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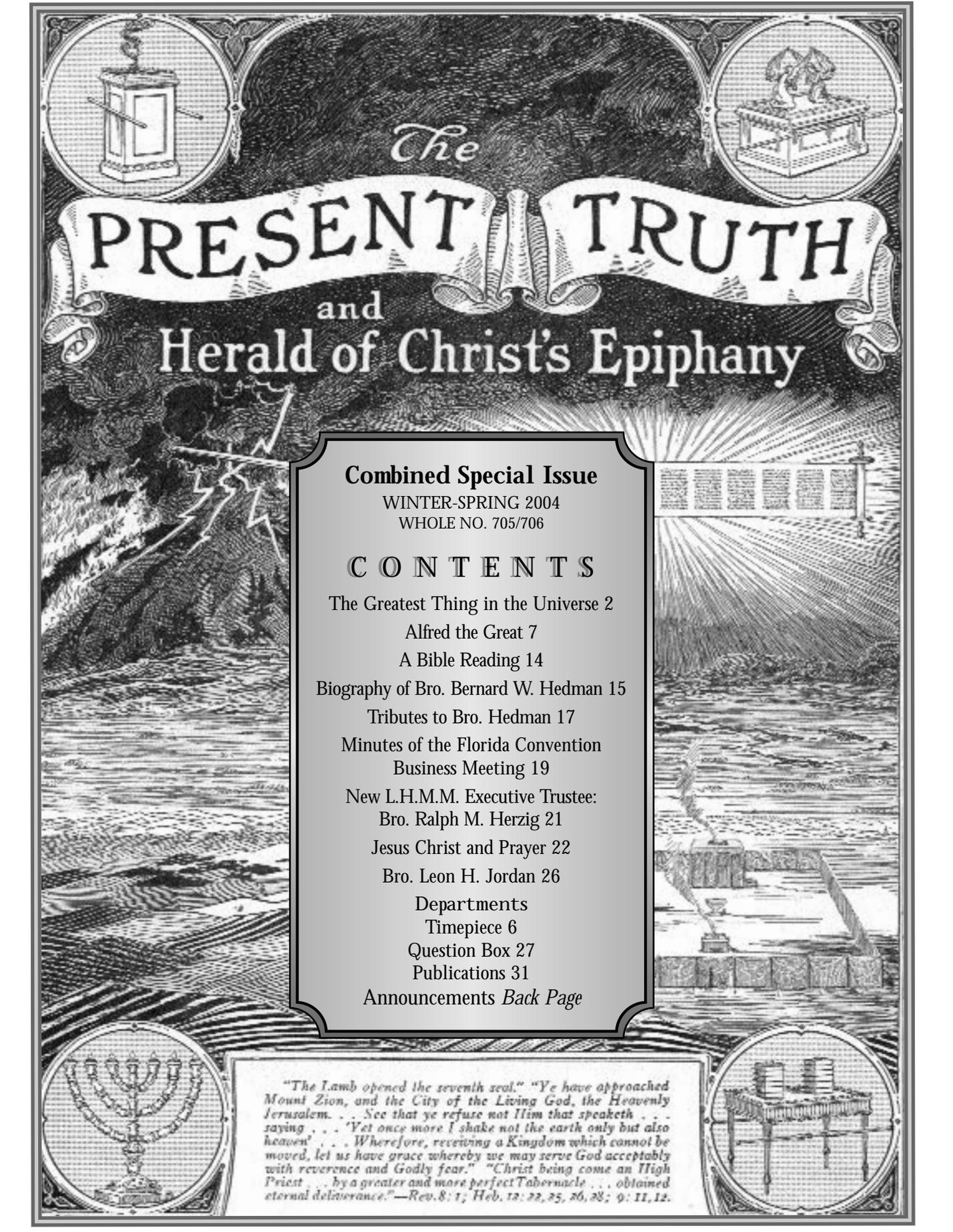
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . 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 GREATEST THING IN THE UNIVERSE

“Covet earnestly the best gifts: and yet I show unto you a more excellent way” (1 Cor. 12: 31)

This article is taken from Watch Tower Reprints 5265-67. Minor changes have been made to match our current style. The article was written with the New Creation in mind and should be read in that light and in the context of the times.

THE Apostle James has declared that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness or shadow of turning. Hence every gift from God would be a blessing. Even those upon whom God will execute the sentence of the Second Death may be said to receive something that is not really an injury to their best interests.

In thinking over these different gifts of God, the Apostle Paul enumerates some of those that were given to the Church in the beginning of this Gospel Age. We read in the Psalms: “Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them” (Psalm 68: 18). Some of those gifts were given to the men who became followers of the Lord Jesus. After Jesus had ascended, all His followers were to particularly wait

until He would send them, from the Father, the power and blessing of the holy spirit, which was to come to each sincere believer, and which was to be accompanied by gifts — by some outward gift and manifestation, useful and to be used.

In our context the Apostle enumerates some of these gifts — apostles, prophets, evangelists, teachers, pastors; others received gifts of tongues, healings, power to perform miracles, power to cast out Satan, power to interpret tongues, power to discern spirits. Some received one of these and some another; some received several. St. Paul had various gifts, and declared that he spoke more tongues than they all (1 Cor. 14: 18). It would appear that the early Church thought very highly of the gift of tongues. They became very anxious to have God give them this particular gift.

But the Apostle tells them that God had still more valuable blessings than this of speaking with tongues, which they so earnestly desired. They were to distinguish between the different gifts, and they were to desire, were to prefer, the best — to exercise discrimination of mind as to which would be the best gift. He declares that he would rather speak five words in a known tongue than to speak ten thousand in an unknown tongue, and not be able to interpret. He told them that they should pray for interpretation — that they should not only desire to speak in unknown tongues, but also desire to give the interpretation, or the proper meaning in order to be understood. In his letter to the Church at Corinth, chapters 12 and 14, he expressed the thought that these different tongues and gifts were all intended to minister to the Church for their benefit as a whole.

PURPOSE SERVED BY THE GIFTS

The gift of tongues was given at that time to supply their lack otherwise. The early Church had no Bible. Being put out of the synagogues, they had no access to the Old Testament, and the New Testament was not yet written. Therefore God's people without these gifts would have had very little to help them — to teach them. None were qualified to teach the brethren. Only the power of God could give them this ability to teach. Therefore the Apostle

About this issue: Due to the death on January 30 of our Executive Trustee and Director, Bernard W. Hedman, and the constraints imposed by the preparations necessary to the election of a succeeding Executive Trustee and Director, this issue of *The Present Truth* is a combined one, and is double-sized. Coming issues will revert to the standard size and frequency.



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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.

Paul urged them not to forsake the assembling of themselves together. As they saw the great Day of Christ drawing on, they should have great desire to come together and to discuss these things of God's Plan.

And when they were assembled, it was of great advantage to them that someone should rise to speak. And they might desire, or pray, as the case might be, that God would send them some interpretation. In this way the Church was drawn together and held together. They did not know what Message would come in this way from the Lord.

We are not to suppose that God would thus give any very deep doctrinal matters. But it does appear that in this way He gave His people some milk of the Word, until the New Testament should be arranged — written and collected in an available form. The Apostle Paul led off with these gifts to the Church. The gifts of tongues, nevertheless, were surpassed by higher gifts, some higher arrangements for them. St. Paul would rather that they should be orators, public speakers, or have an interpretation of an unknown tongue. This would mean more of personal contact with the Lord. Therefore they should desire such a gift in preference to one of less importance.

Then the Apostle proceeds: "Yet show I unto you a more excellent way!" something still better than those special gifts which he had been discussing — better than speaking with tongues, better than working miracles, better than interpreting. He goes on to show that these things would pass away, and be no longer necessary to the Church, but he was going to tell them of things that would never pass away. Therefore they should discern and seek especially the best gift. They should not only discriminate among these gifts and choose the best, but they should be looking beyond these to a developed condition of heart which would be specially pleasing to the Lord, and would bring them into closer relationship with Him.

He proceeds to explain that this is Love. They might have the gift of prophesying, of working miracles, of healing the sick, of speaking with tongues, of interpretation, and yet come short of ever attaining the highest blessing of the Lord, unless they should incorporate into their lives this better thing — LOVE. No matter how well able they might be to speak with tongues or to interpret or to work miracles, *etc.*, this Love was a far more important thing for them to have. Then he enumerates the various qualities of Love — meekness, patience, brotherly kindness, *etc.* The sum of them all is Love. It is love for the brethren, love for friends, love for neighbors, love for our enemies, which would do them good, and not at all wish to see them suffer injury. This, then, is the more excellent thing.

Though the elements of Love are developed qualities and may, therefore, properly be called fruits, they may be called gifts also. From the apple tree we get gifts of apples; from the peach tree we get gifts of peaches; from the pear

***Love is the most powerful thing
in the world; therefore
Love most nearly represents God,
because He is the Supreme,
Almighty One.***

tree, gifts of pears, *etc.* Since we have to do with the development of these qualities of the Spirit, they are styled fruits of the Spirit. And they are far more excellent and far more to be desired than the merely mechanical gifts, which at the first came to all of God's people, because of their special need, but many of which passed away shortly after the Apostles died.

LOVE — VARYING IN KIND

The question naturally and properly arises, What is Love? The Bible answers, "God is Love." As it is impossible to fully describe God in all His greatness, so it seems impossible to fully describe all that would be comprehended in the word Love. Love is the most powerful thing in the world; therefore Love most nearly represents God, because He is the Supreme, Almighty One. We might say that God is not this, not that, not the other. And so with Love — we might describe it by saying what it is not. Nothing can be right that is out of harmony with Love, as nothing can be right that is out of harmony with God. The Apostle says, in describing Love, that it does not think evil, does not vaunt itself, has not the disposition to be puffed up, is not easily provoked, does not take pleasure in iniquity, *etc.*

We may, of course, remember that our word love is made to cover a variety of sentiments; for instance, the love of a hen for her chickens, her care over them; the love of a father and mother for their children, and their care over them. Love, then, includes this interest in all that are under one's care. God has this quality of sympathy which leads Him to look out for the whole universe — all sentient creatures, all that have life. He is bound by Love to look out for all these.

In human love — natural love — we find sympathy a very strong quality. Then we have a higher than mere sympathetic love — we have esteem, appreciation of some admirable quality. We say that we love certain traits in the character of someone. Again we have something more than mere sympathy and esteem; we have affectionate love. That is a very real and deep interest in every affair of the one we love — a deep, sympathetic love which would stop at nothing — even though it is an earthly love. The only thing that could be superior to it would be our love for the Almighty, which should dominate us as superior to this affectionate love.

***Love has no limit in its capacity;
as, for instance, God's
sympathetic love was exercised
toward mankind after He had
pronounced the sentence of death.***

Later comes in the spiritual love for the Lord's people which seeks to avoid all fleshly preferences, seeking merely to live as a New Creature, and to look after the welfare of the New Creature. Thus doing, we become closely united to the things of God and to all who are associated with us in the work of this Gospel Age. This is the highest type of love on any plane of being — this into which we have entered. God is Love. The more we grow up into this proper, spiritual Love, the more we are growing up into the character-likeness of our Father, of which we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48).

This love does not stop with those who are appreciative of it, but also goes out to those who are unappreciative, knowing that something is hindering them from attaching any value to such love. Love, then, is so much of God's likeness, the thing to be most appreciated, the thing without which all else in life is useless. To be devoid of love is to be devoid of God-likeness. And so the Apostle goes on to enumerate the characteristics of this love — meekness, gentleness, long-suffering, brotherly kindness, godliness [God-likeness] — Love. All of these are merely parts or streams of Love flowing from the inexhaustible Fountain. These characteristics all proceed from Love, and are strong in proportion as our love is strong.

JUSTICE THE BASIS OF LOVE

Next we inquire as to the way in which Love fulfils the Divine Law. Divine Law is not necessary as respects restraint from good deeds. There is no need of a law to say, "You shall not do too much for your brother, or give him too much money." No law is necessary along these lines. But Divine Law steps in and says, "You shall not come short of a certain standard." So the Law calls merely for justice.

The Apostle Paul points out that since the Law calls for justice, we shall not murder our neighbor either by our act or by our tongue. We must be perfectly just in everything pertaining to our neighbor. Every thought of our mind must be just, absolutely just. This is the standard of the Divine Law. We are violators of the Law if we give less than justice to anybody. Therefore the Law as set forth to the Jews, told them what they should not do. "Thou

shalt not bear false witness." "Thou shalt not steal," *etc.* — telling them merely the things that they should not do. Whoever loves his brother would not wish to steal from him either his property or his good name. Hence love fulfils everything that the Law could demand.

Love has no limit in its capacity; as, for instance, God's sympathetic love was exercised toward mankind after He had pronounced the sentence of death. That death sentence must stand, yet

*'Twas Love contrived the way
To save rebellious man;
And all the steps that Love display,
Which drew the wondrous plan.*

Love has done this by providing for the satisfying of the Law in respect to Adam, so that Adam can be freed from the Law sentence. Justice could not lay this obligation upon the Logos; therefore God could not command. The only thing He could do was to set before Jesus certain incentives. God set before Him the joy of being the Savior of men, and the additional joy of high exaltation in God's Love and favor and to the glorious Kingdom privileges. So Love might use various inducements.

Love with us must also be just. We can never take what belongs to one and give it to another. The sympathy may be there, but Love cannot act in violation of Justice. Hence the advantage that Christians have who are students of God's Word. The Bible gives us the true conception of what justice is. It gives us the balance of a sound mind. The Heavenly Father has sympathy and love, but He exercises these qualities according to the principles of justice. We are not limited to justice. It was not our law that condemned our brother, but God's Law of Justice. So we are at liberty to exercise our love beyond mere justice.

Jesus gave the example of one who owed his master a large sum of money; and when he could not pay, his master forgave him. Then this man went out to one who owed him a few pence, and, because he could not pay the debt at once, began to inflict punishment. We ourselves cannot render perfect justice, and we cannot rightfully require it of others. God, who is perfect and just, has a right to demand justice.

EVIL SURMISING NOT OF LOVE

Love, as we have seen, is that great and grand quality which more fully than any other quality represents our Heavenly Father. Love includes a great many things — not merely generosity and affection. It seems to include every good quality — things that can be appreciated outside of justice.

The Apostle's statement, "Love thinketh no evil," is not to be understood to signify that Love is blind to evil, or that those who have the spirit of love are blind to evil. On the contrary, Love is wounded every day by contact with evil influences, and Love cannot help knowing that it is an evil thing that is doing the wounding. Love is not,

therefore, to be blind, and say that there is no evil thing — no such thing as sin, selfishness, and meanness; all these various things exist. Love is in contention with all these unlovely things.

Love thinketh that there is evil, and our quotation from the Apostle does not contradict this. The imperfection in the translation may perhaps be charged with the apparent difficulty. “Love does not surmise evil,” would seem to be the proper thought. What is it to surmise evil? We answer that we have various means for arriving at conclusions. We see some things. We gain knowledge in various ways, direct or indirect. And for Love to have knowledge of evil is not wrong. But to surmise evil — to imagine evil when we do not have the knowledge — is wrong. Love does not surmise evil.

If we saw some one do an evil deed or knew in some way that the evil deed were committed, and it came under our jurisdiction, Love would not hinder us from punishing the guilty person. Suppose the matter is mere hearsay and the report not well founded; then Love would be prompt to say, “I do not know that this is so. I will need to have proof.” Love would wish to think well of every circumstance, every condition. If we saw that murder was committed, we would not be justified in surmising who did it. We might think who were the most probable ones, in order to make an investigation. We would think of the persons who had less love, but we should not hastily decide who is the murderer, simply because he or she has an unsavory character, an unloving character. We are to give him the full benefit of the doubt. We are to make investigation.

It would seem that some of the most serious wrongs have been committed by surmising evil. Evil has been surmised against people without a shadow of proof. It is not for us to say that any are totally depraved. Very few are totally depraved. But whoever surmises evil, even a little, shows that he is lacking in the quality of Love. Whoever surmises evil much shows that he has a very small degree of Love. Evil surmising makes countless thousands mourn. Surmising evil of others has caused more suffering in the world than all the battles that were ever fought!

The Lord’s people are being taught of God, and hence are learning more and more to control their thoughts and words and acts. Our thoughts are to be kind! Our thoughts are to be generous! Our thoughts are to be just! We are not to allow an evil suspicion to lodge in our minds against anybody. The common law of man decides that no judgment shall be passed against any one until the thing be proven against him. Those who have done the most evil and caused the most difficulty are those who have surmised evil against others. But it is better if we learn this as a precept from the Lord’s Word, and happy are we if we see the degrading power of evil-speaking and evil-thinking and entirely refrain therefrom.

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to be just!***

“LOVE YOUR ENEMIES”

The basis of this instruction — that we love our enemies — is evidently that our characters may be developed. Retaliation is a natural element of the mind, and particularly of the fallen mind — the fleshly mind. The more selfish we are, the more inclined we are to render evil for evil, slander for slander, blow for blow.

Our Lord taught the very reverse spirit. We are to love even our enemies, doing them good in return for their hatred, and ever sympathizing with their condition and desiring blessings upon them from the Lord, while they are feeling the very opposite toward us, as indicated by the persecutions they practice upon us. The Lord says that we are to do this in order that we may be the children of our Father who is in Heaven. We have been begotten of the holy spirit, and by practicing along these lines we become more and more like Him in character.

Possibly at the beginning of our experience we may not see why we should do this. We must practice along this line in order that we may develop His character. Some one might ask, Will not God punish His enemies? Yes! “All the wicked will God destroy.” Does not God punish those who sin? Yes, all who sin will suffer. Then why should not we practice along this same line? Because we are not yet qualified to do so. In time, we shall be judges of mankind, but we shall not be prepared for this until we have first learned the lesson of love. We would be too severe, and would not be inclined to do them all the good that God would have us do them.

Does God require us to love where He does not love? Oh, no! “God so loved the world” — when they were yet sinners! Has God then not a love for mankind? Yes, He has a certain love for all mankind. He will see that every righteous act will have a just recompense of reward. And He will make reasonable allowance for all with whom He deals. He has a broad, sympathetic love, and wishes to make allowance for these in the way which He sees to be best for them.

When we practice this love to our enemies, we are developing a side of our character which is much unbalanced. If we get this side balanced, the other side will become balanced also. Naturally we wish to see that everything wrong is punished, and everything right rewarded. In other words, justice stands nearer to us in our

imperfect condition than does love. Therefore, in order to be used of God we must cultivate this quality of love. We see why God is sympathetic with mankind. To all the wicked He is a consuming fire; that is to say, He is so opposed to everything that is impure that it will be destroyed, sooner or later.

It is because the Lord sees in our human family, the human race, certain elements of Godlikeness that He is dealing with them at all, we may be sure. If from God's standpoint He had seen that men were only evil, continually evil, we may feel sure that He would not have made any arrangement for Restitution in the next Age. It is because God sees that some of the human family would rather be right than wrong that He is going to all this trouble of redemption, taking all this time, *etc.*, to give these everlasting life. In the meantime He is granting the experiences of the present, which will be helpful to them through all eternity.

OUR PROPER ATTITUDE TOWARD ENEMIES

We do not suppose that God has a love for Satan, although at first He did have a love for him. But since Satan is now of an evil, vicious character, it would be wrong for God to love him, and it would be wrong for us to love him. Even the worldly condition we must not love. We cannot serve God and Mammon. We cannot love God and Mammon, because they are opposite. But as regards Satan, it is not our part to slander him, nor to express vituperative sentiments toward him. He is God's enemy. And God is able to attend to that case much better than we. So we are not to judge

Satan nor to revile him. We read that even Michael would not bring a railing accusation against him, but said, "The Lord rebuke thee" (Jude 9).

We are to do all the good we can, and be as helpful as possible. We are not competent to judge, to decree. It is therefore our duty to be fully submissive, and in due time the Lord will manifest the principles of righteousness, as in contrast with the principles of error. He will render His just verdict in due time, through His appointed Channel.

In respect to those who ignorantly seem to be adversaries of the Church at the present time, we are to have a sympathetic love — not the love of a brother. God refuses to accept any of these as His children; He merely exercises toward them sympathetic love. He does not wish to do them any harm. Rather He is preparing to assist them. By and by He will provide for them everything that will be helpful in bringing them out of their sinful condition. We would rather assume that all of the human family are what they are because of the fall and not because of wilful love of sin. To take any other viewpoint would be judging, and we are not authorized to be judges now.

Taking this viewpoint, we recognize that some of our race fell more in one direction, and some more in other directions, and that "all have sinned and come short of the glory of God" — the glorious standard which God has set. We ourselves need Divine sympathy, and we ought to be glad to render sympathy to others.

* * *

TIMEPIECE

AMERICA NEEDS PIETY MORE THAN VAST ENTERPRISES

WILL BEAT TARIFF, RAILWAYS OR BUMPER WHEAT CROPS IN RESULTS

Zion's Watch Tower, September 1, 1908

BROTHER RUSSELL: What think you of this for a characterization of present society and for a prophecy that seems certain of fulfillment — and from a Wall Street Trade Journal at that? Very cordially yours, Junius M. Martin

* * *

"What America needs more than railway extension and Western irrigation and low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have — piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half-hour early Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such

unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; or worship of fine houses and big lands and high office and grand social functions.

"What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to capture a battery in Manchuria."

—*Wall Street Journal*

Alfred the Great*

IN BRO. JOHNSON'S OPINION, Alfred the Great was not only the greatest earthly king ever to rule over a nation, but he was also, apart from Jesus and the perfect Adam, one of the most noble men that ever lived. We therefore thank God that we have a record of his life, his times, and his work.

He lived 1,100 years ago, but to understand the full story of his life and times we must begin much earlier, to include some obscure but important aspects of history neglected or deliberately distorted by later historians. It has not always been politically expedient to tell the plain, unvarnished truth, even when it is clearly known, and in all countries historical truth has at times been sacrificed to national pride, the exigencies of religion or state, or to partiality and prejudice on the part of individual historians.

The full story of Alfred's life and work can be usefully divided into three main parts: the spiritual, the historical, and the biographical. Each contributes to our understanding of just how this one man was able to accomplish so much that was good, against such odds, in his lifetime. It has been said, "Cometh the hour, cometh the man," and in our study we shall see something of the turbulent times that brought this true king among men to such eminence as to add to his name, Alfred, that sobriquet, "the Great."

Biblical and Spiritual Influences

We look now at Alfred's life and work from the Divine standpoint and note Bro. Johnson's references to him as a Reforming Little Flock Member (PT QB [1918-2000] p. 14) and as a Star Member of the Thyatira stage of the Gospel Age Church (E 5: 71, 75-76; PT 2000: 83). Both of these would merit a closer study, but the view we are now examining is that dealt with in Epiphany Studies, Vol. 5, the first chapter, "Signs of the Times among Truth People," in particular the part that deals with the antitype of the Year of the Flood (Gen. 7, 8). The careful student will read especially from p. 68, para. 66, to the end of para. 69.

Briefly stated, the waters that fell upon and covered the earth picture the effects of the curse of Gen. 3: 13-19, which from the time of Adam's transgression fell upon and covered the whole world of mankind. The Ark of Noah's day represents the Abrahamic Covenant, borne in safety above these symbolic troubled waters, while the occupants of the Ark, man and animal, picture the Faithful of God's elect classes and all others who will eventually be saved from the ravages of the Edenic curse.

In that year of the Flood, the time came when rain from the heavens was restrained (Gen. 8: 2), and eventually, the waters abating, the Ark came to rest upon a mountain.

In a little while, as the waters continued to fall away, Noah opened a window of the Ark and released a raven and a dove (Gen. 8: 6-8).

Forces for Good and Evil

The abating waters picture the gradual alleviation of the power and influence of the curse in the earth. The raven represents a sectarianizing spirit, and the dove, the holy spirit in Truth and Love. Their release at this stage marks the activity of those two influences, one evil, one good, seeking to do a work in this Present Evil World at a particular time in world history. All the main events of that year of the Flood have chronological features attached, which are interpreted by Bro. Johnson into years B.C. and A.D., but a full study of these is not our present purpose.

Briefly stated, the raven that was released and stayed at liberty pictures a sectarian, Romanizing movement in the middle of the eighth century, led by a Papal missionary, Boniface, an Englishman from Devonshire. This movement, by persecuting all opposition, succeeded in spreading papal influence across the whole of France and Germany. Boniface himself was later put to death, a martyr to his cause, while seeking to convert the Frisians, a seafaring, Teutonic people inhabiting the islands off modern Holland and Belgium.

The release of the dove on this first occasion pictures the holy spirit in that same period doing a spiritual work in an anti-Romanizing movement led by three great missionaries: Adalbert, a Frank; Virgilius, an Irishman; and Clement, a Scot. However, the condition of the world at that time was such that the holy spirit working in and through them was unable to achieve its purposes. The reform movement they began was unsuccessful, being unable to survive the persecuting spirit of Boniface and of Rome. This is pictured in the dove, unable to find rest for the sole of its foot, returning to the Ark (v. 9).

The second release of the dove is seen in the work of the holy spirit in the early ninth century, in a movement led by Claudius of Turin, a Star Member and the Principal Man of the Thyatira stage of the Church. He and his helpers opposed papal absolutism and the worship of idols in the church, but world conditions were still too unfavorable for this venture to succeed. The reforming influence of his work largely died out, pictured in the dove again returning to the Ark (v. 11).

The Holy Spirit's Activity

But with its release for the third time (v. 12) the dove did not return to the Ark. It remained free. This pictures the work that was done by the holy spirit, in Truth and Love, through Alfred, King of the West Saxons and later

* This article presents the substance of a discourse given by Pilgrim Bro. H.W. Roberts at the Sheffield, England convention in October 2003.

*In that darkest period of Medieval
Christendom, and emanating from the court
of King Alfred, a love of true religion,
morality, and learning was fostered in a
hitherto benighted nation.*

overlord of all England, as he brought enlightened Religion, Education, Law, and Order to his realm to stem a tide of evil that had swept across the land.

Alfred also kept at bay the malign influence of Rome. It is true that for a few years he sent gifts and alms, but these were later discontinued and, significantly, in his will no mention is made of that chief city of the Western Church, or of the Pope. At a time when, "King Alfred's court was unique among secular courts in its purity and order; the papal court had entered upon one of those phases in its existence where it has stood out prominently among the most impure and disorderly spots on the face of the known earth" (Alfred Bowker, *Alfred the Great*, publ. 1899, pp. 110, 111). In that darkest period of Medieval Christendom, and emanating from the court of King Alfred, a love of true religion, morality, and learning was fostered in a hitherto benighted nation (E Vol. 10, p. 59).

Such was the renown at its success that it raised a torch of hope and liberty that shone across the whole of Europe, and lit the minds of others across the known world. It was a sign that the curse was abating, and the world was never the same again: the antitypical Dove had found dry ground whereon to rest the sole of its foot and it was free!

HISTORICAL, GEOGRAPHICAL INFLUENCES

The historical and geographical influences at work in Alfred's life show how God oversees and sometimes overrules the affairs of nations over centuries of time in order to bring His purposes to fruition. Alfred came to the throne at a time when darkness covered the earth, and "gross darkness the people" (Isa. 60: 2). It was a time when greatness of soul, so rarely in evidence at any time among fallen mankind, was at an all-time low.

For a comprehensive understanding we must turn to much earlier times, when England went under the name of "Albion." Its inhabitants, the Britons, were a branch of that great Celtic race which had migrated from an ancient homeland east of the Caspian Sea to spread over central and western Europe before the Roman Republic rose to power in the sixth century B.C.

As time progressed, the whole land that is now England and Wales was divided among nine of these Celtic tribes, held in a loose federation of their territories. But this arrangement was not suited to the mounting of a unified defense against attack from outside, and the situation was eventually

exploited by a Roman invasion force which, in the first century, successfully landed in the southeast of the country and in time took over all of what we now call England.

Faced with this situation, the more independent and nationalistic of the Celts who refused to accept foreign rule and co-operation with Rome fled westward. Some found shelter on the moorlands of the extreme southwest of the land — now the counties of Devon and Cornwall. Others took to the mountainous districts of Wales and the northwest, reaching as far north as Strathclyde — Carlisle to Glasgow today. In such difficult terrain, and against a foe that had shown considerable ingenuity and valor in their resistance, the Romans considered it unwise to press their attack, and as a result these die-hard Celts were left largely in peace for hundreds of years.

Celtic Christianity

At some time very early in this period (many authorities, some quoted in the appended Bibliography, believe it was even before the arrival of the Romans), Christianity had been brought to the Celtic peoples in Britain and had taken root among them, so that the mountains and moorlands became a shelter not only for the Celtic way of life, but also for a primitive Christianity that was still close to Apostolic purity. At this time Rome and her armies were still Pagan.

Tertullian, companion-helper of Star Member Irenaeus, writing in North Africa in about 200, states that in his lifetime there was already an established Christian Church in the Britannic Isles "in places that had never been approached by the Romans" (*Tertullian, Adv. Judaeos*). Many learned writers have argued for the Apostolic origin of the Celtic Church in Britain. Sir Henry Spelman (1562–1641), still highly respected as an antiquary, wrote: "We have abundant evidence that this Britain of ours received the Faith, and that from the disciples of Christ Himself, soon after the crucifixion of Christ" (Quotation from Rev. R.W. Morgan's *St. Paul in Britain, the Origin of British as opposed to Papal Christianity*, publ. 1860, p. 158).

The importance of this situation to our study will become clear when we later consider the education of King Alfred. It is sufficient to say here that when the Emperor Constantine eventually embraced Christianity and made it the state religion in 324, it was in the Romanized form which had in many respects already fallen well away from Apostolic Truth. It followed that the Roman Empire itself, and all the armies in the field, including that in Britain, necessarily adopted that apostate form of Christianity.

Meanwhile, unmolested by the Roman occupation, the Ancient British culture with the purer, unadulterated Christianity of the early Celtic Church continued to thrive in those moorlands, mountains, and valleys which traverse the whole of the western parts of Britain, from what is now Cornwall, through Wales to the Glasgow district of southwest Scotland.

And then, 400 years after they came, with the military and civil power of Rome disintegrating, the Romans departed from Britain.

Europe a melting pot

In former years, *Pax Romana* — the “Peace of Rome” maintained by force of arms — had subdued the national ambitions of subject peoples under one ruthless regime. But with the decline and fall of the Roman Empire this enforced peace was shattered, leaving all of mainland Europe seething with trouble. In the fifth and sixth centuries northern barbarian tribes — especially Gothic and Herulian — swept down over the empire, their various incursions breaking up the old order (*The Holy Roman Empire*, Bryce, Chap. 3). The entire continent was caught up in massive ethnic migrations, widespread warfare, cessation of trade, and famine, so severe that it redistributed and significantly reduced the population across the whole of Europe. One historian calls it “The Age of Anarchy.” Bro. Johnson refers to a number of these tribal attacks (E 10: 32–46). Out of this situation there emerged an entirely different arrangement of nations and boundaries in Europe; “. . . the lands which had formerly composed the Roman Empire in the West had taken on new forms in the shape of six large Teutonic kingdoms” (*The Dark Ages*, Oman, p. 5).

In spite of her surrounding seas, England was not spared. As Roman occupation of the land came to an end, the native Celts who had not fled westward became vulnerable to further pagan invasions, this time by Teutonic tribes from Northern Europe. These were the Angles, Saxons, and Jutes, referred to jointly in English history books as “Anglo-Saxons,” who eventually overran and occupied the land.

This time, virtually all of the Celtic Britons were driven back into the mountains of the west where they were valiantly defended against a pursuing army of Saxons by that legendary Christian warrior, King Arthur. Suffering heavy defeat at the Battle of Badon Hill (*Short History of the English People*; J.R. Green, p. 10), the Saxons withdrew, leaving the Britons in peace. From that time, the Anglo-Saxons built up a new nation in what then became known as “Angle-land” or “England.”

The spread of Christianity

Anglo-Saxon paganism continued for about 150 years, but the time came when they, too, were converted to Christianity. This began with the evangelizing zeal of Celtic missionaries from Ireland and Scotland as they penetrated northern England with the teachings of the Celtic Church. Their conversions began to spread southward. The main body of Saxons, however, were converted by the work of the Papal missionary, Augustine, who landed in the south of England in 596. As his influence moved northward, and the Celtic Church spread to the south, representatives of the Celtic and Roman churches eventually met, and doctrinal differences between them gave rise to controversy, hinging

upon the date of Easter. The matter was settled in 664 at the Synod of Whitby. This ancient town is a popular and picturesque northeastern seaside holiday resort today. It was the Roman influence that prevailed, and England was thereafter given over to Roman Catholicism.

The Christian beliefs and teachings of the British Celts in the West, however, were untouched by these events and remained unaffected by the influence of Rome.

In those days England was ruled by seven related Anglo-Saxon kingdoms known as the Saxon Heptarchy. With these kings, their neighbors the Celtic Britons in the west dwelt separately in an uneasy peace. In the eighth century, King Offa’s Dyke, a great earthen rampart some 150 miles in length (a popular tourist attraction to this day) was dug along the borders of Wales by the Mercian Angles, the most powerful English kingdom at that time, to give physical expression to this division. In their separate cultures, the Christianity of the Anglo-Saxon people was that of apostate Rome, while the Christianity of the Celts, who still adhered to many of the apostolic truths, had remained comparatively unchanged since their first century conversion.

The Viking invasion

The land had some respite from invaders for about 200 years, and it was in these more settled times that the work of the Venerable Bede (673–735), dubbed by many “the father of English learning,” flourished in the northeast of England. Toward the end of the eighth century, however, new waves of Pagan raiders crossed the seas from the North European mainland. These were the Vikings, the dreaded Northmen, marauding Scandinavian warriors known collectively as “the Danes.” For decades they were periodic invaders, landing, roving, pillaging, and destroying far inland. At first they attacked annually in Spring and Summer, leaving in the Autumn; but eventually, with Saxon resistance lowered in the face of these destructive raids, they came in greater force, and stayed. Roving bands of pagan warriors were now an ever-present threat and the land suffered as never before.

Such was the slaughter and devastation that the whole country was laid waste. All its former institutions — its towns, villages, and monasteries with their colleges and local churches, were destroyed, and the culture of former Anglo-Saxon times virtually disappeared. The people were destitute, continually harassed, living always in fear of attack, and many being made homeless. Most of the land to the north and east came completely under the control of the Danes, while the southern reaches were held with greatest difficulty by hard-pressed Saxon kings, their armies under constant threat, battle-weary, reduced in numbers and often too scattered to offer effective resistance.

Family life, trade, the arts, and the ethical standards of earlier Saxon culture all disappeared. It seemed as though they had gone forever. The common necessities of life were

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desperately hard to come by and the sheer struggle to survive became the main preoccupation of each day.

It was therefore in a time of virtual anarchy, a time of devastation, destitution, and cultural ignorance, amid a terrorized population that prevailed in all the Anglo-Saxon lands, that in 849 in the town of Wantage, about 40 miles west of London, Alfred the future king was born, the youngest of four sons, to Ethelwolf, King of the West Saxons and his first wife, Osburga.

THE LIFE OF ALFRED

Finally, we come to the story of Alfred's life — the boy, the youth, the man — and learn how his true greatness as a king came to the fore in as desperate a personal and national crisis as could be imagined.

It is interesting to note that from Alfred's day through to the 12th century, a period of some 300 years, scholars traced Alfred's male ancestry back to Adam through that line descending after the Flood from Shem — not from Japheth, who is normally the one credited with fathering the Northern peoples.

Alfred's mother, Osburga, comes down to us as a Christian lady, noble and pious, but not of Saxon blood. Her forebears were of the proud and ancient races of Goths and Jutes. This brings to mind that great, early missionary to the Goths, the Greek, Ulfilas (E 10: 28, 29; E 12: 132) who, 500 years before Osburga's days, had converted her pagan ancestors to Christ and, living among them (then in the Danube area), translated the Bible into the Gothic language. His spiritual legacy spans many centuries.

The matronly Osburga, a devout and intelligent woman, had a profound spiritual, moral, and intellectual influence on Alfred in those earliest, formative years of his life. His mental horizons were broadened when twice, as a young child, he visited (once with his father) the famed and fabled City of Rome. Even so, due to the desperate plight of all the Anglo-Saxon people at that time, at the age of 12 he was quite illiterate. Nevertheless, Bro. Johnson points out that in appearance and character he was like that other youth who became a great King — David of Israel (E 1: 198). Having a striking countenance, a grace and strength of body, and an early maturity of mind, he was marked as one capable of high achievement.

Although Alfred treasured a book of poems, his mother's gift, which became his constant companion, his early education was of the most rudimentary kind, more related to the hunt and to battle as necessary to survival, than to letters. Even in times of peace, in that dark-age period under the Roman Church's influence, no works of learning — and much less the Bible — had been allowed in the common language of the people, Latin alone being used as the vehicle and repository of knowledge. In such an environment the young Alfred, with his bright, perceptive mind alert to the pressing needs of his country and his people, could find but little help.

Such was the devastation wrought by the Danes that the greatest ignorance and barbarism prevailed in England at that time. There were no schools, no teachers, no avenues of learning. Not even as a prince could Alfred find a teacher who could open up a way to intellectual development and to an understanding of that wider world of which he had become acutely aware on his earlier travels to Rome.

The most celebrated Anglo-Saxon scholar had been the Venerable Bede, who had written on virtually every branch of learning in his day. But that was 150 years earlier in more settled times, when monasteries with their schools had flourished. Moreover, Bede's writings had been in Latin, the language of the cloister, while in Alfred's day, the land ravaged by pillage and destruction, monasteries with their schools had perished and all the scholars, teachers, and skilled administrators who survived were silenced. In eastern regions especially, there was scarcely even a rustic country church to be found standing.

The Tender Conscience of a Christlike Character

Another aspect of Alfred's character (E 12: 132; PT QB [1918–2000] p. 14), was his tender conscience. Before his marriage, in the ardency of his youth, and clashing with his deep religious fervor, Alfred felt the strong pull of carnal desire. Fearing greatly to offend God, he prayed that God would send him some infirmity that might keep him from such fleshly sin. We read that shortly thereafter, he was visited by a malady which, although common (believed to be hemorrhoids), was of such severity as to render him unable to perform the duties of a Prince and future King.

He approached God yet again in prayer, this time asking for such relief from his affliction as would at least allow him to fulfill his duties of state. The record of his life tells us that this first illness passed away. In its place, however, there came a mystery disease that not only confounded all the rudimentary medicine of his day, but has puzzled medical opinion ever since. The first attack came on the night of his marriage to Ealhswith, a Mercian princess of high repute (see Asser's *Life of Alfred*, chaps. 29 and 73), and although it subsequently allowed him at most times to be fully active, from time to time it struck him down suddenly and without warning, with such pain and suffering that he was prostrated. He lived in fear of this for the rest of his life. The Lord had answered his prayer.

“Fear?”— one might ask — “in such as Alfred?” Yes, indeed! True courage is not to be without fear, but to know it, and to overcome it by faith. It is also known that — and mostly for the same reasons — he feared leprosy and blindness, neither of these afflictions being uncommon in the Britain of those days. More than any other thing, he feared whatever might keep him from fulfilling his heart’s desire. He longed to put an end to the warfare that racked his country. His burning desire was to bring peace, to rule with energy, justice, and wisdom, and to raise in every way the standards of his benighted people.

ALFRED BECOMES KING

When Alfred was in his teens his father died. This event was followed by a short reign and early demise of each of his three older brothers. In 871 at the age of 22 years, Alfred succeeded to the crown of Wessex, the land of the West Saxons, which lay to the South of London and westward to the borders of Cornwall. Incessant warfare with the Danes continued. Lawlessness, ignorance, and virtual anarchy prevailed not only in the south, but throughout the whole land as far north as the borders of Scotland.

In the first year of his reign, and at a time when all other monarchies around him had been subdued, nine times he faced the pagan Danes in battle. It is neither fair nor reasonable to judge Alfred’s years of war-filled life from the enlightened religious standpoint of the consecrated of today. The world was then in its darkest hour, and in that respect he was a product of his times. This was not so much a war with a recognizable front line, as a desperate struggle for survival against the marauding bands of an enemy that struck unpredictably, savagely, and continually by day or night, their battle-depleted numbers being continually replenished by further sea-borne raiders arriving from their Viking homeland.

In due time, however, unable to prevail decisively against the courageous, astute, and resourceful Alfred, the Danes left Wessex to occupy London, and from there they struck northward. Subduing and occupying the whole of Lincolnshire and the Midlands, they made plundering forays among the still more northerly peoples of Northumbria and Strathclyde, even raiding the Picts of eastern Scotland.

The Vikings subdued

It was from this disastrous situation that Alfred as King, over the next few years was to overcome the Danes, subdue their savagery, convert them through their leader, Guthrum, to Christianity, and by the Treaty of Wedmore (878) settle their marauding armies quietly on that part of the land they had earlier ravaged. There, allowed to live under their own law, they were obliged to cultivate the land if they would eat. This territory, to the north and east of England, became known as the Danelaw. Traces of Scandinavian names, places, language, and customs are still to be found there.



From that time, seizing the opportunity arising out of this hard-won peace, Alfred set about introducing a completely new way of life, an enduring national culture that brought stability, prosperity, and learning to every part of the land. To achieve this, he not only raised and trained defensive armies and built a navy to protect the surrounding seas — the beginning of maritime England, but he also set in place a program of nation-wide education. He made much of the Bible (E 9: 187) and other works of the finest literature of the day freely accessible to all in the Anglo-Saxon language, bringing in men of learning from all across the known world. Thus was founded the culture of an English nation, the principles of which, in spite of centuries of varying fortunes, are still intact today.

Furthermore, a much wider effect stemmed from that uplifting reform which was achieved in England. The deeds of Alfred, being free from Papal influence and emanating solely from the will of the King, were eulogized in many lands. They lit a torch of liberty and raised hopes of escape from ignorance, especially in nations of continental Europe that were still religiously and intellectually enslaved under the yoke of total Papal civil and religious supremacy — absolutism.

The dove finds a resting place

Turning our minds back to the Biblical account of the abating Flood, we remember that the Dove on its third release did not return to the Ark, but remained free to wing its way over a drying and reviving earth. So it was that, through Alfred and this great uplift of the human spirit, the holy spirit in truth and love, pictured in the dove, found a place to rest. It spread its symbolic wings over the earth in a clear demonstration that the malign influences of the curse — the symbolic floodwaters — had at last begun to subside. Although unseen by mankind at that time, this was the great turning point in the affairs of “this present evil world” (Gal. 1: 4).

Here, questions may have arisen in the reader's mind. Since there were no educational facilities in the land, no teachers, schools or churches, no stable culture, how was Alfred able to acquire the education he craved, either for himself or for the nation? From whence came his ability to put his expansive ideals, his high purposes, his vision of a better way of life into practical effect? And how is it that we know so much of his life in detail?

We are helped in our understanding by the historical and geographical influences (mentioned earlier) that had providentially been at work long before Alfred's days.

The most ancient of records tell of a wealth of learning and culture among the very early Celts, going back even before the time of early Greek culture. This learning had been traditionally retained, not in writing, but in the spoken word (commented on by Julius Caesar, *De Bello Gallico*, lib. vi., cap. 13). It was a deep reservoir of unwritten knowledge, held for centuries by a Druidic caste of priestly judges (*The Religion of Ancient Britain*, Smith, 1865, pp. 449–450) and believed to have been committed to memorized verse: the *Druidic Triads*. Expert opinions vary, but it seems that the Celtic Bards — poets and minstrels closely associated with the Druids — were probably responsible for memorizing and transposing some of this versified learning into the less ancient Welsh Triads that are preserved to this day.

Much of this learning was lost in A.D. 61 when the Druids of Britain, the main repositories of this learning, were hunted by an invading Roman army, herded onto the Isle of Mona (now Anglesey), the main Druidic center, and slaughtered there. Many put this down to the pride and jealousy of Rome, for that proud seat of empire could countenance no culture reputed to be superior to its own.

Ireland

However, another great repository of Celtic learning arose, not this time Druidic, but in the context of the Christian faith. Following the fifth century conversion of the Irish by the missionary zeal of Patrick, a Briton, there arose in Ireland a Golden Age of religious and secular learning which flourished for 300 years from the sixth to the ninth century. As a result, Ireland became the center of learning for the whole of Western Europe, which explains the Irish connection of those involved in the first release of the antitypical Dove (PT '40: 18). Scholars and students flocked from many lands to live the hard, primitive life imposed by Celtic teachers as an integral part of the learning process on all who would study or teach there.

Over many years of development this learning was spread by hardy Celtic missionaries, much admired by the Venerable Bede, first to the islands off the west coast of Scotland, centered on the Isle of Iona. From there it was taken to Scotland, all across the north of Britain, where Lindisfarne, the "Holy Island," was founded in 634 by the

Irish monks of Iona, and on to the Germanic tribes of Continental Europe. In the next century Adalbert, Virgilius, and Clement (mentioned above, see E5: 69, 70), three such missionaries who owed their learning to the Irish schools, were to play their part in fulfillment of the antitypical year of the Flood.

In a later century, when Alfred ruled in England, and in spite of the appalling conditions in his own country, the afterglow of that Golden Age still shone here and there in those lands where its teachings had taken root, including his own close neighbor, Celtic Christian Wales.

Seeking help in this hard-won period of peace, he first gleaned what he could from among his own people. Four learned men, from the midland kingdom of Mercia, which had suffered less than eastern coastal lands, were summoned to his court (Asser's *Life of Alfred*, chap. 77).

Next, he turned his attention to Celtic scholars in the mountains of Wales, a people with whom the Saxons were still more or less at enmity. There, he addressed a strong appeal to one renowned for his learning, a Bishop of the historic Celtic Church, who went by the name of Asser.

The Great Reformer

Asser, though reluctant to leave his homeland, was greatly impressed by the ardency and intellect of the young king, and agreed to spend half of each year with Alfred, as his teacher and companion (Asser's *Life of Alfred*, chap. 79). It was from this position of intimate association that he became Alfred's life-long friend, his mentor and, crucially, his biographer. It is mostly from Asser's biography (translations are available), that we have so much first-hand knowledge of our noble subject.

From that time, capable and learned men from other lands were brought to the court of the king, which came to be renowned among the nations for its luminaries. By them, Alfred was introduced to all branches of learning then available, and a whole new world of opportunity and enterprise was opened up to him. With this learning added to his great natural abilities, he set about the work of developing a sound system of civil administration. At the same time he began the Herculean task of uplifting his people from their degraded state to a comparatively high level of moral and religious living, and of educating them in every branch of learning that the world could offer at that time.

Not only was this done for his own people, but these privileges were extended to his one-time enemies, the Danes living in the Danelaw, now converted to Christianity.

Alfred's influence spread far beyond his own country. One account tells of his sending an expedition as far afield as Coromandel in Eastern India, bearing gifts to Christians there. Another speaks of his sending his nobles bearing gifts to Christians in India and the East Indies, lands reputed to have been evangelized by the Apostles Thomas and Bartholomew (Giles, *Life of Alfred*, p. 328).

Having learned new languages — especially Latin, Alfred translated many of the world's finest works, among which were the *Ecclesiastical History of the Venerable Bede*, the *World History of Orosius*, the celebrated *Aesop's Fables*, and *The Consolation of Philosophy*, an idealistic, philosophical allegory by Boetius. He also translated a large part of the Bible into the Saxon language (E 12: 26), and all of these he commanded to be made freely available to all in the land.

Alfred also produced his own original ethical works, philosophical treatises, poems, maxims, a Book of Martyrs, and the like, endeavoring to build up a sense of social and religious awareness and civic responsibility among his people. Thus he put in place a sound basis for the law-abiding society that he was to introduce among those who, hitherto, had cared for little other than personal survival.

In times of peace, each of his days was divided into three set periods: one for study and worship, one for the affairs of state, and one for rest and recreation. To achieve this, he developed a "clock" using calibrated candles that burned steadily for set periods of time in the shelter of a box made from white ox-horn planed so thin as to be like glass — a "lanthorn" or lantern (*Alfred the Great* ed. by Bowker, 1899).

Ships were built to a new design and a navy was founded which defeated the maritime Danes on those very seas where they had previously been unchallenged. Alfred set up a system of militia for defense of the whole country. He had schools, colleges, and churches built all across the land, trained teachers, developed a legal system, personally designed stronger, more advanced housing for the people and encouraged a new layout for villages that would promote a healthy, integrated, and prosperous society.

Alfred gave substance and form to the existing meager history of English kings, supplemented this with translated excerpts from Bede's *Historia Ecclesiastica Gentis Anglorum*, and added to it an account of current events. In doing this he founded English history in the *Anglo Saxon Chronicle*, which carried on long after Alfred, recording history as it happened. He caused a Survey of all England to be made and from this produced the *Book of Winchester*, a descriptive record of all the land and by whom it was held, which was a model for the *Domesday Book* of William the Conqueror some 200 years later. As a geographer he promoted navigational expeditions into many hitherto unknown waters, producing a credible atlas extending the fringes of the known world. All of this knowledge he made available to churchman and layman alike.

In short, within a few brief years he completely changed and lifted up the whole outlook, life, and culture of his countrymen the Saxons, his ethnic cousins the Angles and Jutes and, to some degree, his former enemies, the Danes of the Danelaw. All of these, with statesmanship unsurpassed (E2: 580), he settled peacefully together in the one land to build a new nation, and this was done without help, sanction, or influence from Rome.

He set about the work of developing a sound system of civil administration ... he began the Herculean task of uplifting his people from their degraded state to a comparatively high level of moral and religious living . . .

England's Darling

Meanwhile, conditions in continental Europe were at their worst. Charlemagne had died, and the Holy Roman Empire had fragmented into a feudal system in which the power and lands of kings had largely been taken over by local aristocracies and the clergy, who quarrelled incessantly. Thus, Alfred warded off the worst influence of the Papacy. He declined to pay the heavy tolls imposed by Rome, saying that English resources were needed to restore prosperity to the English people and that, as their King, it was his duty to see that this was done.

All of these remarkable achievements were secured in conditions of greatest difficulty. During his reign in defense of his land he fought 56 major battles and countless minor skirmishes, all the while suffering bouts of his painful and mysterious disease. It is said that the first lesson he taught the English people was a negative virtue — that of not knowing, in spite of all adversities, when they are beaten (*Alfred the Great*, edited by Alfred Bowker, p. 243). His reputation shone as a gleam of light all across that dark-age world, causing him to become known abroad as "England's Shepherd and England's Darling."

King Alfred died on 26th October, 901. In his lifetime and against all odds, not only had he launched the free and independent nation of England, but by his deeds he had also sown the seeds of hope and a new resolve in all of dark-age Europe, for here was proof positive that, in spite of papal claims to absolute supremacy and attempts to stifle all reform, the world could be changed! And from that time forward it slowly, sporadically, and painfully, was changed. The effects of the curse that had flooded over mankind, had at long, long last begun to abate (Hab. 2: 3).

And there we leave our account of King Alfred the Great, Star Member of that darkest of all ages, the Thyatira period of the Gospel Age Church.

Here was a King, in whose work for reform the holy spirit was released from the Abrahamic Covenant as a dove released from out of the Ark to wing its way across the earth, bringing Liberty and Light to the people, in days when, all unknown to mankind at that time, the dreadful Curse that had spread across the world from Eden's guarded gate at last began to subside from the earth.

It was the great turning point in human history.

May God be praised for this Epiphany light and bless to us the memory of Alfred, the saintly king.

THE DOVE

A gentle dove

'Scaped from the casement of the Ark, and spread
 Her lonely pinions o'er that boundless wave.
 All, all was desolation. . . .
 Nor found her weary foot a place of rest. . . .
 With drooping wing the peaceful Ark she sought.
 The righteous man that wandering dove received,
 And to her mate restored, who, with sad moans,
 Had wondered at her absence. . . .

Then the waters dried,
 And the green branches waved, and the sweet buds
 Came up in loveliness, and the meek dove
 Went forth to build her nest, while a thousand birds
 Awoke their songs of praise, and the tired Ark
 Upon the breezy breast of Ararat
 Reposed; and Noah with glad spirit, reared
 An altar to his God.

(E Vol. 5, p. 96)

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A BIBLE READING

Perfection

Man formed by God —	Gen. 1: 27
In God's likeness —	Gen. 1: 26
With all wants supplied —	Gen. 1: 29
With dominion over all earthly things —	Gen. 1: 28
Pronounced very good —	Gen. 1: 31
Made upright —	Eccles. 7: 29
Under law —	Gen. 2: 17

Disobedience

Hearkened to another rather than God —	Gen. 3: 17
Brake God's command by eating —	Gen. 3: 6
Transgression of law is sin —	1 John 3: 4
Sin by Adam entered the world —	Rom. 5: 12
Adam's posterity in his likeness —	Gen. 5: 3
Many dead by the offense of one —	Rom. 5: 15
Scripture concludes all under sin —	Gal. 3: 22

Imprisonment

The wages of sin is death —	Rom. 6: 23
Adam driven from the tree of life —	Gen. 3: 24
Completed his death in 930 years —	Gen. 5: 5
All die in Adam —	1 Cor. 15: 22
Death as a jailer —	1 Pet. 3: 19
Death an enemy —	Jer. 31: 16
Death controlled by Satan —	Heb. 2: 14

Hope

Help from the Lord —	Isa. 41: 14
God will come to save —	Isa. 35: 4
Redeemer shall come —	Isa. 59: 20
He shall redeem Israel —	Ps. 130: 8

Graves to be opened —	Ezek. 37: 12
Grave to be destroyed —	Hosea 13: 14
Death to be swallowed up —	Isa. 25: 8

Deliverance

Brought by God's own arm —	Isa. 63: 5
A Savior. Glad tidings to all —	Luke 2: 10, 11
Christ redeems from the curse —	Gal. 3: 13
Christ's blood cleanseth from all sin —	1 John 1: 7
A free gift to all men —	Rom. 5: 18
Christ lighteth every man —	John 1: 9
God in Christ reconciling the world —	2 Cor. 5: 19

Consecration

Of body —	Rom. 12: 1
Of mind —	Rom. 8: 9
Of influence —	Phil. 3: 7
Of reputation —	Luke 6: 22
Of time —	1 Peter 4: 2
Of talents —	Rom. 12: 6
Of substance —	1 Cor. 16: 2

Exaltation

In name —	Acts 15: 14
In power —	2 Tim. 2: 12
In position —	Rev. 3: 21
In influence —	Rev. 3: 12
In privilege —	Rev. 2: 7
In honor —	2 Thess. 2: 14
In condition —	1 John 3: 2

BIOGRAPHY OF BRO. BERNARD W. HEDMAN

— 1924-2004 —

BERNARD WILLIAM HEDMAN was born October 23, 1924, in Republic, Michigan. “Bernie” was the youngest of the 10 children of William and Aina (Perttunen) Hedmannen, who had immigrated separately from Finland. Republic was a small mining town where his father worked as a carpenter.

When Bro. Hedman was seven his father died from pneumonia, leaving his mother and older sisters to support the family. Despite losses and difficulties they arranged for him to learn the clarinet. He enjoyed the ice skating and games of a “country boy” — just watching the trains come into town was an exciting event.

Bernard was baptized and confirmed in the Lutheran church. His mother was a strong Lutheran and involved in the community; later, when Bernard left the Lutheran Church she would say, “What will I tell Jesus when He asks about my youngest child?”

He Meets His Future Wife

After graduating from high school in 1942 he moved to Chicago to find work. He lived with his brother Arnie, who served and died in the Second World War. While employed as what was then called a “soda jerk,” at an office-building restaurant, Bernard met Betty Ann Granley. In later years they would tell the story of getting acquainted over especially good hot fudge sundaes!

Betty had been attending the Chicago class with her father, Thomas Granley (from Norway). Bernard asked about her church and expressed his interest in attending. The class was studying “Calls–Siftings–Slaughter Weapons” (in E Volume 5). Despite the difficult subject matter he was not deterred, but enjoyed the round-table style of the Berean method, and was an enthusiastic student from the start.

He consecrated his life to God in 1943 and was baptized at the 1944 Chicago convention. He and Betty were married on May 12, 1944. Because Illinois state law required that Bernard have parental permission at age 19, the couple eloped to Michigan. Afterward they lived in Chicago, both gaining experience in office work.

Life at Bro. Johnson’s Bible House As Related by Sr. Betty Hedman

“In 1948 Bernard and I were living in Chicago and we decided to travel to Philadelphia to attend the September Convention. We noted that Bro. Johnson was not very strong, although everyone very much enjoyed his speaking from the platform.

“His next convention was to be at Chicago, in October, and we, of course, were happy to see that he did not fail to come, even though he seemed rather ill at that time.

“On Sunday we had a discussion at the restaurant meal with Bro. Jolly and expressed our willingness to come to

help Bro. Johnson at the Bible House, if he was agreeable. Bro. Jolly jumped up and said he would go upstairs where Bro. Johnson had his private hotel room and let him know of our offer.

“Very soon Bro. Jolly returned to our table and said that Bro. Johnson wanted to see us. He was in bed and there were two or three brothers we knew standing near. He seemed pleased by our offer of help, and said, ‘Can you come next Sunday?’

“Since that was just a week away, Bernard and I looked at each other, wondering whether it was possible to say ‘yes.’ But we did agree to it and said we would be glad to be of any help to him that we could.

“The main difficulty was that Bernard had a severe eye problem (*kerataconus*), and the day before we were to take the train trip — one of his corneas ruptured. He made a rush appointment with a doctor who bandaged his head and advised him to see a specialist when he reached Philadelphia.

“I remember very well our going up the stairs to Bro. Johnson’s office as soon as we arrived. Immediately I said to him, ‘Look at what Satan has done to Bro. Bernard.’ Since Bernard’s head was wrapped in bandages I felt sad and worried. Bro. Johnson responded, ‘You are in God’s hands, not Satan’s.’

“I thought Bro. Johnson might become worried or discouraged, but instead he seemed to be cheerful and pleasant at all times, and Bernard devoted as much time and helpful attention to Bro. Johnson’s needs as he could. Gradually the doctor saw that his eye was getting better, and Bernard and Bro. Johnson began taking long walks together.

“Bernard was only 24 years old when we came in 1948 and he had 55 more years to serve the Truth. In October 1950 dear Bro. Johnson died, and Bro. Jolly came to Philadelphia and served the brethren for many years, followed by Bro. August Gohlke, another fine brother.”

Bro. Hedman was one of Bro. Johnson’s main assistants in the correspondence work and the preparation of his writings for publication. The walks with Bro. Johnson allowed opportunities for questions and conferences, as well as expanded service.

* * *

In 1953, Bradley, their first son was born. While expecting Mark in 1955 they moved from the Bible House. Deborah was born in 1958. As a provider for his family Bernard was responsible and hardworking. He and Sr. Betty made Bible stories and music a staple of the household.

After the relocation of the headquarters to Chester Springs in 1967 Bro. Hedman moved his family to the nearby suburbs. He commuted the long distance to his job in Philadelphia, but remained active in headquarters work and in the ecclesia.

Printing and Purchasing

The experiences Bro. Hedman had in his secular employment fitted him for various tasks at the Bible House. Working for Cuneo Press allowed him to give valuable assistance in the publishing work — arranging the most economical layouts for printing orders and use of color. Employed as a purchasing agent with the General Accident Insurance Company, he gained a sense of business he would later use to fulfill his role as Executive Trustee.

In 1985 he accepted an offer of early retirement from his employer and relocated next door to the Bible House where he provided much-needed assistance to Bro. August Gohlke in his final months. Bro. Hedman succeeded Bro. Gohlke as Executive Trustee after the latter's death in December of that year.

For the next eighteen years Brother edited the magazines, oversaw conventions and pilgrim visits, and corresponded with U.S. and foreign brethren. As supervisor of the Bible House he went on rounds to see how everyone was doing and spoke his appreciation often. He regularly served at U.S. conventions.

Bro. Hedman had an excellent understanding of God's Word and a working knowledge of Parousia and Epiphany writings. Not only did he recall what was stated on a given subject, but he could often point out the reference. He demonstrated this at community meals, meetings, and conventions. He also had a good understanding of the brethren's situations and their efforts in the Lord's work.

Stories tell how he gave support by "standing up for them" when the principle was right, by sharing his own experiences or giving helpful advice. Others in business say he was very sharp, but willing to "give them a break." He showed concern for others as to their walk with Christ.

Health Problems

For much of his early life Bro. Hedman wore large contact lenses ("like rocks"). Almost legally blind from scarring he could not drive and 50 years passed before he received donor corneas. Experiencing the wonder of new eyesight he exclaimed, "What a blessing to see everything so clearly!"

After hospital treatment for sarcoidosis he announced, "I've been given a new lease on life!"

In November of 1999 he suffered a heart attack, and had a quadruple bypass and valve replacement surgery. Bro. Hedman's energy diminished but he tried to maintain his schedule and his determination to do God's work. In the last few months, no matter how poorly he felt, he pushed himself to the office each day.

During his last days at the hospital he was cared for by several specialists, but his condition did not improve. Multi-organ failure explained his poor prognosis, even with the help of kidney dialysis. Family closely attended him and brethren

worldwide prayed for him. Bro. Hedman breathed his last on January 30 at 79 years of age.

His Last Discourse

Bro. Hedman served the Chester Springs brethren with a discourse entitled "The Four Gospels" three weeks before his death. The memory of his life dedicated to God and His service, and his many fine qualities of character will surely live on, not only in the printed word, but also in the hearts of all whose lives were touched by his.

Postscript: Some Accomplishments

Bro. Hedman was actively engaged in placing advertisements in magazines and newspapers, and he accepted new methods of preaching the Gospel. Not himself a computer user, he saw his way clear to approve projects that spread the Truth electronically. In 2000, the development of *The Bible Standard* web site began. In 2002 he set in motion new digitally recorded *Bible Standard* radio programs. These half-hour programs are now available for listening on our web site.

During his administration *The Bible Standard* magazine increased from 8 to 16 pages, and color and many new features were added. *The Present Truth* magazine was expanded by the addition of the supplement, *Afterglow*.

The buildings and grounds at the headquarters were improved and modernized, the number of staff increased, and brethren from around the country and overseas were enlisted to participate in the work.

Though many of Bro. Hedman's accomplishments, consisting in over 60 years of consecrated service, have been mentioned previously, we include his assistance in publishing E Volume 16 (*The Chart of God's Plan*) and E 17 (*The Millennium*).

An important work and legacy, especially in his later years, was his oversight and publishing of the Star Member series in *The Present Truth*. Many have expressed appreciation for that series of articles. He compiled and explained "The Lord's Eye, Hand, and Mouth."

Bro. Hedman often spoke of truths about the coming earthly Kingdom — by a gradual takeover — "the kingdoms of this world are become the kingdoms of our Lord." He gladly told of his Savior. At the hospital, one nurse related how he shared his faith with her, in his questioning style: "Do you know Abraham? Do you know Moses? Do you know Jesus Christ?" She had answered yes to each. With that said, she reassured his family: "Your father knows Jesus and Jesus will take care of him."

May God bless his memory to us.

* * *

TRIBUTES TO BRO. HEDMAN

We have fond memories of the days gone by, and our many times we were with him and you [Sr. Betty] in many places. Bro. Bernard will really be very much missed, not only by me but also by many others — his kindness and consideration of me is a precious memory indeed! The world is a poorer place with his passing.

— Bro. Carl Seebald (Michigan)

We all unite in kindest love to you Sr. Betty and every member of your family.

— Araucaria Ecclesia of Brazil

We remember each time we were in Bible House (I worked there nine times and Gosia eight). Those periods were very blessed for us, and I can say they were the best experiences of my life. He was during our stay our director and pastor, giving us some advice and answering our Bible questions. He had also much patience for us.

He also prepared me for the service of the representative of the LHMM in Germany — without his advice it would be difficult.

— Bro. Janusz Puzdrowski (Germany)

A sad day. Please convey to our dear Sr. Betty and members of his close family, the heartfelt sympathy with the assurance of the special prayers of Sr. Sara and myself. Indeed of all the British brethren. We are grateful for the life of our dear Bro. Hedman who faithfully fulfilled a most difficult office for over 18 years.

— Bro. Bill Roberts (England)

Those of us in this part of the world who have known and dealt with Bro. Hedman, know we have lost a “gem,” and would like you to know that you have our sincere sympathy in the bereavement.

— Lagos Ecclesia of Nigeria

Pastor Hedman will remain in our hearts as a very loving person who was able to direct the work of the LHMM for over 18 years. To me he was an elder brother (though not in years), always ready to help. He made a suggestion several years ago that has been invaluable: “make it simple” if you want to be understood. God bless his memory.

— Bro. James Shaw (Oklahoma)

At this home of sorrow I wish to share with you, family, and Bible House members, the agony caused by the demise of Bro. Hedman. We all feel the grief, yet we rejoice that he has finished his course successfully. His thoughts will ever remain green in our minds and we will emulate him especially in the footprints left behind from his spiritual walk of life.

— Bro. Lambert (India)

Brethren from Poland and Eastern Europe asked me to assure you that we are sympathizing with you in these sorrowful days because of the loss of our dear Lord's special servant and leader, used until now for our blessing and spiritual development. However, we always respect God's will and we know that His will is the best for all.

— Bro. Piotr Woznicki (Poland)

Especially Sr. Betty and family, I deeply wanted to be with you physically, in these days of separation and sorrow; but I am with you in thought, probably as all the French brethren are.

I read again the 1986 *Present Truth* articles that told of his labor of love beside Bros. Johnson, Jolly, and Gohlke. I felt this reading in itself was a tribute of gratitude to Bro. Hedman's memory and an appreciation for the support given him by his spouse and other helpers set up by the Lord.

Sr. Emilienne and myself remember the fruitful contacts we had with him in 1986 during our trip to the U.S.A. We had been touched by the difficulties he had with his eyes, which largely increased his weariness, of which he did not complain. Through *The Present Truth* we have been able to notice how he had a care for managing the Lord's goods as faithfully as possible. The annual reports have shown us also how much our Brother recognized and appreciated the help of the brethren.

The greatest frankness and concern for the spiritual prosperity of the brethren always predominated in the correspondence we had for 17 years. Yet, for some time his handwriting let us think that he was very tired. We think that our brother “did what he could” and remained faithful until the end of his course.

— Bro. Gilbert Hermetz (France)

We deeply mourn the demise of our beloved Pastor Hedman, who has faithfully served us for so many years. The sad news is now being spread in India. How sorrowful it is to be separated from one we love so dearly!

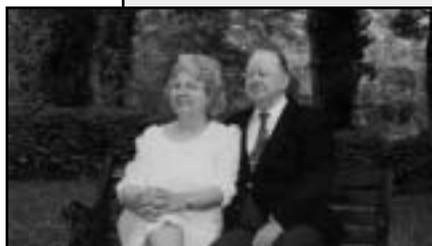
— Changanacherry Ecclesia of India

Please convey our sympathies to Sr. Hedman and the children as well, assuring them of our prayers and remembering the many fine periods of fellowship we had with Bro. Bernard. I always appreciated his spirit that bridged our differences in thinking in the most loving manner. He will be missed by us all.

— Bro. C. H. (Illinois)

* * *

More tributes appear in the Winter/Spring 2004 *Afterglow*



May the Lord bless the memory of our dear Bro. Hedman, and his outstanding life of service on behalf of the brethren and the Truth.

Minutes of the Florida Convention Business Meeting

March 12, 2004

DUE TO THE death of Bernard W. Hedman on January 30, 2004, the Jacksonville Florida Convention Business Meeting was convened at 3:00 p.m. on March 12, 2004 to elect a new Executive Trustee of the Laymen's Home Missionary Movement. The chairman for this meeting was Bro. Leon Snyder of Grand Rapids, Michigan, and Bro. Thomas Cimbura of Lino Lakes, Minnesota was acting secretary.

Bro. Snyder gave an opening statement, which included an introduction and background information. In addition he gave a report of a Special Business Meeting that was held on February 8, 2004 at the Inn at Chester Springs in Lionville, Pennsylvania. This meeting was held the day after the Memorial Service for Bernard W. Hedman. Attendees at this meeting included three (3) Pilgrims and eight (8) Auxiliary Pilgrims from the United States; and one (1) representative each from Germany, Poland, and the United Kingdom. Also in attendance were three (3) non-voting sisters as observers.

Bro. Snyder stated the purpose of this meeting was to examine documents left by Bro. Hedman as to succession to the Executive Trusteeship of the L.H.M.M. In his comments, Bro. Snyder discussed Hebrews 7: 7 and read a portion of *Present Truth* articles applicable to the topic of selecting an Executive Trustee and Director. Next Bro. Snyder read Bro. Hedman's 1996 document, "Power of Attorney" and the undated "Addition" to the "Power of Attorney." It is noted that in both of these documents Bro. Ralph Herzig was named by Bro. Hedman as Temporary Executive Trustee and that Bro. John Davis was named as Alternate Temporary Executive Trustee. It was also noted that the "Power of Attorney" was to be used in the event of the disability, incompetence, or illness of Bro. Hedman and the "Addition" was to come into effect only at the death of Bro. Hedman.

Next, Bro. Cimbura read a non-binding resolution from the brothers in attendance at the Special Business Meeting held on February 8, 2004. That resolution is as follows: "That Bro. Ralph Herzig be recommended to the General Church as the Executive Trustee and Director of the Laymen's Home Missionary Movement with all the powers held by the previous Executive Trustee and Director. (See *The Present Truth*, January-February, 1986, page 13, column 2, (1) to page 14, column 1, top two paragraphs.)"

In harmony with the above resolution, Bro. Cimbura read the following specific Resolution (note with some corrections) to name Bro. Ralph Herzig as the new Executive Trustee of the L.H.M.M.

APPOINTMENT OF RALPH M. HERZIG

BE IT RESOLVED by this General Convention of the Laymen's Home Missionary Movement held in Jacksonville Beach, Florida, on March 12, 2004 with all delegates

thereto in convention assembled, that, due to the demise of Pastor Bernard W. Hedman while acting as Executive Trustee of the L.H.M.M., Pastor Ralph M. Herzig, of Pittsfield, Massachusetts, be appointed as Pastor Bernard W. Hedman's successor as Executive Trustee of the L.H.M.M., with the following powers:

(1) To continue, manage and conduct in the name and on behalf of said L.H.M.M., its business and affairs, as he may deem to be appropriate, requisite or advisable to be done or performed;

(2) To receive, hold in charge and expend, for the objects and purposes of said L.H.M.M., any and all monies and other assets thereof;

(3) To borrow from time to time on behalf of and for the purposes of said L.H.M.M., any sums of money he may deem advisable upon the monies or other assets of said L.H.M.M., including its real estate;

(4) To invest or reinvest any monies, assets or property of said L.H.M.M. as he may deem advisable and proper;

(5) For and in the name of said L.H.M.M., to buy, sell and convey real estate in fee simple to any person or persons and for such sum or sums as he shall deem proper, without any liability on the part of the purchaser to see to the disposition of the purchase money, and further with power to mortgage the whole or any part of any real estate owned or subsequently acquired by said L.H.M.M.

(6) To grant, bargain and sell any messuages, tenements, hereditaments and real estate whatsoever, or any part or parcel thereof, for any sum or price as to him shall seem proper;

(7) To manage all lands, messuages, tenements or hereditaments freehold or leasehold or otherwise, owned and/or occupied by said L.H.M.M.;

(8) To enter into, accept, terminate and vary leases or tenancies thereof; and

(9) To grant, accept, terminate and vary leases and tenancies thereof, and to demand and receive all rents due or to become due to said L.H.M.M. from any person, persons, partnership or corporation; and

BE IT FURTHER RESOLVED, that Pastor Ralph M. Herzig shall have the power to designate an attorney, agent or representative, with full power to do everything requisite and necessary in furtherance of the L.H.M.M.'s activities, and with full power of substitution and revocation in such duties or actions as Pastor Ralph M. Herzig shall deem necessary; and

BE IT FURTHER RESOLVED, that Pastor Ralph M. Herzig shall have the power to delegate certain of his duties to such person or persons as he may designate; and

BE IT FURTHER RESOLVED, for effectually removing any possible doubt which may arise as to the true

meaning or as to the construction or application of the powers aforementioned, that the L.H.M.M. hereby declares that the same are intended to extend and shall in all cases extend to any other matters or transactions not previously mentioned or defined which in the course of the general business of said L.H.M.M. as aforesaid may by Pastor Ralph M. Herzig be deemed to be requisite or advisable to be done or performed.

RESOLUTIONS FOR TEMPORARY SUCCESSION

WHEREAS, Ralph M. Herzig, the incumbent Executive Trustee of the L.H.M.M. does not deem it advisable at the present time to propose anyone to be duly elected to succeed him as Executive Trustee of the L.H.M.M. at the time of his demise, and

WHEREAS, it is deemed advisable to make a provision for the temporary carrying on of the normal functions of the L.H.M.M. without interruption in the event of said incumbent Executive Trustee's demise at a time when no succeeding Executive Trustee of the L.H.M.M. shall have yet been duly elected and is then capable of serving in that capacity,

NOW, THEREFORE, BE IT RESOLVED, that Pastor Ralph M. Herzig shall have the power, and is hereby invested so to do, to designate in writing, a Pilgrim or an Auxiliary Pilgrim of the L.H.M.M. to act as Temporary Executive Trustee with the powers hereinafter enumerated until a succeeding Executive Trustee of the L.H.M.M. is duly elected, and qualified, and it is

FURTHER RESOLVED, that Ralph M. Herzig shall have the power and is hereby invested so to do, to designate in writing, a Pilgrim or an Auxiliary Pilgrim of the L.H.M.M. to act as alternate Temporary Executive Trustee with the same powers as the Temporary Executive Trustee in the event that the person designated as Temporary Executive Trustee is unable or incapable of acting as Temporary Executive Trustee for any reason whatsoever, and it is

FURTHER RESOLVED that the following shall be the powers and duties of the Temporary Executive Trustee:

FIRST: To announce the death of the incumbent Executive Trustee and to assist his family to arrange for his funeral.

SECOND: To arrange for the election of a succeeding Executive Trustee, which election shall take place within four months from the date of the death of the incumbent Executive Trustee, and which election shall be held either at:

(a) A special business meeting called for the purpose of electing a succeeding Executive Trustee at a general convention which had already been scheduled before the demise of the incumbent Executive Trustee, if in the opinion of the Temporary Executive Trustee there is adequate time to provide for an election at such general convention.

(b) A special business meeting of a special general convention called and arranged for by the Temporary Executive Trustee.

THIRD: In the interim between the demise of the incumbent Executive Trustee and the election of a succeeding Executive Trustee, the Temporary Executive Trustee shall exercise all the necessary powers to carry on the work of the L.H.M.M. without interruption; provided, however, that the expenditures of money by the Temporary Executive Trustee shall not exceed \$150,000.00.

FOURTH: That otherwise the powers of the Temporary Executive Trustee shall be the same as the powers as those of the Executive Trustee as enumerated under paragraphs (1) through (9) above and the three additional resolutions immediately following paragraph (9) above.

* * *

After the reading of the above resolution, Bro. Snyder read the condensed minutes of the Special Business Meeting that was held on February 8, 2004.

Next, Bro. James Shaw of Oklahoma moved to accept the resolution "Appointment of Ralph M. Herzig." This motion was seconded by Brothers Jon Hanning of Ohio, Larry Williams of Ohio, John Wojnar of New Jersey, James Plankey of Illinois, Harry Hammer of Illinois, and Steve Lemanski of Colorado.

Following the motion and six (6) seconds, considerable time was provided for discussion and questions relating to the motion. In all, thirteen brothers/sisters came forward to ask questions or express support for the motion. When there were no further comments or questions from those in attendance, the discussion was closed. Next, Bro. Cimbura reread the Resolution (Appointment of Ralph M. Herzig) to assure that those in attendance knew exactly what was to be voted on. A vote on the resolution was then taken. Bro. David Lounsbury Jr. of Pennsylvania was the official counter. The resolution passed with 83 voting in favor and zero against.

Next, Bro. David Lounsbury, Jr. moved that those brothers taking part in the Special Business Meeting on February 8, 2004 be thanked for their work. This motion was seconded by Bro. Dan Herzig of Florida. The motion was unanimously passed.

Bro. Snyder asked Bro. Ralph M. Herzig, the new Executive Trustee of the L.H.M.M., to give a few thoughts on acceptance and acknowledgment of his new position. In part he stated: "It all comes down to one word — HELP! It is an overpowering responsibility."

Bro. Snyder read some thoughts from national representatives from Germany, Poland, Brazil, and Denmark in support of Bro. Ralph Herzig.

After a closing prayer by Bro. Donald Lewis of Minnesota, the meeting was adjourned at 5:15 p.m.

Respectfully submitted by Bro. Thomas Cimbura, Secretary
Business Chairman: Bro. Leon Snyder
Convention Chairman: Bro. Richard Blaine

* * *



New LHMM Executive Trustee: Bro. Ralph Herzig

Bro. Ralph M. Herzig was born on Oct. 29, 1924 in Pittsfield, Massachusetts. At an early age Ralph, along with his four older brothers, was brought along the way of the Lord. His dear mother, Sr. Grace Herzig, became associated with the Truth when in 1913 she attended the Springfield, Massachusetts convention and heard Pastor Russell speak. His parents from then onward became associated with the Truth, attending some local meetings. After Bro. Russell died they became aligned with Bro. Johnson and the Epiphany Truth. Many of the Pilgrims and Evangelists served with the good Word of God at the family home in Lenox, Massachusetts. After a while (much longer than his dear mother desired), and with the help of his older brothers who had already made considerable progress, young Ralph seemed to take some interest in the talks and studies.

Consecration to God

Bro. Ralph consecrated his life to God in August of 1942, during a visit from Pilgrim Bro. William Eschrich who was serving the home class in Pittsfield, Massachusetts. Bro. Ralph remembers that as he was helping Bro. Eschrich load his suitcases into his car, he silently asked himself, "Ralph are you consecrated?" He answered his own question, "Yes, I am consecrated."

In 1943, Bro. Ralph entered the United States military, registering as a conscientious objector. He was assigned to the Army Medical Corp and served for two and a half years in the United States and overseas in the European theater before being honorably discharged in December of 1945.

Secular Employment

Following his military service Bro. Ralph gained employment in the construction industry where he worked for 32 years. In 1949, during a convention at the LHMM's Tabernacle church building at 2111 South 11th Street,

Philadelphia, he met Sr. Norma Bruhjell of Minneapolis, Minnesota. In 1953, they were married by Bro. Alex Wayne. Both Bro. Ralph and Sr. Norma were raised in Truth homes and as a result they have had a blessed and happy relationship for over 50 years.

Bro. and Sr. Herzig both lived and served at the Bible House between 1955 and 1956, assisting Bro. Jolly with various tasks.

In the years 1975 and 1976 carpentry work became hard to find, so Bro. Ralph went to Westfield State College where he earned a bachelor's degree in Education. He taught the 9th-12th grades at a Vocational Technical high school for 16 years, and retired in 1993.

Spiritual Preparation for Service

Bro. Ralph was appointed an Evangelist in 1958, an Auxiliary Pilgrim in 1993, and a Pilgrim in 1997. He has served as an elder in the Pittsfield, Massachusetts ecclesia, and has been active serving the brethren on the New England circuit. In the spring of 1994 Bro. Ralph had the privilege of serving the brethren in the Caribbean Islands. In recent years he has served as the chairman at many United States conventions.

* * *



Bro. Ralph Herzig and wife, Sr. Norma

We desire to express our appreciation to the brethren for their prayers and support during this period of transition which began following the death of our former General Editor, Bro. Bernard Hedman. Despite various changes at the Bible House and other difficulties, the Bible House staff is committed to continuing all operations as efficiently as possible. We believe it to be the Lord's will to continue the work of the Laymen's Home Missionary Movement along the same general lines as in the past, and, trusting in His assisting grace, we are dedicated to this end. — *Bro. Ralph Herzig, General Editor*

JESUS CHRIST AND PRAYER

Reprinted from Bro. Johnson's E 15 chapter on Christ and His narrow way — pp. 116-125

The sixth kind of step that Jesus took in walking the narrow way was prayer. His prayers were His uttered or unuttered heart's sincere desires going out to God for good things. Thus He had the heart of real prayer: sincere desires going out to God for good things. His prayers were sometimes uttered in words, sometimes unuttered. Yea, His heart always prayed, for it always desired the good things that God was pleased for Him to have. And they were utterly sincere, in that He desired only to have what God's will was for Him to have for God's glory. The good things that He desired were almost entirely spiritual, though they included such earthly things as He knew God desired Him to have.

His prayers had all the elements of true prayer. These are seven in number: Invocation, praise, thanksgiving, acknowledgment of dependence on God, petition, communion and assurance. There was no confession of sin in His prayers, as there is in our prayers, because He had no sins to confess. Nor do we find all of the seven above-mentioned parts of prayer in every one of His prayers, *e.g.*, in some of His prayers there are only invocation, thanksgiving and assurance, as can be seen in His prayer in Matt. 11: 25, 26, wherein He thanked God with assurance that the plan was for the understanding of the humble and meek and not for that of those wise in their own esteem—the proud and the heady; and at Lazarus' tomb (John 11: 41, 42) we see only these three elements, though the latter prayer implies that He had previously asked God for Lazarus' resuscitation. In His High-Priestly prayer in John 17, while there are invocation, petition and assurance present, the largest part of it is communion with God. In all His prayers there was the spirit of submission, which we can see especially in His Gethsemane prayers. His oneness of spirit with God made it the most appropriate and natural thing for Him to pray. We may be sure that He prayed regularly mornings and evenings, at meals and at every other appropriate time; for always did His heart's desires go out to God; and, as called for, they expressed themselves in words privately and publicly in ways appropriate to God and Christ.

The needs of His New Creature, especially for knowledge and strength to take the steps of the narrow way, impelled Him to pray. He was encouraged thereto by the Father's bounty toward Him. God's invitations to Him to approach the Throne of Grace greatly influenced Him to come near to it for help in time of need. Then God's many promises to Him, especially to be found in the Psalms and the Prophets, particularly in Isaiah, emboldened Him to

plead those promises as His to claim in believing prayer. God's willingness to hear Him was a mighty inducement for Him to pour out His heart's needs and desires to His Heavenly Father. And as He progressed in the narrow way and with that progress the answers to His prayers, ever increasing in number, were so many more encouragements to Him to lay His petitions before God; His sense of oneness with God in spirit greatly influenced Him to supplicate the God of all grace and goodness. Accordingly, Jesus had many inducements to approach God in prayer.

THE LORD'S PRAYER

The burden of His petitions for Himself were doubtless those contained in the Lord's Prayer, except the fifth petition, "Forgive us our debts as we forgive our debtors," the reason for this omission being that He had no sin, for which to ask forgiveness. In the first petition, "Hallowed be Thy name," He prayed that He and the faithful might make their calling and election sure; for by so doing do they hallow, reflect glory upon God's name in all seven senses of the word *name*. In the second petition He prayed for the establishment of the Kingdom in its two phases, for each of the two sets of two classes belonging to each phase, to work restitution for the obedient. In the third petition He prayed that ultimately everlasting righteousness may be established for the Ages of Glory following the Millennium. Thus in these three petitions He prayed that the plan of God may be accomplished successfully in all its parts. In the fourth petition He asked God to supply Him the Truth as spiritual food, as well as the needs of His body. In the sixth petition He prayed that God stand by Him in His temptations with needed helps of His Spirit, Word and providences; and in the seventh petition He prayed for grace to overcome Satan in his direct evil attacks and in his indirect evil attacks — through the world and His flesh, and to give Him victory throughout His course. As we consider these requests we recognize that they covered all His personal needs and, by adding the forgiveness of sins, the needs of the Church and the world in their relation to the Divine Plan of the Ages.

The answers to His prayers were conditional on His humanity's obedience to the natural law written in His heart and to the Mosaic Law, and upon His New Creature's obedience to His covenant of sacrifice, which implied faithfulness in all seven kinds of steps of His narrow way. And He yielded as a human being perfect obedience to the natural law written in His heart and to the Mosaic Law, which continued to make His humanity as a man and as a

Jew acceptable to God as a sacrifice, with the result that anything that His humanity desired compatibly with its being sacrificed was granted it — food, shelter, raiment, as needed. And His fulfilling His covenant of sacrifice progressively in each one of the seven kinds of steps of His narrow way was rewarded by God in His having access to the Throne of Grace for the supply of every one of His new-creaturely needs. And always were His prayers for their supply answered (John 11: 41). To Him especially, as the Head, and to the Church, as the Body, did the promise apply, “Call upon me in the day of trouble; and I will deliver thee; and thou shalt glorify me” (Ps. 50: 15). His prayers, therefore, came before God as incense — most pleasingly acceptable, because they were surcharged with the graces, particularly those graces that were active amid His trials, temptations and tribulations. What assurance of Divine acceptableness must He have experienced in His prayers! And what joy and love must have been His when He could speak to and with His Father; for He always knew in His heart of hearts that He was the Father’s delight; and this was the fullest satisfaction to Him. From Jesus let us learn to use in His Spirit our privileges of access to the throne of grace; and then we will ever find a most Fatherly welcome there making for true communion!

It will be profitable for our study for us to consider briefly some of Jesus’ prayers. We have already briefly called attention to those of the petitions of the Lord’s Prayer adapted to His use, and now will consider some others. He prayed at His baptism (Luke 3: 21), privately while on a preaching tour (Mark 1: 35; Luke 5: 16), preparatory to choosing the Twelve (Luke 6: 12), as to experiencing the transfiguration (Luke 9: 28, 29), and for Peter (Luke 22: 32), and publicly when feeding the 5,000 and the 4,000 men, besides women and children (Matt. 14: 19, 23; Mark 8: 6), over the bread and wine in the Lord’s supper (Matt. 26: 26, 27; Mark 14: 22, 23; Luke 22: 17, 19, 32; 1 Cor. 11: 23-25), on receiving the report of the Seventy (Luke 10: 21), on blessing the children, in Jerusalem (John 12: 27, 28) and in Gethsemane (Matt. 26: 36-44; Mark 14: 32-39; Luke 22: 41-44), explained above. In none of the foregoing cases, except on receiving the report of the Seventy, in John 12: 27, 28 and in Gethsemane, are the words of His prayers given. It is to those that give the words of His prayers that we desire to add a few comments. When the Seventy returned and showed the various features of blessing wrought by their ministry, we gather from Jesus’ prayer (Luke 10: 21) that they reported that the meek and humble heard them gladly, but that the Pharisees and scribes did not make a favorable response. And this feature of their report moved Him to rejoice in spirit and pray, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in

***God’s many promises to Him, especially
to be found in the Psalms and the
Prophets, particularly in Isaiah,
emboldened Him to plead those promises
as His to claim in believing prayer.***

thy sight.” In this prayer no petition was made; but Jesus rejoiced in, and thanked God for that feature of God’s plan wherein His wisdom, power, justice and love hid its elective features from the proud, heady and self-sufficient, and made them clear to the meek and humble. And this was for the good of both classes: the babes, because of fitness for trial under the plan’s elective features, and the others, because of unfitness therefor, for whom its free-grace features will be suitable. Hence Jesus could rejoice as to God’s present purposes as to both classes. At the tomb of Lazarus our Lord offered a remarkable prayer of thanksgiving without petition; however, this prayer implies that the petition had been previously offered: “Jesus . . . said, ‘Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me’ (John 11: 41, 42). As Jesus here says, He offered this prayer of thanksgiving on account of the people there present, that the miracle that He would work might convince them that He was God’s Messenger. How simple is the prayer! What assurance it expresses! How close does it reveal the oneness of the Father and Son to be! This thanksgiving unites simplicity and sublimity in a most marked manner. We have already commented on His prayers in John 12: 27, 28 and in Gethsemane, hence will say no more thereon.

JESUS’ HIGH-PRIESTLY PRAYER

The longest and most informing prayer of our Lord, recorded as His High-Priestly prayer, is given in John 17. In it there are only five petitions made, one for Himself, that the Father glorify Him (vs. 1, 5), three for the Apostles: (1) that they might all be one as the Father and Son are one (v. 11), (2) that they might be kept from the evil one (v. 15) and (3) that they might be sanctified by the Truth (v. 17), and one for the rest of the Church, that they may be one as God and Christ are one (v. 21). All the rest of the chapter consists of Christ’s communing with the Father. Briefly would we summarize this communion! He mentions to the Father that His hour has come (1), His commission as Savior (2), for what purpose the saved were to have everlasting life (3), His faithful performance of His ministry (4), His revealing God in the sevenfold meaning of His name to the elect Apostles given Him by God and their keeping God’s Word (6), who knew

This prayer entered as heavenly incense into the very presence of God; and the Church as a product of the entire Gospel Age is the Father's answer to it.

Him in His office powers (7), to whom He gave God's Word committed to Jesus' ministry, who received them with the full assurance of His having left heaven for earth as God's Ambassador (8), He making them, not the world, the objects of His intercession as gifts to Him from God (9). He recognized His partnership with God and His being glorified in His Apostles (10), recognizing the nearness of the end of His stay on earth and His soon going to God, which moves Him to ask God by the exercise of His character to bring them into and keep them in oneness, as God and He are one (11). Then He tells the Father of His having kept them by God's character while with them, except Judas, the second-deather, whose perdition is Biblically forecast (12). About to go to the Father, He declares that He had clarified to them the Word, that they might share with Him His joy (13). He declares that their receiving from Him the Word has brought upon them the world's hatred, as it had brought the same upon Him (14). He was not asking that they be taken out of the world, but that God might keep them from the evil one (15), because they, like Him, were not of the world (16). Then He prays that they be sanctified in will, body and spirit by the Divine Truth (17), because, as He was by God, so they were by Him, sent on the Gospel-Age mission into the world (18), and for their Truth sanctification He had sanctified Himself in will, body and spirit (19). Please note how as a skillful Advocate He commends the Apostles to God's favor, by telling all the good possible of them and mentioning nothing evil against them.

Having presented His three petitions on behalf of the Apostles, with commendatory remarks on them, He begins to pray for the rest of the Church, as believers on Him through the Apostolic word (20), asking that they might all be one, like the oneness between God and Him, to the end that the world might in the Millennium be brought to faith (21), since the honor of the high calling, which the Father offered Him, was by Him offered to them, to the end of their becoming one, as God and He are one (22), a oneness that He describes as of the same Spirit as was in the Father and Him, for their perfection as one, to the end that Millennially the world might recognize Him as God's Messenger and that God loves the Church with the same kind of love as He gives to Jesus (23). Then He expresses Himself as being in full accord with God's plan to make

them His partners in glory, honor and immortality and witnesses of His high place in God's gift, because of God's pre-creation love for Him (24). He recognizes God's righteousness and, despite the world's not appreciating God, He has always appreciated Him, and was by His own recognized as God's Ambassador (25). Yea, He has revealed to them, not only God's appellation, but also His nature, character, reputation, office, honor and word, and will continue to do so, in order that they might receive from God the same kind, though not the same degree, of love as He, Himself, has received from God, and that His Spirit may be in them (26).

What a revelation of our Lord's able and faithful advocacy is this prayer! For simplicity, sublimity, communion, skillfulness in intercession, love and candor it eclipses any other recorded prayer. This prayer entered as heavenly incense into the very presence of God; and the Church as a product of the entire Gospel Age is the Father's answer to it. This prayer, offered just before Jesus left the upper room for Gethsemane, is all the more noteworthy for its contents in consideration of this fact. It is a blessed exercise for the Lord's people to sink themselves in contemplation of this matchless High-Priestly prayer of Jesus, the Advocate of God's people, and draw from it comfort.

PRAYERS ON THE CROSS

Above we have commented sufficiently on Jesus' prayers in Gethsemane and will, therefore, pass on to a brief meditation on His prayers on the cross. The first of these is His prayer on behalf of all who had to do with His crucifixion, except Judas, who did know what he did: "Father, forgive them; for they know not what they do" (Luke 23: 34). Some ancient manuscripts omit these words; but Biblical Numerics proves their genuineness. Hence it was actually offered by Jesus, and proves His loving and forgiving spirit toward His enemies. But in contemplating this prayer we are not to go to the extreme of believing that Jesus prayed for the forgiveness of the willfulness in the sin of those who had to do with His death. As Jesus did not atone for the willfulness in man's sins, a privilege given the Great Company, but for the Adamic features of mankind's sins, *i.e.*, sins of ignorance or weakness or a combination of both, this prayer was not offered for the forgiveness of the willfulness in the sins of His mistreaters, for the simple reason that He knew that God would not forgive it, but require them to expiate it by stripes, and hence He would not ask God to forgive it, as a thing against His will. And history proves that God did not forgive that willfulness, but made them suffer 1845 years for it. Jesus' very words indicate that He prayed for forgiveness of the ignorance in their sin — "for they know not what they do"; for had they known it, as Judas knew it, they would not have crucified the Lord of Glory (1 Cor. 2: 8). The fact of the affirmative answer to Jesus' pertinent prayer is God's Gospel-Age

preservation of Israel as still beloved for the fathers' sakes, while making them expiate by terrible stripes their involved willfulness. This prayer is an impressive proof that Jesus practiced His teaching that we are to pray for them which despitefully treat and persecute us!

Jesus' second prayer on the cross was: "My God, my God, why hast thou forsaken me?" (Matt. 27: 46; Mark 15: 34). If He were a God-man He could not have offered this prayer; for, according to that theory, He was God and could not forsake Himself. But being a human being, in whom His New Creature as priest resided and whose New Creature was sacrificing His humanity as the sin-offering, we can readily understand this cry. It occurred just before He died, and was uttered by His humanity, not by His New Creature, as Ps. 22: 1-18 proves. As Adam's substitute He had in His humanity to suffer all things that Adam suffered for his sin. One of the things that Adam had to suffer for his sin was abandonment by God. Hence Jesus as Adam's substitute had to suffer this part of the curse. Hence for a while His humanity suffered what was the climax of evil to a perfect sinless human being — abandonment by God; for when the force of the terrible thought of being abandoned by God was realized by Him, He cried out as a sinless human being the acme of the grief of His human griefs: "My God, my God, why hast thou forsaken me?" His brain, now that He was in the extremity of death, having almost no more life-principle to operate its thinking processes normally, could not understand why He, who had perfectly fulfilled the natural law and the Mosaic Law, should have been forsaken by God. But, as often occurs with the dying, shortly His little remaining vitality returned to His brain, and He recovered from this deep agony. The supreme agony of Jesus' New Creature was experienced in Gethsemane, and the supreme agony of His humanity was experienced in one of His last moments on the cross, when He recognized that as a human being He had been forsaken by God!

His final prayer, "Father, into thy hands I commend [the Greek word means deposit] my spirit" (Luke 23: 46), contained two thoughts: (1) that He deposited with the Father His new-creaturely right to life, for God to keep it safely until the time for His resurrection, when God would return it to Him, and (2) that He deposited His human right to life, for its use by Him after His resurrection in the Divine nature, in an imputation for the Church during the Gospel Age, and for an application for the world in the Millennium; and He made the deposit in the full assurance of faith that God would keep both deposits for their intended uses. Certainly, our study of Jesus' prayer participations proves that He took the sixth kind of step of His narrow way in perfection.

* * *

MAN OF SORROWS

One of the descriptions applied to Him by Isaiah was: "Man of Sorrows, acquainted with [literally, educated in] grief." We are not to think that it was only in connection with the final 13 hours of His earthly career that this description fits Him, though doubtless it applies then in more aggravated forms than before. All through His ministry sorrow gnawed at His tender, sympathetic heart. The many expressions of the curse with which He came into contact throughout His ministry made Him feel distress. The physical blemishes, so many examples of which He healed, made Him feel pain at heart for the ravages that the curse had wrought in the flesh of His flesh — humanity. This reached its culmination in the tears that He shed at Bethany, when He felt the griefs of the stricken family of His friends, when death had cut down Lazarus, His friend. The errors and ignorance of the lost sheep of the house of Israel wounded His tender heart and almost made it burst for grief at their fainting and undone condition. The opposition of the clergy and their ledlings was an added dreg in His cup of sorrow. A true lover of His people, His heart almost burst with suffering and His eyes overflowed with tears as He bewailed Jerusalem's blindness and its impending overthrow. So much did it pain Him that, on His way to Calvary He forgot His own condition and in commiseration of the daughters of Jerusalem who bewailed Him, He told them not to bewail Him, but their and their children's impending woes. Words fail us adequately to describe His sorrows in Gethsemane, before the Jewish and Roman courts, during His mockery and scourging, His journey to Calvary and His crucifixion, with its attendant shame, disgrace, pain and slow, lingering dying, culminating in death. He was indeed the man of sorrows, acquainted with grief! Never was there such sorrow experienced by any other mortal. And He endured it all faithfully and perfectly. Surely He endured the cross, despising the shame, and gained right-handship with God.

*"Man of sorrows!" what a name
For the son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!*

*Lifted up was he to die,
"It is finished," was his cry.
Now in heaven exalted high,
Hallelujah! what a Saviour!*



Bro. Leon H. Jordan

— 1922-2004 —

Bro. Leon Humbert Jordan was a long-serving member of the Bible House staff who provided an invaluable service to the brethren and the Truth. He was 81 years old when he died on March 27, 2004. He is survived by two children, Lenny and Laura, and his sister, Dolores Procario. His interment was at the Philadelphia Memorial Park in Frazer, Pennsylvania, on April 2.

Childhood

Bro. Leon was born in 1922 in Chicago, the second of three children of Leon and Bertha Jordan. His father was of German extraction, and was a railroad switchman who eventually became foreman of the freight yard. He was also a semi-professional musician, and under his guidance, young Leon learned how to play the clarinet.

Leon's father also enjoyed fishing in his spare time and during summers he, his father, and his younger brother, Donald, would drive to Wisconsin for fishing trips. His mother was of Polish extraction and a stern disciplinarian who instilled in her children the virtues of hard work.

Leon's childhood passed in a manner typical for a boy growing up on Chicago's South Side. He belonged to a working-class neighborhood where all the children played together, all the families went to the local Catholic church, and everyone knew everyone else's business, including the wages of every father. The only telephone was at the corner tavern, where word would come that a train was due to arrive, prompting Leon's father to rush to the freight yard.

The Great Depression left its mark on Leon and though his family did not suffer hardship, he was always aware that life could easily take a turn for the worse. In fact, his life became unsettled when, as a teenager, his mother died. His father remarried, but young Leon did not get along very well with his step-mother and her two daughters, so he left home to join the Civilian Conservation Corps (C.C.C.).

C.C.C. and WW II

The C.C.C. camp gave Leon a balance of independence within structure and this kind of balance he would favor all his life. After years of living under his domineering mother and living with — in his own words — his "bossy" older sister, Dolores, he also found a kind of social circle that he would favor all his life — that of male camaraderie.

Leon enjoyed his adventure in the C.C.C. camp, but his time there was soon cut short when America entered World War II. Like most of the other boys in the camp, he joined the Army. He was 18.

After basic training Leon was shipped to England where he was stationed near Bodmin, in Cornwall. His unit then entered France, where, as an infantryman, he earned four battle stars.

While driving into the Battle of the Bulge near Chateau Salins (sa-leen), Leon's Jeep ran over a land mine. He was hospitalized, and later he was awarded the Purple

Heart. During his convalescence his hospital received a visit from Generals Patton and Bradley. They spoke with him, but he was not able to see them as his eyes were bandaged. After his recovery, he served out the war in the Signal Corps.

Bro. Leon both loved and hated the army. For the rest of his days he would cherish the memories of his service.

Return to Civilian Life

After the War Leon returned to Chicago, where he found a job as a bellhop. At the hotel where he worked he met the woman he married, Mary Catherine. They had a son Leon, known as "Lenny," and a daughter whom they named Laura. The marriage only lasted a few years, however, and Leon found himself struggling with disappointment.

It was during this time that Leon's aunt Kitty introduced him and his sister to the Laymen's Home Missionary Movement. Bro. Leon embraced the Truth and he studied it with seriousness of purpose. It would guide him for the rest of his life.

For his occupation, Bro. Leon worked as a truck driver until the 1960s, when he was injured on the job. His background in the Signal Corps then enabled him to obtain the position of Radio Dispatcher for the Evanston Police in Chicago. He stayed in this post until he retired.

To the Bible House

It was Bro. Raymond Jolly who suggested that Bro. Leon come to work at the Bible House in Chester Springs. Bro. Leon was reluctant because he felt that he had no background for such a job, but Bro. Jolly gently persuaded him by saying, "The Lord wants you here."

So in 1979, Bro. Leon began 25 years of service as shipping clerk and general caretaker. It was only after the new millennium began that his strength started to ebb and he was forced to curtail his activities. Still he stayed on, adding his colorful character, sense of humor, and love for the Lord, to the general atmosphere.

Bro. Leon was in many ways a solitary individual, spending time quietly, by himself. He was conscious of his own failings and, with characteristic modesty, considered himself to be unworthy of the many blessings and privileges he had received from his God.

Bro. Leon had a sincere heart and showed his appreciation for others in a straightforward manner. He will be very much missed. We pray the Lord's blessing on his memory.

* * *

QUESTION BOX

1. What Scriptural proof do we have showing that it is proper for God's non-spirit-begotten consecrated people at the present time to partake of the bread and the cup in the Memorial?

The prospective members of Christ's Body, the Little Flock, were granted the privilege of partaking in the Memorial in the fullest sense (1 Cor. 12: 12-27; Eph. 4: 4). Their participation symbolized three things:

- (1) Their commemoration of the death of the Lord Jesus (1 Cor. 11: 23-26; compare Luke 22: 19). By their partaking of the bread and the cup, they kept fresh in their minds and hearts and showed forth before others their deep appreciation for the Lord Jesus' death and its significance for themselves and all mankind.
- (2) Their faith in Jesus, appropriating justification, obtaining the forgiveness of sins, and the imputation of righteousness through His broken body and shed blood — His death (Matt. 26: 26-28; Mark 14: 22-25).
- (3) Their sharing with Jesus in the privilege of the sacrificial death for the world (1 Cor. 10: 16, 17; 15: 29; Phil. 3: 10).

God's non-spirit-begotten consecrated people may partake in the first two senses: (1) their commemoration of His death as the Lamb of God, and (2) their faith, appropriating justification through His sacrificial death, His body broken for them, and His blood shed for them for the forgiveness of their sins. They are not privileged to symbolize death with Christ, for they are not prospective members of His Body.

Scriptural Proof for Participation in Memorial

Scriptural reasons for believing it proper for the non-spirit-begotten consecrated at present to partake of the Lord's Supper in the two senses set forth above are:

- (1) Not only the firstborns, but all Israelites and circumcised strangers by Divine command and approval partook of the annual Passover, the type of the Lord's Supper (Ex. 12: 25-27, 47-49; Josh. 5: 10; 2 Chron. 35: 1-19). Those born in the land, Israelites, represent spirit-begotten ones. Those who were strangers, non-Israelites, who joined the nation of Israel in the worship of Jehovah, were circumcised, and dwelt in the land, represent God's non-spirit-begotten people (see E Vol. 11, *Exodus*, pp. 207, 208).

The Israelites as a nation were consecrated to Jehovah and in covenant relationship with Him from the day He took them by the hand to lead them out of the land of Egypt (Ex. 12: 40, 41; Heb. 8: 9). They "were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10: 1, 2). Hence, all consecrated believers may partake of the Lord's Supper, the Memorial of the antitypical Passover Lamb (1 Cor. 5: 7, 8).

(2) The Apostles partook of the first Lord's Supper while consecrated but in a tentatively justified condition. They were not yet spirit-begotten, and could not be until the outpouring of the holy spirit at Pentecost. Before Pentecost their condition was the same as that of the non-spirit-begotten consecrated of today.

(3) Numbers 9: 1-14 describes the annual typical Passover lamb, partaken of annually by both the firstborn and the afterborn in Israel. The annual partaking by the firstborn (the spirit-begotten) types the annual Lord's Supper partaken of in the Gospel Age, while the annual partaking by the afterborn (the Ancient and Youthful Worthies and all mankind who are willing and obedient) types the annual Lord's Supper partaken of in the Millennial Mediatorial Kingdom. If the non-spirit-begotten consecrated during the next Age will have that privilege, surely the non-spirit-begotten consecrated at the present time would be allowed the same.

2. In the Memorial, some brethren are concerned that by using one cup, diseases could be spread. Could we use small plastic individual cups instead?

The use of individual cups diminishes the symbolic significance of the "one cup" and the thought of communion — the common union, or participation in that one cup. God's Word indicates the use of one cup at the first Memorial Supper that was instituted by our Lord: "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26: 27). Likewise, St. Paul repeatedly speaks of but one cup: "The cup of blessing which we bless" and "drink this cup" (1 Cor. 10: 16; 11: 26).

The exception to this rule is when there are so many in an assembly that one cup does not contain enough for all and more than one cup becomes necessary. This arrangement was advocated by Bro. Russell, and practiced in large congregations. As few cups should be used as would meet the requirements of efficient service — individual cups would less vitally portray the symbology of the one cup. When there are persons with diseases that might be infectious, a tactful arrangement could assist them to where they could be served last. An announcement could be made to this effect.

3. Who do the quasi-elect consist of, when will this class be completed, and what purpose do they serve in God's Plan?

Although the term *quasi*-elect is not found in the Scriptures, it is a term we use in our publications to describe a Scriptural class. The Millennial-Age designation given for this class is "sons" (Joel 2: 28; Isa. 60: 4), but since other classes, such as angels and the Little Flock are also called

“sons” (Gen. 6: 2, 4; 2 Cor. 6: 18), the term *quasi*-elect is used to characterize them specifically.

The Latin prefix *quasi* means *as if* and conveys the thought of *almost* or *somewhat*. In the widest sense, we use the term *quasi*-elect to designate all those believers from Adam's day onward who resemble the elect class but are not so — though the majority of them have lived during the Jewish and Gospel Ages.

Three General Groups of the *Quasi*-elect

The three general groups of the *quasi*-elect are:

(1) Those Jews who during the Jewish and Gospel Ages have, in faith and practice, come into harmony with the Abrahamic and Mosaic Covenants, and have remained faithful therein, though not consecrating. These have attained a greater deal of harmony with truth and righteousness than the rest of the world of mankind, which will be an advantage to them in the times of restitution (Rom. 3: 1, 2; Acts 3: 19-21). They shall be members of the chief nation on the earth in the next Age, and have been promised the land of Canaan as their inheritance forever.

(2) Those Gentiles (and Jews) who throughout the Gospel Age, while not consecrating, have repented of their sins and accepted Jesus as their Savior and have remained faithful to the Ransom and to righteousness. These have become justified by faith and received its blessings of the forgiveness of their sins (Eph. 1: 7); peace, fellowship, and friendship with God (Rom. 5: 1; 1 John 1: 3-7; James 2: 23); and have attained a good degree of harmony with the principles of truth and righteousness. Even though they did not use their justification as a stepping-stone to consecration, whatever degree of harmony with truth and righteousness they have attained in this life will give them an advantage over others in the times of restitution.

(3) The Consecrated Epiphany Campers (of Jews and Gentiles) who consecrate *after* Sept. 16, 1954, hence are too late to be of the elect. These must attain to a much greater degree of harmony with truth and righteousness in this life than do either of the two unconsecrated groups mentioned. Also, they must attain to a good degree of holiness. Their faithfulness in carrying out their consecration vows, especially their development in Christlikeness, will give them a large advantage over others in the times of restitution.

Completion of the *Quasi*-elect

Just as with the elect, the completion of the *quasi*-elect classes will take place during the Faith Age, before the Highway of Holiness opens up, but this does not mean their characters will be completed then. They will develop characters unto perfection during the Mediatorial Kingdom and Little Season, in preparation for eternal life on earth.

Purpose for the *Quasi*-elect

Because of the grand scale of the future Kingdom work of restoring the willing and obedient of mankind back to perfection, God, for the past 6,000 years has been selecting and preparing His people for their various places of service in that Kingdom. His chief class will be the Christ (Head and Body), in the heavenly phase of the Kingdom. Next will be three subordinate elect classes: the Ancient and Youthful Worthies (the main and subordinate classes, respectively, in the earthly phase of the Kingdom) and the Great Company (the subordinate class in the heavenly phase of the Kingdom). The individuals of these three subordinate elect classes will be the assistants and special helpers to the Christ class.

The three subordinate classes, especially the Ancient and Youthful Worthies, will in turn be given assistants and special helpers, and that is where the *quasi*-elect will fit in. The three general groups of the *quasi*-elect, especially the Consecrated Epiphany Campers, because of their pre-restitution development and training, will be fitted for the privilege of being “the chief helpers of the Ancient and Youthful Worthies in ministering to the world the Millennial truths (Psa. 107: 21, 22)” (P '41, p. 50, col. 1, bottom). One of their many privileges under the Worthies will be to convert the world to the Kingdom of God through their preaching (Psa. 107: 22; Joel 2: 28; Rom. 11: 12-15).

4. What are the Bible evidences that 1954 is a well-marked date in the Scriptures?

We offer five lines of evidence:

(1) “In Lev. 12 the purification of the mother of a son during forty days represents the purification of the Little-Flock-developing Truth and its servants during the forty years of the Parousia [*i.e.*, the Parousia in its restricted sense, the reaping period, 1874-1914], while the purification of the mother of a daughter during eighty days represents the purification of the Great-Company-developing Truth and its servants during the eighty years of the Parousia and the Epiphany combined [*i.e.*, the Parousia and the Epiphany combined in their restricted senses]” (C, Appendix, p. 384).

In E. 4, p. 99, Bro. Johnson gives additional details on the antitypical 80 days, as follows: “We understand the 80 days' period for the purifying of the mother after the birth of a daughter to represent the 80 years of the Parousia and Epiphany combined (1874-1914 plus 1914-1954). The purifying of the mother during these 80 days types two things: (1) the ridding of the Truth (in its application to the Great Company, *etc.*) of all error attaching to it; and (2) the purifying of the faithful and measurably faithful servants of the Truth of such defilements as would unfit them for their place in the

Millennial Age, as well as for a special attestatorial service from October 1954, onward.”

Parable of the Ten Virgins

(2) “The midnight of the Ten Virgins’ parable [Matt. 25: 1-12], being April, 1877, when the general proclamation of Christ’s second presence began [see C, Appendix, p. 385, E. 5, pp. 108, 109, for details], and its night beginning October, 1799, not only must it end in 1954 with the end of the Epiphany [in its restricted sense]; but this also proves that when the call, ‘Behold the Bridegroom,’ began in April, 1877, the reaping was already under way”; “hence that night comes to its first end in 1954, in the *beginning* of its lapping into the kingdom [*Basileia*] time” (E. 6, pp. 386, 454; E. 4, p. 103; C, Appendix, p. 383; comp. P. ’72, pp. 28, 29).

(3) “The Lord’s assigning twelve hours to a working day (John 9: 4; 11: 9) and his providing in the parable of the Penny [Matt. 20: 1-16; comp. E. 5, chap. 3] for an eventide, and consequently a night to follow the (40 years) day of reaping (Matt. 20: 8), show that the symbolic twelve-hour night period that follows the Parousia day of reaping (the twelve-hour day of forty years) must be of equal length, thus proving that the Epiphany [in its restricted sense] is likewise forty years long, the former being not only the day and the latter the night of the parable, but also the day and the night of Psa. 91: 5, 6 and 121: 6” (C, Appendix, p. 383).

Moses’ Twofold Stay of Forty Days

(4) “Moses’ twofold stay of forty days in the mountain types these two periods: the forty days in each stay typing forty years, forty for the Parousia and forty for the Epiphany, the mountain representing the kingdom, ascended by the Christ from two standpoints, the Parousia and the Epiphany standpoints” (C, Appendix, p. 383). In giving more details regarding this, Bro. Johnson wrote in P. ’26, p. 78, that “we are not told on what day after Moses came down from his second 40 days’ stay in the mountain with God he put the vail over his face (Ex. 34: 28-35), which vail represents the Ancient Worthies (see Berean comments). If the account had fixed that day in relation to the second 40 days, we could then be quite positive as to when the earthly phase of the Kingdom will be established. All that we can conclude from the account with certainty is that sometime after 1954 or 1956 the Ancient Worthies will return and the earthly phase of the Kingdom will be established. Until the Word clears up this matter, let us beware of being positive thereon.”

(5) “40 years seem to be the Bible period for trial along the line of certain principles, like the 40 years’ trial in the wilderness, the 40 years’ reigns of Saul, David and Solomon, as trial times, the 40 years of the Jewish,

Gospel and Millennial Age harvest trials; accordingly, we would expect the Great Company and Youthful Worthies, as classes, similarly to have 40 years — the Epiphany [in its restricted sense; P. ’72, pp. 23-27] — set aside as the special trial period along the lines of the principles applicable to them” (E. 4, p. 103; C, Appendix, p. 383).

We see from these five lines of evidence that 1954, 40 years after 1914, is a well-marked date in the Scriptures, and that Bro. Johnson had sufficient reason for declaring that the Youthful Worthy call would end then. “After 1954 no Youthful Worthies will be won” (E. 10, p. 114). From the above, we have good reason to believe that the call to be of the antitypical Levites, in the Epiphany Court, has been closed since Oct. 1954.

5. When did the antitypical Tabernacle begin?

The Ancient Worthies because of their faith in God and the coming Deliverer were tentatively justified (Psa. 32: 1, 2; Rom. 4: 3-9). In the cases of Abel, Enoch, Noah, Abraham, and other early Ancient Worthies of the Dispensation before the Flood and of the Patriarchal Age, they lived even before the Tabernacle types (let alone the antitypes) came into existence in the beginning of the Jewish Age. Many other Ancient Worthies lived in the Jewish Age. But all the Ancient Worthies were in the household of faith, and were regarded in an anticipatory sense as antitypical Levites (T 27; E. 4, pp. 405, 406).

Beginning of the Antitypical Tabernacle

Jesus as a perfect man at the age of 30 was in the condition of perfection, but the antitypical Tabernacle did not exist before His consecration, which occurred when He was 30 years old, just before He came to John at Jordan for baptism (E. 15, p. 54). This is set forth clearly, logically, and Scripturally in E. 8, pp. 622-624, where we read:

“The Tabernacle represents Jesus and the Church, as God’s place of residence, God’s place of meeting with, and God’s place of blessing the people (Rev. 21: 3-5). Usually the tabernacle in the wilderness types the Christ during their Gospel-Age experiences of humiliation, and the temple of Solomon their Millennial-Age experiences of glorification. Yet we find in the Bible the word *tabernacle* also applied to their Millennial-Age activities (Rev. 21: 3-5), and the word *temple* to their Gospel-Age conditions (1 Cor. 3: 16, 17; 6: 19; Eph. 2: 20-22; 1 Pet. 2: 5; Rev. 11: 19; 15: 6, 8; 16: 1).

“The antitype of the tabernacle in v. 15 [of Num. 9] is the Christ during the Gospel Age. Hence the day that the tabernacle was reared up represents the Gospel Age. The rearing up of the tabernacle is the Gospel-Age developing of the Christ class as God’s place of residing, of meeting with, and of blessing the people. This

antitypical tabernacle did not exist before our Lord's consecration, when the antitypical court, brazen altar and brazen laver sprang into existence, also the first vail and the High Priest stooping under it. His [Spirit] begettal was accompanied with the antitypical Holy and its lampstand, table of shewbread and golden altar coming into existence. At His death the antitypical second vail came into existence and at His resurrection the antitypical chest of the Ark and its mercy seat, cherubim and shekinah were joined, making the antitypical Most Holy come into existence insofar as Christ is concerned.

Antitypical Tabernacle — Important Features

“At Pentecost the antitypical court, brazen altar and laver and first vail came into existence insofar as they represent the Church, as the justified humanity of the Church was consecrated [as such]; and at the same time the antitypical Holy and its lampstand, table and altar came into existence insofar as they represent the Church, as by Spirit-begettal the first of the Church's new creatures came into being. Since then, as the remaining parts of the Christ have been coming into the tabernacle condition, the antitypical tabernacle has been in process of erection. The erection was completed, so far as the antitypical court's and Holy's including the Church is concerned, in 1914, since which time, therefore, no more have been added to these. [For many proofs that the door of entrance into the High Calling closed in the fall of 1914, see P.T. No. 515 — a copy free on request.]

“All through the Gospel Age the antitypical second vail has been in process of erection insofar as the individual faithful ones [of the Church] are concerned as they completed their sacrifice unto death, and will be completed when the last member dies. Since Nisan 16, 1878, the antitypical Most Holy and chest of the Ark have been springing into existence insofar as they represent the Church; and these will be completed when the last member of the Christ class shall have passed beyond the vail. [We believe this occurred on Oct. 22, 1950, Bro. Johnson's death date; see P.T. Nos. 384, 386.] It is this whole creative process that is typed by the erection of the tabernacle (v. 15); and the time for this work is the Gospel Age. Hence the day of this verse types the entire Gospel Age (Joel 2: 29; John 17: 21-24; 16: 23, 26; 1 Cor. 1: 30; Eph. 2: 10).

The Cloudy, Fiery Pillar

“The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the Christ class. This means that the Lord has throughout the Gospel Age made the Christ class the recipient and depository of the Truth as due and of its Spirit. Certainly the Scriptures abundantly prove this thought, as the

following passages, a few selected from among many, show: Psa. 25: 14; 97: 11; 119: 66, 99, 100, 130; Prov. 3: 32; Isa. 30: 18-21; Amos 3: 7; Matt. 11: 25; 13: 11, 16, 17; Rom. 16: 25, compared with Col. 1: 26, 27; 2 Cor. 3: 13, 14.

“This has been their [the Church's] peculiar prerogative; for in the sense that they have these none others do. This is typed by the cloud resting upon the tabernacle and not, *e.g.*, on the camp or on the territory without the camp. To the great, mighty and wise of this world this claim sounds absurd; nevertheless it is true that whatever of Truth is due or whatever of the Spirit of the begettal is poured out, they are in the Church, and can be gotten only through the Church's ministry, implied in her being the depository of these (1 Kings 17: 1). All this, and more, too, is represented by the cloudy fiery pillar resting upon the tabernacle.

God's People Today

[Since the Gospel-Age Church of the Firstborn has left the earth, the consecrated of our day, ‘Those Consecrating Between the Ages’ (Z 5761), are God's place of residing, meeting with and blessing the people. Upon them the antitypical cloudy fiery pillar, the Truth as due and its Spirit, rests, and they are the depository of these.]

“If the world rails at, and despises such a claim, it may do so; but this will not in the least alter the fact that the Christ is the recipient and depository of God's Truth and Spirit [and since the spiritual elect all have been glorified, ‘Those Consecrating Between the Ages,’ the Spirit-enlightened, Spirit-energized consecrated ones, are recipients of this great favor]. This, our privilege, beloved, by far surpasses what the world's greatest, mightiest and wisest may have or boast. Grateful to the Lord for this, the greatest of all privileges, we envy not the most favored of the present evil world whatever advantage they have or think they have.”

References

- (1) P'85, 28-30
- (2) P'85, 29
- (3) E17, 42-46; P '78, 50, 51
- (4) P'83, 78
- (5) P'83, 78, 79

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Some of our publications are listed below. Prices for U.S. addresses *only*; others add 10% toward postage. As a courtesy to subscribers, we supply low-cost Bibles, concordances, *etc.*, for which payment is required with order.

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Due to the rising costs of production of *The Present Truth*, the cost of a year's subscription will go from \$8.00 to \$12.00, effective with this issue (Winter 2004); subsequent single copies will be \$3.50. Any who cannot afford to pay will receive their subscription free, but *please put your request in writing*.

DANISH PT CEASES AND REPRESENTATIVE DIES

LHMM representative, Bro. Julius Z. Nielsen, passed away April 22, 2004. We extend our sympathies to his wife, Sr. Pelagia (Ela), and his family.

Prior to his death, Bro. Nielsen wrote informing us that due to his getting on in years (he was to be 92 this year) the production of *Naervaerende Sandhed*, the Danish translation of *The Present Truth*, would cease after nearly 50 years.

We are thankful for Bro. Nielsen's life spent unto the Lord and diligent work for so many decades. We hope to publish further details in the next issue of *The Present Truth*.

LHMM U.S. CONVENTIONS

Effective in 2005, LHMM conventions in the United States will be reduced from eight to four per year. At present, conventions are held in eight different states annually. With the new schedule, conventions will be held in each one of these states every other year.

2005 (Alternation)		2006 (Alternation)	
California –	March	Florida –	March
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Ohio –	July	Pennsylvania –	July
Illinois –	September	Oklahoma –	September

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