



*The*  
**PRESENT TRUTH**  
and  
**Herald of Christ's Epiphany**

SPRING 2003  
A.D. 2003 — A.M. 6131  
WHOLE NO. 702

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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.

# AM I MY BROTHER'S KEEPER?

*This article is an adaptation of a discourse given at the Chicago Convention in 1966 by the late Auxiliary Pilgrim, Bro. Charles Stapleton of England.*

**LET US READ** from our text in Gen. 4: 3-9:

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said

unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?”

When Cain asked that question of the great Jehovah, he thought the answer was “no,” of course one is not his brother's keeper. But to his surprise, the answer was “yes” (see Question Box, p. 28 — *Ed.*).

I am sure we are all quite familiar with this story of the first two children that were born on the earth — how Cain slew his brother, Abel. Cain was a gardener and his name means “acquired.” Was he so named because his parents thought that he was the promised seed that would bruise the serpent's head? According to various sources, Abel's name means either “a breath” or “shepherd,” the last meaning perhaps being better, for it describes his occupation. Undoubtedly, Abel was a shepherd for the purpose of helping to maintain the food supply, for when Adam and Eve were driven out of the Garden of Eden it was a much more difficult time for them.

Superficially, this story might sound a little unfair: Cain in all good faith brought the best that he had. There are some lovely fruits from the soil and in many parts of the world there are harvest festivals in the autumn in which a magnificent variety of produce is displayed. That is what Cain did — he brought the best fruits he had; and Abel brought the best he had — a lamb.

God did not respect Cain's sacrifice, but He accepted Abel's sacrifice. It seems they both did their best, yet the one was rejected and the other was accepted. There is more to the story than that, of course, for often in the Scriptures it is necessary to read between the lines, so to speak.

## ABEL'S OFFERING SUPERIOR

Heb. 11: 4 tells us that “by faith” Abel offered this sacrifice. He had sought the mind of God in this matter and brought a lamb. We know there is no remission of sins without the shedding of blood, and Abel may have learned about some of these details.

The account says that “Cain was very wroth.” Though anger can be a vice, it is not necessarily so. Psa. 7: 11 says “God is angry with the wicked every day.” In the Manna comments for March 14 we read that “anger in the sense of righteous indignation against wrong-doing, sin in its various forms, is proper; and although it should be used with great moderation, backed by love, there are circumstances in which it would be wrong not to have righteous anger and use it.”



ISSN: 0032-7700

Postage paid at the post office at  
Chester Springs, Pa. 19425-2700, U.S.A.  
Published regularly since December, 1918

Published 4 times a year (Winter, Spring, Summer, Autumn) by  
the Laymen's Home Missionary Movement

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Chester Springs  
Pennsylvania 19425-2700, U.S.A.

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### Annual Subscription

\$8.00 (single issue, \$2.50)

### Other Publications

*The Bible Standard*

### Foreign language editions

Danish, French, German, Polish, Portuguese, Tamil,  
Malayalam, Kannada, Ukrainian

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

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

Proper combativeness is part of a good Christian character. For example, we are told to “fight the good fight of faith,” and that takes combativeness (1 Tim. 6: 12).

So what should Cain have done? He perhaps should first have inquired as to why his offering was not received. We can sympathize with Cain, for it is not easy to have an offering rejected. I heard the story of a man who was offered something and he refused it. The one who made the offer told him, “You know there’s one lesson in life you’ll have to learn and that is to receive.” He told him that anybody can give, but that you need character to receive. When you give, it puts you in the superior position, but to receive, you are indebted to another, and some people find it very difficult to be indebted.

Cain was wroth, as he was in fact rejected for his younger brother. In the elite private schools in England they teach the pupils *how* to lose. When the players go out for competitions and matches they tell them it does not matter who wins, but it is the game that counts. That thought is instilled into the students and is supposed to be good training in knowing how to lose and take it gracefully. Instead, Cain nursed his grievance and it festered inside him. The Apostle James says, “when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1: 15). Selfish desire of any kind, any wrong nursing of grievances, brings forth sin.

#### GOD’S WARNING TO CAIN

God warned Cain quite seriously, yet kindly, “If thou doest well, shalt thou not be accepted?” That was his opportunity to ask, How can I do well? and God would have told him. God went on to say, “If thou doest not well, sin lieth at the door.” The Berean comments for this part of verse 7 say, “crouching, ready to spring into your heart at the next misstep,” like a wild animal might crouch, ready to spring. This is certainly a good description of sin crouching at one’s symbolic door of the heart. Cain’s crime was dreadful, but we must not get the impression that he was totally depraved. We might ask, What led up to that sin?

We notice that when Cain was sentenced, he deplored the fact that he would have to go out from his family. He also said “and from thy face shall I be hid.” Here we see that Cain did value and desire the friendship and approval of God Almighty, and God responded. When Cain said that he expected that men would kill him, God said He would put a mark upon him so that no one would dare kill him (vs. 14, 15).

We all can appreciate the kindness that God showed to Cain. Isa. 42: 3 says, “a bruised reed shall he not break, and the smoking flax shall he not quench.” The smoking flax is not just blown out as useless. No, He will not quench the smoking flax nor will He break a reed that is bent or bruised.

One might think, here we have nearly perfect parents and yet there is murder in the family. How could that be? Yet when we think about it, perhaps we need to make some allowances for Cain. He was conceived and born soon after

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***Our Lord said that we should pray for our enemies, bless them that persecute us, and love our enemies. It only takes about a second and a quarter to say that we love our enemies, but we may not have come to the point where we really do love our enemies.***

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his parents were thrust out of Eden. Eve must have felt bitterly that she alone was the cause of this dreadful calamity that had come upon them, and this might have been reflected in the character of Cain. If we find that we are born with fairly good instincts, then we probably have to thank our mother. It is no virtue or credit to us, it is only a responsibility. With these thoughts in mind, we can think more charitably toward Cain. By the time Abel came, Eve was likely somewhat resigned. The hurt was somewhat healed, therefore, he seems to be a nicer character.

#### THE SPIRIT OF GOD NECESSARY

The Bible tells us not to have the spirit of Cain — the spirit of strife and hatred which will lead us into trouble, the same as it led Cain into trouble (1 John 3: 12). Instead, we should have the spirit of God, such as is explained in Gal. 5: 22, 23. Another Scripture says, “in honour preferring one another” (Rom. 12: 10) — something that is not quite as easy as it sounds. We can say lots of things easily, but they are not as easy in practice as in theory. Our Lord said that we should pray for our enemies, bless them that persecute us, and love our enemies. It only takes about a second and a quarter to say that we love our enemies, but we may not have come to the point where we really *do* love our enemies.

I remember Bro. Johnson saying that it is very easy to say that we love our enemies — when we do not have any. Yet, when we know that someone is working against us with bitterness and trying to hurt us, it is not so easy to love them. We should keep a close watch on our hearts because it is out of the heart that “the issues of life” come (Prov. 4: 23). As the hymn says, “I want the first approach to feel of pride or fond desire; to catch the wandering of my will, and quench the kindling fire.” Had Cain taken a turn in the other direction, he could have been saved from the course he actually took.

We remember that rather dreadful incident of Peter’s denial of Jesus. He was caught quickly or, as we might say, on the wrong foot, and said “no” when he could have avoided it. Yet, having committed himself, his course was set, and the same thing happens to us from time to time. It is easy to take the right stand at the beginning, but once the wrong foot is put forward it becomes difficult to retreat.

#### “OF ONE BLOOD”

We might agree that we are our brother’s keeper, but does our responsibility go beyond our family, because we may have

many brothers and sisters? The answer is, yes, it should include our blood relatives. But should it go beyond them and include the people that live next door to us, including even the people in our town? Again the answer is, yes. But would it even reach out as far as our fellow citizens? That might be stretching it a bit, but I think we need to take a wide view in this, so the answer is, yes, it includes even our countrymen. Yes, it even extends to the whole world — black, white, yellow, and red. Our responsibility goes out to everybody, for all are children of Adam and are of one blood, as the Bible says that God “hath made of one blood all nations of men” (Acts 17: 26). All people are the same on the inside.

History records numerous accounts of racial problems and prejudice. Some have said that to marry someone of a different race is a sin. We remember that Moses married an Ethiopian, a dark-skinned woman. That caused trouble with Aaron and Miriam, for they spoke against Moses because of this. They said they knew that God had used Moses, but that He had used them also. God heard their complaint and spoke severely to them because they had complained against His servant, Moses.

#### WE NEED OUR TEACHER

Remember, it was an Ethiopian eunuch that Philip baptized. The Ethiopian was reading the Scriptures, but did not understand what he was reading. We might imagine Philip saying, “poor dark-skinned Ethiopian,” but he does not say that. Why? Because *none* of us can understand without the Teacher. Many of us have read the Bible from cover to cover, but I presume it was not until we read *The Divine Plan of the Ages* that we really understood what we were reading. Certain very bright brains can read and understand, but one cannot learn God's Plan without the Teacher. Let me give an example of this. I remember a brother saying to us that he was still puzzled as to how he missed the Scripture in Acts 3: 19-21 which talks about the restitution of all things, and yet he went through his Bible carefully and did not see it.

I read somewhere that Adam perhaps was not white, but tawny. I have a daughter in Portugal, and I go there frequently, and when I go swimming, my beautiful lily-white skin contrasts with the Portuguese, you know, and it is quite distinctive. They look at me as I go down to bathe as a sort of strange specimen of humanity. Are these people our brethren? Am I my brother's keeper when it includes all of these? Yes.

Mind you, some people object to anybody except those in their own town. In England, there are some people who cannot stand that “northern” talk. Although it is just a small country, the “northerners” in England speak differently from the educated “southerners.” Speaking London English, one might say, “Look at the top of the hill,” but in Yorkshire, which is only 200 miles out from London they say, “Look top hill.” They abbreviate it like that. It is a different language and so some people object to people from another district. Let us be careful, brethren and

not start making too many divisions. Let us remember what the Bible says, that we are all of one blood.

#### VARYING DEGREES OF RESPONSIBILITY

God's Truth gives us the spirit of a sound mind, and this spirit recognizes that there are different degrees of responsibility. We cannot have the same intensive love for the world as we have for the brethren. I have been travelling in strange lands, but I am not a stranger when I am with the brethren. I may only be visiting a home for two hours and it is as if I have known the family for years. There is a brotherhood according to the flesh — in fact, the entire groaning creation is indeed a brotherhood — in Adam.

Our first responsibility after acknowledging that God is our Creator, is to our family. Some might have thought at one time that our first responsibility was toward the brethren; however, it is to our family. If you are a husband, your first responsibility is to your wife and your children. 1 Tim. 5: 8 states: “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”

Our next responsibility is to the brethren. We should love the brethren to the point in which we would lay down our lives for them. The Bible says that if one hates his brother he is a murderer (1 John 3: 15). Cain assassinated his brother — so do we if we hate any of our brethren. We are indeed our brother's keeper in that wide sense.

Our next responsibility after God, our family, and the brethren, are the people that we work with from day to day. There is a special relationship between the persons we work with. You get to know them well. There was this girl where I worked, Doreen, a smart little girl of about 16 years of age. We had another girl in the office, Gwen, Gwendolyn. Gwendolyn was by nature very bad-tempered and she knew it, and said more or less to me one day when we were alone in the office, “Well you can't help yourself, a leopard can't change his spots any more than an Ethiopian can change his skin.” It is not true. Indeed, as we were alone I said, “you know, Gwen, that's not true. When you were 16 you were more bad-tempered than you are now.” I think we should encourage people as best we are able, so I said, “but the fact is, Gwen, after living and working together all these years in the office, you know and I know that you have improved.”

With these people that we work with, generally we are outside them. So you work comfortably with these people and yet you are not to be of them, and I never was. I knew all those people and many of the 600 in the factory, yet, as you do in your lives, you feel separate. But, we have a responsibility. Normally, I do not interfere when they say they are going dancing, one thing or another like that. But one day this statement was made in the open office, that Doreen's husband and Gwendolyn's husband were going out to a spiritist's meeting. I thought, well, that is bad. So I said openly in the office, “Doreen, I wouldn't let your husband

go if I were you. You're playing with fire." I think that when it comes to real danger like that we should do something about it, which I did. They did not go and I was pleased about that. We have responsibilities to these people, for they are indeed our neighbors. After that are the people that live next door to us, whom we generally call our neighbors. Not that we have the responsibility to lay down our lives for them, but there is a responsibility, a concern, a desire to do them good.

#### THE GOOD SAMARITAN

You remember when some came to Jesus and said, "Who is my neighbour?" Our Lord did not just give a plain answer, but told a little story (Luke 10: 29-37). It was the story of the man who was robbed, beaten, and left half dead. After that, a priest passed by without helping the man. Then a Levite passed by, but also did not help the man. It was the good Samaritan that came, poured oil and wine into his wounds, bound them up, put him in the hotel, and said that he would pay the bill. It is not necessary to ask who the neighbor was, for our Lord tells them by that little story. So our countrymen are our neighbors, are they not? Who is my neighbor? Who have we a responsibility to? We have indeed a responsibility to everyone. In our Lord's day the Samaritans, the Gentiles, had no dealings with the Jews — they were outside. You remember that when a Syrophenician woman asked our Lord for a favor, He said, "It is not meet to take the children's bread, and to cast it unto the dogs" (Mark 7: 24-30). That was the attitude of the Jew toward the Gentile. Of course, our Lord did give her a blessing because of her faith.

Then there was the time when our Lord was hot and tired and sat down at Jacob's well. A Samaritan woman came to draw water and He asked her for a drink. This woman gave Him a drink and in return our Lord gave her the best He had, by telling her of the living water. What a fine lesson for us! Here was Jesus, the Son of God, who had been the great Logos and had come into the world to give Himself as our ransom sacrifice, and He exerts Himself, hot and tired though He is, for one woman. What a powerful example of doing good to all people as we have opportunity!

Let us suppose that a messenger came to our door here and now saying that somebody urgently needed help. We should rise as one person and all march out to help. I am sure we would if we thought we could help. Sometimes I think to myself, in what way are we different from the rest of mankind? It is difficult to see how we are any better. However, when we think of this text of "doing good to all men," it inspires us to do good to anyone, anywhere (Gal. 6: 10).

#### NATIONAL OBLIGATIONS

Considering our question, "Am I my brother's keeper?" we might ask, Do nations have a responsibility to other nations? I believe the answer is, yes, nations do have a responsibility to one another. Strong nations should help the weak nations. They should be their brother's keeper. It was the Marshall

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*Here was Jesus, the Son of God, who had been the great Logos and had come into the world to give Himself as our ransom sacrifice, and He exerts Himself, hot and tired though He is, for one woman.*

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Plan the Americans put into practice in many countries — and it was a credit to them — that was a practical demonstration of being a brother's keeper.

You may know that when the Jews went to Palestine after the Balfour Declaration in 1917, malaria was rife. But the scientific men got down to it and they said, "Well that's because the mosquito breeds in all this stagnant water." Even in those first years when Sir Herbert Samuel was the High Commissioner they used to spray the water with kerosene at the right time of year and that killed the malaria. So nations should help the less fortunate countries.

#### JUDGMENT ON THE NATIONS

From 1914 to 1916, Bro. Russell abruptly changed the type of work he had been doing. Instead of the colporteurs going out with Volume 1 under their arm, they went out with Volume 4, and that volume did a smiting work. That volume brings to our attention the fact that the English forced the Chinese to open their ports, ostensibly for trade, but also so they could sell their opium. Opium was manufactured in India and it was worth £5,000,000 a year, which is \$15,000,000 today. That fourth volume includes things like the letter that was printed from the people in China to Queen Victoria asking her if she would stop this import of opium into China.

There is a good book called, "Mother India," written by an American lady, Kathleen Mayo. She shows how poorly the Indians were paid. In the factory where I worked we had a stoker. I used to have to go down to the stoke hold every six weeks or so, would sit there, watch the fires, and talk to the stokers. One was a half-caste — half Indian and half English, and he was very bitter. He said, "You know in India there are children that get less grain per day than you would feed your pet canary."

My brother sent me a magazine from a Dr. Buchman entitled Moral Rearmament. The writer believes that the solution to many problems among mankind lies in moral suasion. Do we think that that is the solution, that nations will by moral suasion really change? Will they answer, yes, to our question, Am I my brother's keeper? I do not think so. I think the idea is idealistic, but those high ideals are better and higher than mankind. They are better than fallen man can keep to. Good though it might be, I do not think

that moral rearmament is the solution. It needs one greater than Dr. Frank Buchman to put matters right.

It is going to be put right, though. The Bible is quite clear on that. It says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). When and how are God's judgments going to be in the earth? The Bible tells us. For example, in Hag. 2: 7 it says, "I will shake all nations." We do not need the prophecy in Isaiah to tell us that is true, for we know it is true. I referred earlier to the great and powerful British Empire — it has been shaken to its foundations, has it not? Instead of the sun never setting on the possessions of the British Empire, the sun seldom shines on it now — for we get little sunshine in England.

What I like about the words in verse 7 is that they are the words of Jehovah God. "When thy judgments are in the earth, the inhabitants of the earth will learn righteousness," and we know that is how it is to be done. We might say that looks a bit stern to us, and it is stern. Zeph. 3: 8 says that God will assemble the nations. Has He not done that? I came over to America the other day in seven-and-a-half hours. When my mother was a girl she came from London to Montreal and said she was on the ship three Sundays. He has assembled the nations.

#### THE OBJECT OF THE LORD'S JUDGMENTS

For what has He assembled them? Zeph. 3: 8 again gives the answer: "To pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." We should look out when God Almighty, the great Jehovah, the High and Lofty One that inhabiteth eternity speaks. Yet, when we come down one more verse we learn the reason for this: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (v. 9).

These judgments are severe but the object is to make mankind one family, and I think it will be worth it. They will be one family, the great human family. Wonderful to contemplate, is it not? They will be brothers and sisters, all established here. This will be their eternal home. At long last God's commands will be enforced, yet some people will be surprised at that.

I remember Bro. Raymond Jolly coming to London. I brought a young man from the office and he was quite impressed by Bro. Jolly's lecture. This young man thought it was good, because Bro. Jolly started to tell us about his activities as a youth playing chess. He said the Plan of God is like a game of chess. God made the first move when He made Adam from the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul. Then Satan said to Eve, "You shall not surely die. You will be better off. You will know good from evil." Bro. Jolly went

on to say, Satan had now made his move and God had been checkmated, as it were. It looked as if Satan was winning, until there came a day when an angel said to certain shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2: 10).

#### GOD AND MANKIND THE ULTIMATE WINNERS

God had made another move. God was now winning, was He not? Long centuries went by and where was the promise, the good tidings of great joy? Did it happen the next morning, the next week, the next year? No, it did not happen at all, brethren. Centuries went by and Satan looked as if he was winning, until we read about God's next move, which is recorded in Acts 3: 19-21 concerning Jesus staying in heaven until that glorious time, the restitution of all things, and it is spoken about by all the holy prophets since the world began.

So this game of chess is not finished yet, but be assured that God is the winner. God is never thwarted nor put aside by a day, or any portion of His Plan, by either men or devils. So when God said to Adam, "Be fruitful, and multiply" and fill the earth, that is coming to pass. God does not talk lightly, for Isaiah assures us that He knows "the end from the beginning," and He will accomplish all his purposes (Isa. 46: 10).

Some people, such as poets and writers seem to have a deep insight into life. I was in Foyle's bookshop in London and saw twin volumes by a Chinese author and the title was *All Men Are Brothers*. The 18th-century Scottish poet, Robert Burns, says, "It's coming yet, man to man the world over shall brothers be" (from the song, *A Man's a man for a' that*). Some of these poets are visionaries — somewhat prophetic. This one was assured that the time would come when men everywhere would be brothers.

However, our faith is in the Bible — not in Robert Burns, Shakespeare, or the Chinese author. And when you read it, it is simple, is it not? Mankind will be brought back from the tomb, relieved from the contamination of sin that they inherited from father Adam. Their feet will be placed on the Highway of Holiness and they will walk steadily up to human perfection. What a wonderful prospect!

I sometimes wonder if we realize how fortunate we are, because in the back of our minds, always and ever, there is that picture of the glorious time that is to be — when men will have their feet on the Highway of Holiness and begin the ascent. When men are raised and begin that walk up, as the years go by it will be quite unnecessary to ask anyone, Am I my brother's keeper? They will know that the answer is — Yes.

*The following is a transcription of the original 4" x 6" manual of rules for those who lived and worked at Bethel and the Tabernacle, in Brooklyn. This edition was printed in February, 1916; Bro. Russell died the following October. We have introduced minor changes to the format to aid legibility.*

## Watch Tower Bible and Tract Society & the Peoples Pulpit Association

### Home And Office Rules



*The steps of a righteous man are ordered by the Lord, and He delighteth in his way. — Psalm 37: 23*

#### A VOW UNTO THE LORD

1. Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.
2. Daily will I remember at the Throne of Heavenly Grace the general interests of the Harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel and everywhere.
3. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.
4. I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.
5. I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public — in the presence of a congregation of the Lord's people.
6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.
7. Exceptions in the case of Brethren — wife, children, mother and natural sisters; in the case of Sisters — husband, children, father, and natural brothers.

#### THE BETHEL HOME RULES

*Let all things be done decently and in order — 1 Cor. 14: 40.*

Bethel means "The House of God." We have every reason to believe that the Lord established this house as a temporary habitation for those laboring in His Cause. Christ is the Head of this House; the Peoples Pulpit Association holds the legal title to it, and the President of the Association, by virtue of his office, is the officer in charge upon whom the responsibility for the management and control thereof devolves.

God rules all of His creation by fixed laws, and in harmony with this arrangement it is proper that the Bethel Home have fixed rules, and that all of its occupants strive to keep those rules to the glory of the Lord.

No one has a **right** to be in the Bethel Home. It is a great privilege to be here. All members of the Bethel Home

must be fully consecrated to the Lord and must have taken the Vow of faithfulness before they can become members.

**STEWARD.** The Bethel Home shall have a Steward, who shall be a brother in Present Truth, fully consecrated to the Lord, and who has taken the Vow. He shall be appointed by the President and hold his position at the pleasure of the President and shall perform all his duties subject to the direction of the President, acting in person or through his duly constituted representative.

It shall be the duty of the Steward to purchase all supplies for the kitchen and food supplies for the table, and such other supplies, such as coal, etc., as may be necessary: to look after the plumbing, the water pipes, water supply, electric lights, gas, and the heating of the premises and see that the laundry is properly operated and that some one is there to look after it. He shall see that the heating apparatus is inspected from time to time.

All bills for purchases made by him must be examined, approved or O.K.'d by him before they are presented to the Treasurer for payment. He may have an assistant for the purpose of aiding in purchasing certain kinds of supplies for the house, and this Assistant Purchaser may be a sister who possesses special qualifications for purchasing and who shall be designated by the President and act when requested so to do. The Steward shall look after the store room, the storing of food, and report to the President or his Representative from time to time as necessity requires, and he shall perform such other services as may be consistent with the position which he holds, and which may be requested of him by the President or his Representative.

**MATRON.** The Bethel Home shall have a Matron, who shall be a sister in Present Truth, fully consecrated, and who has taken the Vow of faithfulness. She shall be appointed by the President and shall hold her position at his pleasure. It shall be the duty of the Matron to have general supervision over all the bed chambers or rooms, and to see that they are properly cleaned and supplied with linen, and that the bedding, linen, etc., is mended and kept in proper shape. She shall know who is occupying each room or chamber in the Home. She shall assign the various ones to the rooms, subject always to the advice of the President acting in person or through his Representative. No one shall sell or remove any of the Association's property from the Home without the knowledge and consent of the President or his Representative.

When guests are visiting in the Home the Matron, upon advice of the President acting in person or through his Representative, shall assign them to the proper chamber or sleeping quarters, and in the absence of both the President and his Representative, the Matron shall make such assignments upon her own initiative.

All the house laundry shall be under the supervision of the Matron and she shall see that it is gathered up and placed at the proper places to be sent to the laundry, and when laundered, that it is returned and placed where the same belongs.

She shall have supervision over the unmarried sisters, and shall visit their rooms from time to time and see to their welfare. Each sister in the Home shall care for her own room, except in cases where she is unable to do so, in which case she shall report to the Matron, who shall assign some one to the care of the room. No one shall change from one room to another without the knowledge and consent of the Matron being first obtained, the Matron always acting under the advice of and subject to the President. Any members of the family desiring additional supplies for their room shall apply to the Matron.

The cleaning and caring for rooms or bed chambers and halls shall be under the supervision of the Matron, and for this work she shall have such assistants as may be deemed necessary and proper, it being understood always

the occupants of every room will make the care thereof upon the Matron or others as little burdensome as possible.

Rooms, when occupied by members of the Home, are private. No one has the privilege of entering another's room without first knocking at the door and being invited to enter; the exception, however, being that the Matron at any time may enter any rooms necessary, and the Steward may go into any brother's room when it is necessary to attend to anything therein, or to any sister's room provided the Matron or the sister in the room is first informed.

No one will visit in another's room without invitation. No brother shall visit in a sister's room, and no sister shall visit in a brother's room. The parlor is provided for that purpose.

**DINING ROOM.** The dining room shall be under the supervision of a brother designated as Head Waiter. He shall see to the seating of all the members of the family at the tables, and assign them to their seats, subject always to the President. He shall see that the necessary waiters or waitresses are provided to serve the tables. He shall see that the tables are kept in proper shape and supplied with clean linen, which shall always be obtained from the Matron. The dishes for the morning and noon meal shall be washed or cleansed by the attendants of the dining room, and those for the evening meal shall be washed or cleansed by others taking turns thereat as they may be assigned to said service. The dishes and various cooking utensils used in the kitchen shall be washed or cleansed by certain brethren to be designated from time to time by the Steward or the President's Representative. Any brother who without reasonable cause or excuse refuses to perform such work will be deemed out of harmony with the good government of the Home and subject to a request to withdraw from the Home.

When the Head Waiter is not occupied with duties as above described, then he shall perform such other duties about the premises or in connection with the Society's work to which he may be assigned by the President or his Representative.

**MEAL HOURS.** From the 15th day of December to the 15th day of March, the meal hours shall be as follows:

Breakfast	7:30 A.M.
Dinner	12:15 P.M.
Supper	5:45 P.M.

From March 15th to December 15th:

Breakfast	7:00 A.M.
Dinner	12:15 P.M.
Supper	5:45 P.M.

Subject to change on special occasions.

On Sundays breakfast shall be at 8:00 A.M. and the noon meal at 12:30. No evening meal to be served, but lunch shall be placed on the counter for those who desire to help themselves. The cooking of the noon meal on Sunday will be done by voluntary service. The Steward will see to it that a good substantial meal is supplied at noon for all who remain in the Home over Sunday.



Those who fail to appear at the breakfast hour will not be permitted to come to breakfast at the second table, except those who are serving at some part of the house during the meal. The second table is for those only who are serving, except those who are unavoidably detained by engagements, who will also be served at the second table. Over-sleeping, or the desire to sleep longer in the morning, will not be considered a just excuse for being "unavoidably detained." All meals shall be served in the dining room; except, however, in the event of illness, upon the advice of the house physician or the President proper food may be served to those who are ill; and except, further, that any one may serve a lunch in his or her room after office hours in the evening with the understanding that they provide it themselves.

The kitchen shall be under the direction of the Chef, who shall have the necessary assistance. No one will be allowed in the kitchen unless he has some business there.

The folding of tracts, addressing of envelopes, reading proof or preparing copy, etc., etc., is expected to be done in any and all rooms by the occupants, as the occasion may require. All such work shall be done between the hours of 8:30 A.M. and 10:00 P.M. At 10:30 the lights will be turned out, and every one is expected to retire. At five minutes prior thereto the lights will be flashed to indicate that the retiring hour is approaching.

Guests will always be welcome at the Home, and our friends will be entertained to the extent of our ability. Any one may invite a guest for one meal, but when invited for more than that, the consent of the Matron or the President's Representative should be obtained. No one may be invited to be a guest of any member of the family for more than one week at a given time.

All members of the family will show our guests due consideration and kindness, even though it may inconvenience some of us thus to do. We will always be willing to share our rooms with a guest if such becomes necessary.

Preference will be given to seating guests at the table. Any member of the family will gladly surrender his or her seat at the table to accommodate a guest. When a member of the family invites a guest to dine, he or she will surrender his or her own seat in favor of the guest, if such be necessary. It is the desire of all to be hospitable, having in mind the admonition of St. Paul with reference to hospitality.

A sister shall always be in charge of the door and respond to calls. Any one calling as a guest of the family or to see some member thereof shall be requested by the attendant at the door to be seated in the parlor until provision be made to assign such guest to a room or until the person to be seen may be notified. Guests or visitors will not be permitted to pass through the house unless attended by some member of the family. Guests will be admitted at 122 Columbia Heights. All bundles, packages, etc., shall be delivered at 124 Columbia Heights basement and placed in such position that the owner can see the name.

**TELEPHONE.** The telephone is for the use of the Home. Business calls must always be given preference. The telephone shall not be used for any other purpose except during the noon hour and before and after business hours. The conversations over the telephone should be pointed and brief, and when the desired information is obtained conversation should cease and the instrument be immediately released.

**TELEGRAMS.** Telegrams received at the Bethel Home addressed to individuals should be delivered to such addressee unopened. If they be addressed to the Society they shall be delivered to the President's office to the one in charge, there opened and copied and a copy delivered to the one in the Home or Office who should be informed concerning the contents.

The President's Representative acts for the President during his presence and during his absence, and his acts shall have the same force and effect as if the President were acting himself. Any one having a complaint to make will make the same to the President.

All who become members of the Home are subject to the rules of the Home. Let brotherly love abound and let each member of the family strive to make every other member as comfortable and as happy as possible, each manifesting the spirit of the Lord.

## OFFICE RULES AND REGULATIONS

*The Following Rules and Regulations  
Will Apply at the Tabernacle*

The work at the Tabernacle shall be under the supervision of one brother, who shall be designated as Manager of the Tabernacle. He shall be appointed by the President.

The work at the Tabernacle shall be divided into the following departments, to-wit: Printing, Subscription, Colporteur, Pilgrim, Correspondence, Mailing and Shipping. All other work at the Tabernacle will be incidental to some of these departments. The Manager of the Tabernacle shall have general oversight and superintendency of all the departments and all branches of the work at the Tabernacle, except that of the Treasurer's office. He shall have power to change any person from one department to another as the needs of the work require. If any one in any department is in need of help he shall apply for such assistance to the Tabernacle Manager. Each clerk or helper or assistant shall be assigned to his or her respective place by and with the advice and consent of the President. The incoming and outgoing mail shall be under the supervision of the Tabernacle Manager, and all outgoing letters must be passed over and signed at his desk.

**PRINTING DEPARTMENT.** This department shall be under the immediate direction of one designated as Printing Clerk. He shall issue orders for paper and supplies,

and for the printing of all such things as are necessary, all of which orders shall be O.K.'d by the Tabernacle Manager or the Representative to the President before the same are sent out. He shall perform such other duties as may be requested by the Tabernacle Manager. In connection with the Printing Department, all bills shall be audited by one designated as Auditing Clerk.

**SUBSCRIPTION DEPARTMENT.** The work of this department shall be under the immediate control of one designated as Subscription Clerk. It shall be the duty of this clerk to enter all subscriptions for The Watch Tower and do such other work as is incidental thereto. In connection with this department the stencils shall be cut, and the one doing this work shall be designated as Stencil Clerk.

**COLPORTEUR DEPARTMENT.** The one having immediate charge of the work of this department shall be designated as Colporteur Clerk. Those who aid him in such work shall be known as assistants. This department shall assign territory to colporteurs; keep all accounts with colporteurs; receive and cause to be filled orders for books, pamphlets, etc., that are handled by colporteurs in the field; issue requisition to the Shipping Department for the shipment of same; attend to the correspondence relating to this department, and do such other things as are customary in the department under the direction of the Tabernacle Manager.

**PILGRIM DEPARTMENT.** The one having charge of the work of this department shall be designated as the Pilgrim Clerk, and those working with him shall be designated as assistants. This department shall make out the assignments or routes of all the pilgrim brethren, notify the classes of such visits, receive orders for advertising and arrange for the printing and shipping of the same through the proper channels, and shall issue requisition for the shipment of whatsoever material must be sent out from the office, and generally attend to the correspondence pertaining to said department, and perform such other duties as the Manager may request.

**CORRESPONDENCE DEPARTMENT.** The correspondence shall all be under the direction of the Manager, and he shall assign the various ones of said work, each one of which shall be known as a Correspondence Clerk. The mail shall be properly divided, opened, read and answered as promptly as possible.

**MAILING DEPARTMENT.** This department shall be under the direction of a brother designated as Mailing Clerk, and those aiding him shall be known as assistants. This department shall attend to the wrapping and mailing of The Watch Tower; likewise Bible Students Monthly, and such other things as are usually mailed from this department.

**SHIPPING DEPARTMENT.** This department is now situated in the basement of the Tabernacle and shall

continue there. It shall be under the immediate direction of a brother to be known as Shipping Clerk, and those rendering aid to him shall be designated as assistants. All incoming shipments to be stored in the basement shall be received and receipted for by the Shipping Clerk, or one of his assistants. The Shipping Clerk shall be in charge of all stock kept in the basement. It shall be the duty of the Shipping Clerk and those under him to pack and ship out books, Bibles, papers, pamphlets, advertising matter, etc., only upon requisition from the department ordering the same. No one shall take from the basement anything that is kept in stock there without a requisition being first presented to the Shipping Clerk or the one in charge.

**SALES ROOM.** The store or sales room shall be under the direction of a sister, who shall be designated as Saleslady, and those relieving her shall be known as assistants. In this department shall be kept in stock a supply of Bibles, Scripture Studies, Booklets, Motto Cards, Pamphlets, etc., according to the custom of the past. All retail purchases by anyone shall be made in this department, and if the desired article is not there, but in the basement, the Sales Department may issue a requisition to the Shipping Department therefor.

**MISCELLANEOUS.** All departments, clerks and helpers shall be under the supervision of the Tabernacle Manager, who may at any time he deems it for the best interest of the work change anyone from one department to another, or call upon one department to assist another. Should anyone desire to be excused for a portion of the time from the office, he or she should first report to the Manager and receive permission from him.

**OFFICE HOURS.** The office hours shall be from 8:30 A.M. to 12 NOON and from 1:15 P.M. to 5:30 P.M., except the sisters, whose hours shall be in the afternoon from 2:00 P.M. to 5:30 P.M. No one shall be permitted to work in the office for a period less than a whole day, except in the discretion of the President or the Manager.

The office is private during office hours, and only those who are employed in the office shall be admitted there during such hours, except officers of the Society or their secretary or representative, or members of an official committee may be admitted at any time. Visitors may be shown through the office at certain hours, under the direction of the Tabernacle Manager, who shall either accompany them himself or assign some person so to do.

**TELEGRAMS.** All telegrams relating to the business of the Society shall be received at the Tabernacle office during business hours on week days, and immediately opened and copied. The original shall be delivered to the President's Representative, who shall make notation thereupon as to what disposition he has made of it. A copy shall be delivered to the Tabernacle Manager and a copy also

to such department as the Manager may deem necessary. All telegrams received after office hours and on Sundays and holidays shall be delivered to the President's office to anyone in charge there. Telegrams shall be immediately opened and referred to the President's Representative or the office Manager or held until either the President or these two named shall be consulted. The outgoing telegrams relating to the Society's business shall be signed "Watch Tower Bible & Tract Society." No telegrams shall be sent out without the O.K. of the Manager or the President or his Representative.

**PRESIDENT — His Representative.** The President is the executive officer of all the affairs of the Society, including the office at the Tabernacle. It shall be his duty and privilege to call for information at any time from any department or from the Tabernacle Manager that he may deem proper and necessary.

Provision is made for a Representative of the President; and when acting as such his acts are to have the same force and effect and be respected the same as if the President were acting in person. It shall be the duty and privilege of the Representative of the President, by virtue of his office, to visit the various departments at any time and call for such information as may be deemed proper. If any differences arise between any persons at the Tabernacle or any questions that cannot be readily decided, the same shall be submitted to the Representative of the President, who in turn shall submit the same to the President if available. If the President is not available then the Representative to the President shall decide, and his decision shall be final.

It is understood that no member of the Board of Directors has any authority to give orders or directions about the work individually; that the Board acts in an official

capacity when in session as a board, and while any member of the Board is engaged in office work he will be subject to these rules the same as though he were not a member of the Board.

The Treasurer's office, while maintained at the Tabernacle, is not considered a part of the Tabernacle force, and not under the supervision of the Tabernacle Manager. The Treasurer, as such, has no authority to give orders concerning the work of the Tabernacle. His duties are confined to his office: to the keeping of the books, receiving money, paying bills, etc.

No one of any department shall be privileged to contract debts or obligations, by giving orders or otherwise, for material to be sent into the Tabernacle, unless the same is O.K.'d or approved by the Tabernacle Manager.

All expense accounts connected with the Tabernacle, before the same are presented to the Treasurer, must first have the approval of the Tabernacle Manager or the Representative to the President.

Each person in the office shall treat the other in a kind, considerate manner, and with due respect as a Christian.

Knowing that God is orderly, and desiring ourselves to be like Him, we recognize the necessity for fixed rules. Therefore, in order to be helpful one to another, and having in mind that our chief duty is to prepare ourselves for the Kingdom of the Lord, we heartily agree to all the terms of these rules and regulations, and by the Lord's grace will observe them.

Any person who takes a position in the office will first consent to be governed by these rules, and will be governed by them, and each one recognizing that we are responsible to the Lord for our stewardship will do all in our power for the order, good government and progress of His work.

— *Brooklyn, Feb. 1, 1916*

#### MY MORNING RESOLVE

My earliest thought I desire shall be: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my Vows unto the Most High." — Psalm 116: 12-14.

Remembering the Divine call, "Gather my saints together unto Me: those that have made a covenant with Me by sacrifice" (Psalm 50: 5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain to the Heavenly inheritance of joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, and the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because  
"Faith can firmly trust Him, come what may."

**Editor's Note:** Bro. Russell's ministry in antitype is covered in the *Epiphany* volumes, *The Parousia Messenger*, Vols. 1 and 2, available from us. See page 31 for prices on these and other volumes in the *Epiphany* series.

## QUESTION BOX

*Various Scriptures are brought up in meetings and fellowship, such as 2 Tim. 3: 16, 2 Cor. 13: 5, Prov. 23: 26, and Prov. 4: 20. The comment is made that these Scriptures applied to the spirit-begotten classes (Little Flock and Great Company), but do not apply to the non-spirit-begotten. Do you have any comment on this view?*

It is true that these and many other Scriptures applied directly and primarily to the Little Flock. This does not mean, however, that they have no relevance to non-spirit-begotten consecrated ones at the present time.

We quote and comment briefly on each Scripture cited.

- 2 Tim. 3: 16 reads: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Because the following verse is important to our question, we quote it as well: “That the man of God may be perfect, thoroughly furnished unto all good works” (v. 17).

These verses do not indicate that every Scripture is profitable for only the Church, but rather that every Scripture is profitable for all of the Lord’s people. At the present time, we have become God’s people through justification by faith and consecration, and recognize that the main agency He is using to develop us is His Word (Matt. 4: 4; John 17: 17). We are assured of these facts not only through Scriptural evidence, but by personal experience as well.

- 2 Cor. 13: 5 reads: “Examine yourselves, whether ye be in the faith; prove your own selves, . . . how that Jesus Christ is in you.”

This Scripture also applies to the consecrated at the present time, for self-examination is an important element of consecration, regardless of one’s calling. Self-examination will reveal to us whether the experiences the Lord has given us have enabled us to grow and make progress. It will help us to determine whether we are still trusting in the merit of Jesus’ blood, still seeking to do the Lord’s will and not our own, still holding to the Truth or whether we have taken on any subtle errors, and whether we love the Lord, His people, His cause, the world in general, and even our enemies. Self-examination will reveal to us if we have the witness of the spirit — the evidence that the Lord is dealing with us — and if we do have this evidence, it will increase our faith.

- Prov. 23: 26 reads: “My son, give me thine heart, and let thine eyes observe my ways.”

All who have repented of their sins and exercised faith in Christ, thereby becoming justified by faith, are viewed by God as sons. In this verse, these are invited to give their affections and will to the Lord, which is consecration. They are then exhorted to study God’s character and ways, especially through study of His Word. This verse is not limited to those who were invited to consecrate when the High Calling was open, but is applicable to those invited to consecrate at any time, for consecration is always in order.

- Prov. 4: 20 reads: “My son, attend to my words; incline thine ear unto my sayings.”

The consecrated individual, whether spirit-begotten or not, is addressed here. The Lord is exhorting such to obey His Word. He then explains the reason for doing so in verse 22 — “For they are life unto those that find them, and health to all their flesh.” The first part of verse 22 implies that the only way any one will ever gain eternal life is by consecrating one’s life to God and obeying His will, as it is revealed in His Word. The second part of the verse implies that the only way the consecrated can maintain a healthy spiritual life at the present time is by living close to God’s Word — meditating upon it and making its thoughts one’s own.

*Gen. 4: 9 reads, “And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?” What does this expression, “brother’s keeper,” mean?*

Let us first consider the word, “keeper.” There are several words in the Bible translated “keeper,” but the word so rendered in Gen. 4: 9 comes from the Hebrew word, *shamar*. This word means to *hedge* about (as with thorns), that is, to guard, protect, and attend to. Other meanings include: be circumspect, take heed, observe, and preserve.

Some Scriptural examples of *shamar* as “keep” and “keeper” include:

- The Lord placed Adam in the garden to dress and *keep* it (Gen. 2: 15).
- Abraham was commanded by God to *keep* His covenant (Gen. 17: 9).
- A time when David left his sheep with a *keeper* (1 Sam. 17: 20).
- When David left his carriage with a *keeper* (1 Sam. 17: 22).
- A *keeper* of the wardrobe (2 Kings 22: 14).
- The *keeper* of the king’s forest (Neh. 2: 8).

• There were also *keepers* of gates and doors (Neh. 3: 29; Jer. 35: 4).

The Lord's people recognize that God is not only the great Keeper of the universe, but is also the Keeper of His people, individually and collectively, as we read in Psa. 121: 5: "The Lord is thy keeper: the Lord is thy shade upon thy right hand." How comforting to recognize all the promises that the Lord (Jehovah) has made to His people, and that He will continue to protect them.

This brings up another aspect of our subject — that the Lord's people have the responsibility to "keep" themselves. This is brought out in the New Testament through the use of the Greek word, *tereo* (among others), which means *to guard, to hold fast, to preserve, and to watch*. Again, some examples include:

- Jesus, in John 14: 15 exhorts, "If ye love me, *keep* my commandments."
- Paul, in 1 Tim. 5: 22 counsels to "*keep* thyself pure."
- Jude, in Jude 21 encourages, "*Keep* yourselves in the love of God."

Let us now go back to the term from our text — "brother's keeper" — and consider some thoughts on what it means. We all have a responsibility to be our brother's keeper — to guard, protect, and attend to our fellow man. It is, in fact, a matter of justice. Matt. 19: 19 reads, "Thou shalt love thy neighbour as thyself." This command is also referred to in common language as the Golden Rule, which our Lord explained in detail in Matt. 7: 12: "Therefore all things whatsoever ye would that men should do to you, *do ye even so to them*" [italics ours — Ed.].

This does not mean that we can love and treat everyone equally, for we have some neighbors who are nearer to us than others, and the closer the neighbor, the more we love and care about them. For the Christian, this love will broaden and deepen, as he or she develops more and more of a Christlike character. The love that began as an exercise of justice develops into an unselfish, *sacrificial* love. This is brought out in 1 John 3: 16: "We ought to lay down our lives for the brethren."

Cain failed to appreciate the privilege he had of being his "brother's keeper." Instead of loving Abel, and demonstrating that love by caring for his brother, he slew him. Possibly the subsequent experiences he received in the form of chastisements prepared him for a good start up the Highway of Holiness during "the times of restitution of all things" (Acts 3: 19-21; Isa. 35: 8).

We close by quoting from Watch Tower Reprints, p. 1614 ("The Murder of Abel," col. 2): "If there be even a slight disposition to penitence, [God] fosters and cherishes it. This

merciful course with Cain foreshadowed God's similar course with the whole guilty world: when his chastisements shall have brought them to repentance, then his arm will be extended for their recovery."

*Please explain Heb. 9: 27: "It is appointed unto men once to die, but after this the judgment."*

This verse is one of the most misunderstood and misapplied in the Bible. Many Christians use it in attempting to prove that the only opportunity for any to gain salvation is in this life. The entire chapter of Hebrews 9, however, is a lesson on type and antitype *as it pertains to the peculiarities of the Tabernacle*. The author of Hebrews, the Apostle Paul, here compares the typical atonement work of the Jewish High Priest every year with the antitypical atonement work of Christ, as indicated in the logical link between verse 27 and verse 28.

From the typical account in Leviticus 9 and 16, we learn the following:

- The High Priest first slew the bullock for a sin offering and then took the blood of the bullock, fire from off the Brazen Altar in the Court, and incense, and went into the Holy.
- While in the Holy, he crumbled the incense upon the fire on the Golden, or Incense Altar, and the cloud of incense then drifted through the second veil and covered the Mercy Seat in the Most Holy.
- The High Priest then went underneath the second veil with the blood of the bullock and entered the Most Holy.
- In the Most Holy, he approached and sprinkled the blood of the bullock on and before the Mercy Seat.

The same thing was done with the Lord's Goat (which pictures the humanity of the Body of Christ) as was done with the bullock.

The following is the antitype of the above:

- Jesus, the new creature, as High Priest, at 30 years of age offered up His humanity, the antitypical bullock.
- The crumbling of incense in the fire on the Golden Altar represents the 3½ years of our Lord's ministry. The incense falling in the fire represent the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume to God. The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire.

- The High Priest going under the veil pictures Jesus going into death. Jesus was parts of three days under the antitypical veil; He rose the third day on the Divine plane.

- Forty days after Jesus' resurrection, He ascended into heaven (in the type this is pictured by the High Priest approaching the Mercy Seat from the second veil) where antitypically He sprinkled (presented to God) the blood (His human merit) upon the Mercy Seat (Divine Justice) in the Most Holy (in heaven).

Each High Priest who passed under that second veil on the Day of Atonement ran the risk of being struck dead. Had he not perfectly performed the earlier tasks in connection with the Tabernacle service, according to the requirements of the Lord, he would have died as he attempted to pass under that curtain into the Most Holy. Likewise, in the antitype, it would have meant eternal death, with no hope of a resurrection for Jesus, had He not done the will of His Heavenly Father to perfection (T87). (Jesus' anxiety in the Garden of Gethsemane reflected this danger, and the Apostle Paul alludes to it in Heb. 5: 7.)

With this background, we will take a closer look at Heb. 9: 27:

- *And as it is appointed unto* [the, so the Greek] *men* — the men here are Aaron, the High Priest, and his successors, who are types of Jesus.

- *once to die* — the High Priests were under the danger of death once a year, on the Atonement Day. It may be argued that the Atonement Day, repeated annually, militates against the "once" in this verse. However, the typical day of atonement, though repeated once a year to accomplish the

*typical* justification of the nation of Israel, prefigures the great Atonement Day — of which there is only one — with Christ's once-for-all sin-offering at its core.

- *but after this* — following, or as a result of those sacrifices, typing what would follow Jesus' death.

- *the judgment* — (*krisis*, Greek) of God, approving or disapproving of the sacrifice, typing the approval or disapproval of Jesus' sacrifice.

We see, therefore, that there is no reference here to the death of mankind. We do not imply that mankind in general will not receive a judgment in the next Age. But the nature of that judgment is far different from the traditional view, which is that at death a small number will go to heaven, while the vast majority will be consigned to a hell of eternal torment. Rather, the Biblical view of mankind's future judgment is pictured in the Tabernacle quite differently: *after* the High Priest sprinkled the blood upon the mercy seat, he came out and *blessed the people* (Lev. 9: 22, 23; Heb. 9: 28; T, chaps. IV, V).

Though our Lord Jesus, the Head, and the Church, His Body — collectively the World's High Priest — has not yet come out to bless the people, we pray that that time is not far off. That blessed future judgment of the world will include instruction, testing, chastisement and, lastly, a sentence on each individual, all administered under the most just and favorable conditions possible. The unfaithful will fail and go into the Second Death; the reward for the faithful will be eternal life upon a perfected earth.

\* \* \*

## TIMEPIECE

### The Typewriter and Progress

*Zion's Watch Tower, April 15, 1916*

Amongst the great inventions of our day is the typewriter. It came upon the market just forty years ago, in 1874, as a merchantable and usable convenience, after having been seven years in process of development. The Bible, we believe, marks that same year, 1874, as the beginning of the Harvest of this Age. What a wonderful forty years it has been! What wonderful blessings these years have brought to mankind! What evidence they give of the dawning of the New Dispensation, which the Bible teaches began there! Notice some of the great inventions — the telephone, electric light, trolley-car, perfecting printing press, cheap pulp paper, linotype and monotype machines, gas engine, automobile, aeroplane, talking machine, moving pictures, and a hundred other conveniences, improvements, *etc.*, not forgetting the wireless telegraphy.

Great as are the blessings enumerated, none of them surely can compare with the great blessings that God has given to His consecrated people, who have in these same years been seeking the light of the New Dispensation in the Word of God. The blessing, joy and enlightenment which they have received is beyond all comparison and all valuation!

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**SUMMARY OF OUR WORK**  
January 1, 2002 to December 31, 2002

PILGRIM AND EVANGELISTIC SERVICE	
Pilgrims .....	10
Auxiliary Pilgrims .....	88
Evangelists .....	90
Public and semi-public meetings .....	307
Attendance .....	13,426
Parlor meetings .....	1,283
Attendance .....	13,120
Miles travelled .....	208,344

FINANCES	
General Fund	
<i>Receipts</i>	
1. Gifts, subscriptions, reserve funds, etc. ....	\$484,858.00
2. Balance on hand Dec. 31, 2001 .....	\$ 30,585.00
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3. Total funds available .....	\$ 515,443
General Fund	
<i>Expenses</i>	
4. Pilgrims, Evangelists, conventions .....	\$104,020.00
5. Capital expenses, utilities, computers, repairs, improvements, etc. ....	\$136,602.00
6. Office, repairs, taxes, equipment, advertising, magazine printing, mailing, etc. ....	\$260,461.00
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7. Total expenses .....	\$501,083.00
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8. Balance in General Fund Dec. 31, 2002 .....	\$ 14,360.00

Book Fund	
<i>Receipts</i>	
1. Gifts, sale of books, transfers, etc. ....	\$ 22,030.00
2. Balance on hand Nov. 1, 2001 .....	\$ 16,498.00
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3. Total receipts .....	\$ 38,528.00
4. Purchase of bound magazine volumes, books ...	\$ 9,804.00
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5. Balance in Book Fund Dec. 31, 2002 .....	\$ 28,724.00

Correspondence	
Letters and postals received* .....	9,051
Letters and postals dispatched* .....	5,988
Literature Circulated	
<i>Present Truth</i> volunteered .....	158
<i>Present Truth</i> subscribed/ordered, incl. bound vols. .	5,780
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Total .....	5,938
<i>Bible Standard, Herald</i> , volunteered .....	3,067
<i>Bible Standard</i> subscribed, ordered, incl. bound vols.	52,312
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Total	
.....	55,379
<i>Studies in the Scriptures</i> (cloth) .....	1,150
Foreign-language volumes and tracts .....	700
<i>Epiphany Studies</i> .....	725
<i>Photo-Drama of Creation</i> .....	41
<i>Life-Death-Hereafter</i> .....	125
Hymnals .....	135
<i>Manna Books</i> .....	145
<i>Poem Books</i> .....	100
Booklets ( <i>Hell, Spiritism, Tab. Shadows</i> ) .....	360
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc. ....	611
Indexes .....	45
Bound magazine volumes .....	100
Other Bible Students' books .....	150
Others' publications (Bibles, etc.) .....	215
Divine Plan mats, charts, Tabernacle, Pyramid charts	55
Children's books .....	35
Bible cassettes, videotapes .....	2
Volunteer booklets .....	30,000
Leaflet tracts .....	125,000
Bereaved, Good News & TDL letters & order forms	12,517
Miscellaneous cards, restitution pins .....	550
Web Work (U.S.)	
<i>(January-December, 2002)</i>	
Visitors (people paying some attention to content) .	31,378
Visitors per day (average) .....	205
Page Views (pages opened and looked at) .....	54,207
"Hits" (number of times the site is "clicked" on) ..	284,488

\* Includes first, second, third class, and e-mail.

**Present Truth Subscription Form**

*Please use block capitals*



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## ANNOUNCEMENTS

### SUPPLEMENT

Subscribers to *The Present Truth* will with this issue receive a new supplement, *Afterglow*. The supplement will contain items which used to appear in this magazine, such as convention reports, letters, and miscellaneous items of interest to our readers in general. We expect to issue *Afterglow* regularly with subscription copies of *The Present Truth*. It will also be made available separately, free of charge. To request a copy, please write to us at our main address.

### WEB SITES

We encourage all individuals and classes to promote our English-language Web sites at all opportunities. We are in the process of developing additional sites of interest to Bible Students and Christians in general. Our main sites are:

[www.biblestandard.com](http://www.biblestandard.com)  
[www.biblestandard.co.uk](http://www.biblestandard.co.uk)

### BIBLE STANDARD CYCLOPEDIA NOW AVAILABLE

This compact-disc library is the culmination of a three-year-long effort, supervised by the (joint) U.S. Webmaster, Bro. Dan and Sr. Sue Herzig, under the auspices of the Bible House. Several dozen brethren throughout the U.S. and the U.K. lent their time and talents to this project. The disc contains the full 17-volume Epiphany set of Bro. Paul S.L. Johnson, and other publications of interest to Bible Students, including the *Studies in the Scriptures*.

The disc is supplied with instructions for installation and costs \$12.00, plus \$1.00 for postage. *System Requirements:* Windows 95, 98, 2000, ME, XP. (*Mac users, please contact us for installation instructions.*)

To order, please send check or money order to: BSCyclopedia, 1156 St. Matthew's Road, Chester Springs, PA 19425-2700. For technical or other information relating to this product, please telephone 610.827.1586 or contact us at [editorial@biblestandard.com](mailto:editorial@biblestandard.com).

### 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 December 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.

### HYMNS FOR 2003

On the first of each month, the day's hymn is our hymn for the year, 312, "Vain World, Adieu"; on other days, please use the third in each Manna listing.

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