restitution class, completed by the Millennium’s end (E15, 261-262).

The problem with the word “tentative” is that the popular definition is “uncertain, hesitant.” If in using this word we start thinking of it in this light we might view various aspects of our Christian life in a tentative or diffident manner as well. The strict dictionary definition emphasizes “provisional” or “experimental,” but we use it in a more positive sense. We certainly do not want to give the impression that our consecration is in any way half-hearted.

In summary, it is at times appropriate to speak of “being justified by faith, Jesus being our Advocate, receiving the imputation of Christ’s merit, and God being our Father,” thereby leaving out words such as tentative, prospective, and others. The spirit of a sound mind will help us to keep the proper concept in mind, and at the same time not to be overly restrictive in our language.

The Summer Present Truth Question Box, p. 44, col. 1, par. 2, concerning the type of the Queen of Sheba, reads: "In the final picture, all of the Queen of Sheba class will have consecrated, and they will then all be included among the Consecrated Epiphany Campers. On the other hand, not all of the Consecrated Epiphany Campers will be of the Queen of Sheba class. The reason for this is that many in Babylon will consecrate and be faithful unto death as Consecrated Epiphany Campers without ever coming into contact with the Parousia or Epiphany Truth."

As an extension of the last sentence, would it be correct to say "that many (or some) in other Truth groups will consecrate and be faithful unto death as Consecrated Epiphany Campers without ever coming into contact with the Epiphany Truth"?

The Lord gave the Parousia Truth and the foundation for the Epiphany Truth through Bro. Russell, the Parousia Messenger, and He gave the superstructure of the Epiphany Truth through Bro. Johnson, the Epiphany Messenger. There are many different groups of Truth people, according to the Epiphany Tabernacle picture. We define Truth groups as those who, in general, accept the Parousia Truth and Bro. Russell as the Lord's agent in its giving. Of course, the individuals in each group vary in their degree of knowledge and understanding of the Parousia Truth.

To come into the Epiphany Truth means, in general, to accept the Epiphany Truth and Bro. Johnson as the Lord's agent in its giving. Again, as in the previous case, individuals vary in their knowledge and understanding of the Epiphany Truth. The Consecrated Epiphany Camper Class comprises those Christians, *in or out* of the Epiphany Truth movement, who consecrate during the time of the Epiphany Camp picture — that is, between 1954 and the setting up of the Mediatorial Kingdom. Their relationship to the Parousia or Epiphany Truth has no bearing on the matter; the Epiphany in the designation refers to time, not to the doctrinal affiliation; in other words, it is consecration made *during* the Epiphany.

We acknowledge that many in the Truth groups have consecrated, or will do so, and prove faithful as Consecrated Epiphany Campers without coming into contact with the Epiphany Truth. We might add that likely many have, or will, come into contact with the Epiphany Truth, in some cases even gaining a fair degree of knowledge and understanding of it, without fully embracing it, and yet still prove faithful.

Though we believe the most desirable condition is

the acceptance of both the Parousia and the Epiphany Truth, we wish to guard against the thinking that one can *only* prove faithful by accepting either or both. To qualify as a Consecrated Epiphany Camper, one must at the very least accept Jesus Christ as one's Savior and King, consecrate, and carry out that consecration. The test of faithfulness is not knowledge, but Christian character — especially the qualities of faith and obedience.

As to numbers, when we consider the Youthful Worthy class, it seems clear that there have been more Youthful Worthies that have accepted the Parousia Truth than those that have accepted both the Parousia and the Epiphany Truth, and there have been even more that have not accepted either but have lived out their consecrated lives in denominational churches.

Because the Consecrated Epiphany Campers are similar to the Youthful Worthies, we can reasonably conclude the same is true with them — there are and will be more that will come into the Parousia Truth than will come into both the Parousia and the Epiphany Truth, and even more that will not have accepted either, yet will still prove faithful to their consecration.

Some useful references are P'54, 41, 42, P'57, 31, and P'72, 73, 74.

The September Bible Standard, p. 105, col. 2, par. 1, last five lines, reads: "But first He will need to appear before the Father in heaven, to present His ransom merit on behalf of the world, as He did on behalf of His Church at the beginning of the Gospel Age (Lev. 16: 15)." I find this second presentation confusing. Please explain further.

We read in Lev. 16: 11, 14, 15: "And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself . . . and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."

Aaron Atones With Bullock

In verse 11, *Aaron* represents our Lord as a New Creature, and the *bullock* represents His humanity. The

killing of the bullock was the first step in making atonement for himself and his house. The *himself* represents the humanity of the members of the Body of Christ, and his *house* represents the humanity of the Great Company as part of the household of faith. The killing of the bullock represents the sacrifice of our Lord's humanity, which began at Jordan and was completed at Calvary.

Verse 14 records the second step that Aaron needed to take to complete the atonement for himself and his house — to sprinkle the bullock's blood upon and before the mercy seat in the Most Holy. This pictures our Lord's *first appearance* in Heaven before the Father which took place some time during the ten days between our Lord's ascension and the Day of Pentecost. He received the ransom-merit (which was rightfully His) back from the Father, and then presented it to the Father to make atonement for the Church and the Great Company — He made a *reckoned*, not an actual purchase of these two classes. This is also spoken of in Heb. 9: 24.

Upon the Father's acceptance, our Lord imputed, or loaned the credit of His perfect human life and life-rights to His consecrated followers, so they could receive a reckoned perfection in their humanity and, for Gospel Age purposes, spirit-begettal. (The actual purchase price remained in the Father's hands. — E Vol. 7, 64: 1.)

This is pictured by the blood of the bullock being sprinkled upon the horns of the brazen altar (Lev. 16: 18). The outward proof that these transactions had taken place was the disciples receiving the holy spirit on the day of Pentecost.

Aaron Atones With Goat

In verse 15, the *goat* represents the Church's humanity. The killing of the goat was the first step in making atonement for the *people*, who represent the world of mankind. The killing of the goat represents the sacrifice of the Church's humanity, which began at Pentecost and ended with the death of the last Little Flock member.

The second step needed to complete the atonement for the people was to sprinkle the goat's blood upon and before the mercy seat. This pictures our Lord making a *second appearance* in Heaven before the Father (still future). At that time, there being no outstanding loans on the ransom-merit, He will be able to present it to the Father to make atonement for the world — He will make an *actual* purchase of the world.

Upon the Father's acceptance, our Lord will apply His perfect human life and life-rights to the world, so they, on condition of obedience will, by the end of the Mediatorial Reign, be able to receive *actual* perfection. The outward proof of our Lord appearing before the Father to make a second presentation of His ransom-merit will be the awakening of the dead (beginning with the Worthies), and the restitution work of lifting mankind up toward perfection.

References on this subject will be found in E Vol. 7, *Gershonism*, pp. 60, 61 and P'21, 142, second question in column 1.

* * *

The General Editor and staff of The Present Truth, and the co-workers here at our international headquarters, send our greetings of Christian love to our readers. We thank you for your prayers, support, and encouragement.

We pray a blessing on you and your households, and celebrate with you the unspeakable Gift of God's Love, Jesus, and all that His sacrifice means to us and Christians everywhere and, in due time, to the world in general.

May the year 2003 find you pressing forward patiently in the consecrated way, and rejoicing in hope of the coming Kingdom.

LETTER BOX

Dear Christians: I just received the first books from you that I ordered and am thoroughly happy with them. Send more order forms because I know of several people that are interested in your books. I have become an ordained minister so I really would like all the books I can get. God bless you.

Sincerely, B.W., Oklahoma, U.S.A.

Dear Brother Hedman: Greetings!

I am on a regular visit to Bangalore [India] on second Sundays to conduct a one day meeting. Bros. Benny and George used to accompany me from Chennai. We journey through a night train which reaches Bangalore in the early hours. There we wait at the station for Bro. P. to arrive from Trichy. We then proceed to Bro. D.'s place. . . . This time our stay was extended in Bangalore for one more day. A special meeting was arranged by the Dawn brothers in association with the LHMM brethren. Despite the day being a working day, those who attended the Monday meeting took leave from their secular jobs, and there was a gathering of more than 40 members consisting of both men and women belonging to different age groups.

The meeting place was in an upper room on one of the busiest roads in Bangalore. Outside the weather was chilly and thick rain clouds overshadowed sending showers intermittently. Amidst a warm welcome I was asked to address the gathering and my text was our motto text for this year, Habakkuk 2: 2: "Write the vision and make it plain upon tables, that he may run that readeth it." In quick succession I gave the vision explained by Pastor Russell. It took about three hours. In the afternoon we had a question meeting, conducted by Bro. P. . . . Thus we enjoyed the day with both rich spiritual food as well as literal. Everything went on well in a cordial manner.

We praise God and thank Him for His guidance and grace.

Your brother in the Lord's service,

S. Lambert [Representative in India]

Dear Pastor Hedman: Greetings, and Christian love to you and Sr. Hedman. I write to enclose my Good Hopes for August and September. . . . As for the Athens Fair booth this year, our talks with adults again this year were quite interesting. Several people stopped by just to thank us for our presence there in that very spot year after year. We had 304 pieces of literature picked up and our biggest again this year was *The Hell of the Bible* booklet (29), but the new color "Divine Plan" magazine attracted 28 takers. The

new color covers on *The Bible Standard* attracted 18 people. The *Anglo-Israelism* booklet and the *Satan/Exorcism* booklets were next with 10 each.

One couple stopped and said they had a chart like that on their basement wall, but the closer we looked it wasn't quite the same. They finally took a Divine Plan Magazine (chapter 12) and a Divine Plan placemat, and were going to read about it. Another man stopped and told me that the hell sign above the booth was very similar to what he understood about the dead.

The Albany Community Fair will be in September for three days. There I just set up the stuff, count it, and return the next day to count, restock.

I praise God for all things,

Bro. Bob Steenrod [Evangelist], Ohio, U.S.A.

Dear Laymens: Enclosed is a check for the gift subscription, and extra for the free booklets and leaflets. I have distributed these before, having found everything I received to contain the truth of the Scriptures. May God continue to bless this work.

T.M., Oklahoma, U.S.A.

Dear Bible Standard:

Hello! I pray you are well. Thank you for your answers to my Bible questions. They were most satisfactory. I also received the book *Christ-Spirit-Covenants*. It clears up a lot of questions I was pondering on the holy spirit. Thank you for your services and the work you are doing to educate the Lord's faithful. God bless you!

Love in Christ, K.M., Pennsylvania, U.S.A.

Dearest Bro. Hedman: Greetings in the name of Jesus!

I have just returned from the Ohio Convention and feel compelled to express my appreciation to you for the heart-warming topic of the "Voices." How magnificent are these voices of Jehovah and His dear Son. The speakers filled one's mind with the desire to spread the joy of Jehovah's coming Kingdom.

Our treatment by the Ohio brethren was rich in love and tenderness, servicing our flesh and spirit. Their example is my souvenir which I took home and will treasure in my mind every time I remember this convention (Matt. 5: 16). God blessed me in allowing me to attend. Thank you again and may God give you strength sufficient for the day.

Love, K.C., West Virginia, U.S.A.

Dear Brethren: Christian greetings!

Thank you for the *Bible Standard* article on the holy spirit. I am so thankful for the Truth in these terrible times. St. Paul tells us to put on the whole armor of God, and it's very comforting. I pray for all of you daily, and ask for your prayers. May God bless you all.

With Christian love, E.K., Oregon, U.S.A.

Dear Bro. Hedman: Loving greetings!

It's been a month since I returned from my trip to Greece. My cousin drove us through the mountains with curving roads to beautiful cities, especially Coroni and Pylos, located to the edge of south Greece. As we traveled, I gazed at the empty land space and said to my father: "Look at the land space to fill at least 75 million Greeks when the resurrection of the dead will be in progress." He said, "Nah! That's baloney!" "O.K.! Just remember what I have said when the time comes."

By the grace of God and Jesus, I remain yours,
T.S., Massachusetts, U.S.A.

Dear Bro. Hedman:

Thank you for producing the fine articles in the September 2002 issue of *The Bible Standard*. I have desire to share accurate information about the subject of hell with several friends and relatives, but have been reluctant to give the small leaflet-style tracts to these individuals because of the "old-fashioned" style of those tracts. Some people have no problem with that look, but many do. The nicely updated look of the *Bible Standard* is quite attractive and I believe that this is an asset when one is presenting material that may conflict with the present beliefs of the readers. You have made my job much easier with these two articles.

I never tire of studying the topic of hell because it is so foundational. I constantly thank God for helping me to discover your materials several years ago, when I was actively searching for more Biblically accurate information. I had been directed in prayer, during a time of retreat, to "Come out of her My people." I was part of a fellowship of very Bible-oriented Christians, and yet I still felt dissatisfied with the accuracy of the interpretations. Now I feast on meat! Thank you again, so very much for your faithful efforts.

Sincerely, M.J., New York, U.S.A.

Dear Bro. Hedman: Christian greetings.

Just for your information regarding a Pyramid talk I gave to the Tulsa Archaeological Society (TAS). I overheard one of the members of our exercise group talking of a meeting of the TAS. I asked if the club might

be interested in hearing something about the Great Pyramid of Gizah and within a day or two the program chairman invited me to speak.

I gave the talk to 41 members and guests, using slides (most from Bro. Leon Snyder) and graphs (some obtained from Bro. Alex Wayne) and with some symbology of the passage ways. About 20 percent of those attending picked up data we made available. This was an opportunity to keep the ears open to testify on the great Plan of God.

Bro. James Shaw [Aux. Pilgrim], Oklahoma, U.S.A.

Dear Brethren: Christian love and greetings to the Bible House family from ours. We would like to compliment on all the recent improvements to the *Bible Standard* magazine. The appearance has aided in using the articles for witnessing to others the truth of God's word.

I have taken the most recent issue ("Restitution — From Destruction to Restoration") to share with my co-workers. It was very well received and has opened some opportunities for witnessing. May the Lord continue to bless you in the work of spreading the Gospel.

Yours in Christian service,

D. and K.H., Ohio, U.S.A.

The following letter was received through our Representative in Britain, Bro. H.W. Roberts:

Dear Bro. Roberts: Greetings in Jesus' Name!

I recently served the local Baptist Church with a talk and slides dealing with Egypt, the Great Pyramid, and Israel. It was well received and about 20 attended. Pyramid tracts were given out together with photocopies of the Pyramid Chart showing the different ages of the Divine Plan.

The meeting started at 7:30 and ended at 9:30 p.m. on Monday, the fourth of November. I have applied to go on a list of speakers kept by the City Library for the public's use, to show these slides elsewhere.

Yours sincerely, P.B., England

* * *

We welcome your letters. We reserve the right to edit all letters received. Our practice is to indicate only the correspondent's initials, except where the writer is an appointee of the Movement. You may submit your letters (for *The Present Truth* or *The Bible Standard* marked "Editorial" to our postal address on the back page, or by e-mail to editorial@biblestandard.com (enter "Letters" in the subject line).

TIMEPIECE

EDITOR AT THE INTERNATIONAL PURITY CONGRESS

Zion's Watch Tower, December 1, 1913

A FEW weeks ago, Governor Glynn, of New York, appointed the Editor of The Watch Tower a delegate to represent New York State at the seventh International Purity Congress, to convene in Minneapolis, Minn., November 7th to 12th.

We attended the Purity Congress and there met a number of noble men and women, who are fighting valiantly to stamp out the various forms of disease and vice which are vitiating mankind with alarming rapidity.

On Sunday, November 9th, we were appointed by the Purity Congress Arrangements Committee to speak at the Schubert Theatre, Minneapolis, under the auspices of the local class of the International Bible Students Association. The house was crowded. Our topic was, "The Wages of Sin and the Rewards of Purity," from the text: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord." — Romans 6: 23.

ONLY GOD CAN GRANT THE VICTORY

We did not enter into statistics to prove that sin is in the world and manifesting itself in many forms — in political corruption, physical corruption, or disease, moral cor-

ruption, or impurity, and their various ramifications. We endeavored to probe deeper, to show why human beings are born into the world with sinful propensities or tendencies. After finding the cause, the source of sin, we discussed the remedy, and pointed out why all good people should be united in their opposition to sin and in their endeavor to stamp it out; although experience has proved that none of the world's panaceas really cure.

Humanity must continually combat, only to find that sin, impurity, breaks out in other places or in other forms. It is like fighting fire or a plague. To cease fighting is to be overwhelmed. However, in the midst of the battle for purity, while convinced that eternal vigilance is necessary, and then only partially effectual, it is interesting to know that all on the side of purity are fighting on God's side, and that in His own time and way He will come to our rescue and grant a complete victory. So complete will be the victory that there will be no more sighing or crying or dying; no more sorrow or pain, because there will be no more sin, no more impurity. Heavenly conditions will have come to earth, which then will be a world-wide Paradise — Isaiah 35. — *Excerpt*

IN MEMORIAM

The following have died in the past few months. Our prayers and sympathy go out to the loved ones they left behind.

Sr. Lois Benson, mother of Sr. Sandy Cimbura, died on September 15, at the age of 90. She lived in the St. Paul, Minnesota area and attended the Minneapolis class for many years. The funeral service was conducted by Bro. Don Lewis.

Bro. Jimmy Roy Essien of Abuja, Nigeria, West Africa, died recently. He has been buried in his hometown in Akwa Ibom State. He was active in the Lagos class for many years.

Sr. Bernice Holman of Ashland, Oregon, died August 26, at the age of 93. She is survived by her sister, Beatrice Zimmermann. She was in the Truth and met with several of our brethren in Oregon for many years.

Sr. Helen Jolly, North Carolina, died September 17 at the age of 90. She was a member of the Gulrock ecclesia for about 60 years, as was her husband, Bro. Leonard Jolly (son of Bro. Raymond G. Jolly). Along with her natural sister, Sr. Olive Lounsbury, she was blessed as a child by Pastor Russell. Over the decades, Sr. Helen helped in secretarial service on her visits to the Bible House. Her strong faith in God and knowledge of the true condition of the dead, the Ransom, and Restitution were a comfort to her. She is survived by one daughter, Sr. Ruth Wilson, two grandchildren, and one great-grandchild. Bro. David Lounsbury of the Chester Springs Headquarters class preached the funeral oration.

Sr. Pearl Marquette of Springfield, Massachusetts, died July 23, at the age of 98. She is survived by her sister, Ruth Shea, cousin Jeanette Beauchamp, and others.

Bro. Owen Snedden, Ohio, died on September 28, at the age of 84. He was part of the Athens ecclesia for many years. He is survived by his wife, Sr. Alberta. The funeral was conducted by Bros. Bob Steenrod and Jon Hanning on October 2.

* * *

PUBLICATIONS

Some of our publications are listed below. Prices for U.S. addresses *only*; others add 25% toward postage. As a courtesy to subscribers, we supply low-cost Bibles, concordances, *etc.*, for which payment is required with order. Please ask for our catalogue.

STUDIES IN THE SCRIPTURES Library Edition (Hardbound)

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 \$7.00 a year). Volumes 2 through 6 are the 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

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

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

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

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

EPIPHANY STUDIES IN THE SCRIPTURES Library Edition (Hardbound)

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Vol. 6, *Merariism* (749 pages) \$1.50

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Vol. 10, *The Epiphany Messenger* (829 pages; with index to Vols. 1-10) \$1.50

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Vol. 16, *The Chart of God's Plan* (351 pages) \$5.00

Vol. 17, *The Millennium* (479 pages) \$7.00

Complete set \$35.00

SELECTED BOOKS

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

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

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

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

Christ — Spirit — Covenants (744 pages) \$2.50

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

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

Daily Heavenly Manna and Devotional Service \$6.00

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

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

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

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

PRICED BOOKLETS

Focus on Zionism (a Christian Zionist view) \$1.00

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ANNOUNCEMENTS

MOTTO TEXT AND HYMN FOR 2003

Our yearly motto text for 2003 is taken from Ezra 10: 11:
"Separate yourselves from the people of the land."

An article on the subject will appear in the January 2003 issue of *The Bible Standard*, and a motto card will be made available early in the new year. Style and prices will be announced in the January issue of *The Bible Standard*.

The year's hymn is 312, "Vain World, Adieu." Please use this on the first day of each month; on other days, use the third in each Manna list.

WEB SITES

We encourage all individuals and classes to promote our English-language Web sites at all opportunities. The sites are:

www.biblestandard.com

www.biblestandard.co.uk

Other sites are in the planning stages, though there are no official launch dates as yet.

EPIPHANY PROJECT

The Epiphany Project is the name given to the compilation in electronic form of the 17 Epiphany volumes (English language only). The brethren at large have shown much interest in this project. We expect the finished product to be a valuable addition to Epiphany study resources under the auspices of the Bible House. A large number of brethren have been engaged in this project for the past couple of years, under the immediate supervision of Bro. Dan and Sr. Sue Herzig for the U.S., and Bro. John Scale for the U.K. (Webmasters respectively in each country). Release of the finished product has been delayed due to production difficulties. We will announce the release closer to the time, expected some time in 2003.

Other long-term projects include the scanning into electronic form of this magazine and *The Bible Standard*, and various books published by the LHMM. A number of indices are in preparation. A pre-publication compact disk of the *Bible Standard Question and Answer* book is already available for \$15.00 (Order Code BSQUCD; Print Version, \$20.00 — Order Code BSQUES).

HERALD OF THE EPIPHANY

AND BIBLE STANDARD MAGAZINES

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 15, 1920 through Dec. 1951 as *The Herald of the Epiphany*.) We offer these at 10 cents per single copy. Up to the year 2001 single issues are 20 cents; for 2001, \$1.00; thereafter \$1.50. We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Herald*,

1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81, 1982-86, 1987-91, or 1992-96 *Bible Standard*.

We have available bound volumes for the years 1997-1999; some are available on back order at \$27.50 each volume, though we do not 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 for issues prior to 2002; thereafter, \$1.00 in quantity, \$2.50 for a single issue. 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. We now have also the years from 1992-1999. 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, which contain almost all articles in those issues. To ensure these prices, we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

* * *