



The
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and
Herald of Christ's Epiphany

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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 MEMORIAL SUPPER

2006

THE PASSOVER season draws near. The interest of Christians centers especially in the slaying of the lamb which preceded the Passover feast; and their celebration, therefore, properly begins on the evening of April 10. We greatly regret, however, that, while millions of Christians and Jews will, in some formal ceremonies and in an indifferent manner, celebrate this great event of history, but few of either religion discern the real signification of the celebration. Could their minds be awakened thoroughly to its true significance, it would start a religious revival such as the world has

never yet known. But, alas! as the Apostle declares, the god of this world has blinded the minds of many; and even some whose eyes of understanding are partially opened he describes as being blind and unable to see afar off, or restrained and unable to see the deep things of God in respect to these ceremonies, which have been celebrated in the world for more than 3500 years.

It must be admitted, even by the higher critics and agnostics in general, that an event so prominently marked, so widely observed for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt; the firstborn of Egypt must have perished in that tenth plague, and the firstborn of Israel—all of them that observed the rule to remain under the blood—must have been preserved free from it, else this widespread celebration would be inexplicable.

We need not remind you of the particulars connected with the institution of the Passover—that the Israelites were held in serfdom by the Egyptians and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another He sent, during the year, nine different plagues upon the people of the land of Egypt, and released them one after another when their king craved mercy and made promises, which he afterwards broke. Finally, the servant of the Lord, Moses, announced a great crowning disaster—that the firstborn in every family of Egypt would die in one night, and that in the home of the humblest peasant, as well as in the home of the king, there should be a mourning; a result of which they would be glad, finally, to yield and let the Israelites go—yes, urge them to go, and in haste, lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the Divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided; the next six plagues affected not the district occupied by the Israelites; and the last, the tenth



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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.

plague, was declared to be common to the entire land of Egypt, including the land of the Israelites, except as the latter would show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and lintel of their doorways, and whose flesh was to be roasted and eaten in the same night, with bitter herbs and unleavened bread; the eaters standing, staff in hand and girded, ready for departure—with full expectancy that the Lord would smite the firstborn of the Egyptians with death and make them willing to let the Israelites go, and with the faith that, were it not for the applied blood on the headers and side posts of the entrances to their homes, they would share in this calamity upon the Egyptians (Ex. 12: 22, 23).

COMMANDED TO CELEBRATE THE PASSOVER

The Israelites were commanded to celebrate this as the first feature of the Jewish Law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree, the Passover is celebrated by Jews in all parts of the world—even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought to inquire into the deeper meaning of this celebration. Why was the lamb slain and eaten? Why was its blood sprinkled upon the door posts and headers? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the Divine command? Truly, a reasonable God makes reasonable commands, and in due time will be willing that His faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer, and, answering, to get light and joy from the knowledge.

Although Christianity has the answer to this question, we regret that the majority of Christians, because of carelessness, would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming epoch of rest, blessing and release from toil, sorrow and death, why can he not see that similarly, all the features of the Mosaic Law institution were intended by the Lord to be foreshadows of various blessings, to be bestowed in due time? Why can it not be discerned by all, that the Passover lamb typified, represented, the Lamb of God? That the Lamb's death represented the death of Jesus, the just for the unjust, of the human race? And that the

application of its blood symbolizes, represents, the application of the merit of the death of Jesus to the entire household of faith?

JESUS "THE LAMB OF GOD"

Blessed are those whose eyes see that Jesus was indeed "the Lamb of God who takes away the sin of the world," that the cancellation of the world's sin is effected by the payment for man's penalty to Divine justice, that as the whole world lost Divine favor and came under Divine sentence of death with its accompanying sorrow and pain, it was necessary, before this sentence or curse could be removed, that a satisfaction of justice had to be made, and that, therefore, as the Apostle declares, Christ died for our sins—the just for the unjust, that He might bring us back to God. Thus He opened up a new and living way—a new way to life everlasting.

Those familiar with the Bible have noticed that, therein, the Church of Christ is called the Church of the Firstborn, and again, a kind of firstfruits, unto God of His creatures (Heb. 12: 23; Jas. 1: 18). This implies others, ultimately of God's family, will be later born; it implies afterfruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned; and have generally come to believe that only those who are of the firstfruits will ever be saved and that there will be no afterfruits. But let us look at this type of the Passover. Let us notice that it was God's intention to save all Israelites, and that, as a nation, they represented all of mankind that will ever come into harmony with God and be granted eternal life. Furthermore, we should notice that there were two Passovers: a great one, when the whole nation by Divine power was miraculously delivered from the Egyptians by the LORD who led them across the channel of the Red Sea on a sandbar especially prepared for them by the prevailing winds and tides. That picture or type shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render Him worship—not one Israelite was left behind.

THE FIRSTBORN

But that Passover at the Red Sea is not the one we are discussing particularly on this occasion, not the one with which we are just now concerned. No, the event with which our interest is now centered was the special passing over and sparing of the firstborn of Israel. Only the firstborn were then endangered, though the eventual deliverance of all the Hebrews depended upon the salvation of the firstborn. Applying this in harmony with all the Scriptures, we see that the Little Flock and the Great Company, who together constitute the

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“church of the firstborn” (Heb. 12: 23), were spared, passed over, during the Gospel Age, providing they remained under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered—merely the firstborn were, as the Bible shows (Heb. 10: 26-29).

THE CHURCH OF THE FIRSTBORN

The antitypical firstborn—the “church of the firstborn”—were those of mankind, who during the Gospel Age and in advance of the race as a whole, had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance, and to God’s willingness to fulfill to them His good promises which promised an opportunity for them to obtain the Spirit nature. More than this, they were such as had responded to the grace of God, made a consecration of themselves to Him and His service, and in return were begotten again, this time by the Holy Spirit.

With these firstborn ones it was a matter of life and death whether or not they remained in the household of faith covered by the blood of sprinkling. For these to go forth in opposition to Christ’s sacrifice would imply a disregard of Divine mercy. It would signify that they had contempt for the Father’s goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such the Scriptures declare, “There remains no more sacrifice for [their] sins”; they are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the firstborn of Egypt.

We do not mean to say that the firstborn of Egypt who died in that night, and any of the firstborn of the Israelites who departed from their homes contrary to command and who died as a result, have gone into the Second Death. Quite to the contrary; we understand that all these matters were types, figures, illustrations, foreshadows of matters on a higher plane, and that the realities belonged to the Spirit classes during the Gospel Age since Pentecost and the Apostle’s pre-anointing.

The Apostle Paul speaking toward the beginning of the Gospel Age Call, and addressing the Spirit-begotten New-Creatures including himself, declared: If we sin wilfully after we have received a knowledge of the Truth, after that we have been justified, and have tasted of the good Word of God and

the powers of the world to come, after that we have been made partakers of the Holy Spirit and thus members of the Church of the Firstborn—if we should fall away, it would be impossible to renew us again to repentance. God would have nothing further for us; our disregard of His mercy would mean that we would die the Second Death. From this standpoint, the Church of the Firstborn, through the begetting of the Holy Spirit had the greater knowledge and privileges, and they enjoyed every aspect of the light then shining. Therefore, they had a greater responsibility than the world; for they were the only ones, as yet, in danger of the Second Death (Heb. 6: 4-8; 10: 26-31). This is the lesson of the type and it applied to consecrated Christians only.

Soon the night will have passed, the glorious morn of deliverance will have come; and the Christ, the antitypical Moses, will lead forth, will deliver, all Israel—all the people of God, all who, when they will know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the Millennial Age, at the close of which, all evil and evildoers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

OUR PASSOVER LAMB

The Apostle Paul and John the Baptist clearly and positively identify the Passover lamb with our Lord Jesus, saying, “Christ our Passover is sacrificed for us, therefore, let us keep the feast.” “Behold the Lamb of God” (1 Cor. 5: 7, 8; John 1: 29, 36). The Church were then informed that they needed the blood of sprinkling, not upon their houses, as in the type, but upon their hearts (Heb. 12: 24; 1 Pet. 1: 2). They were also to eat the unleavened bread of Truth (free of error and sin) in order that they would be strong and prepared for the deliverance in the morning of the new dispensation. The Saints would have eaten the Lamb, appropriated Christ, His merit, the value that was in Him, for the Church. Thus they put on Christ, not merely by faith—but more and more to the extent of their ability they put on His character and were thereby transformed day by day into His glorious image in their characters.

So these New Creatures appropriated to themselves the benefits of His sacrificed life as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, these Little Flock members had the blessing of the bitter experiences and trials, which the Lord provided for the Saints, and which helped to wean their affections from

earthly things and to give them increasing appetite to feed upon the Lamb and the unleavened bread of Truth. They had to remember that, while here in the flesh, they had no continuing city, but were en route as pilgrims, strangers, and travelers, staff in hand, girded for the journey, to the heavenly Canaan and all the glorious things which God has for the faithful of the Church of the Firstborn in association with their Redeemer.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples in the upper room, saying, “I have eagerly desired to eat this Passover with you before I suffer” (Luke 22: 15). It was necessary that, as Jews, they should celebrate the Passover Supper on that night—the saving of the typical firstborn from the typical prince of this world; but as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, saying, “As often as ye do this (celebrate the Passover, annually) do it (the new institution) in remembrance of Me!” (1 Cor. 11: 24, 25). Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense; but you, who recognize Me as the Lamb of God, who in God’s purpose has been slain from the foundation of the world, you who recognize that I am about to give My life as the world’s redemption price—you will note this Passover with peculiar and sacred significance, different from all others. Henceforth you will not celebrate the type, but will memorialize the antitype; for I am about to die as the Lamb of God, thus to provide the blood of sprinkling for the Church of the Firstborn and meat indeed for the entire household of faith.

That our Lord’s followers should no longer gather, as the Jews had done previously, to eat the literal lamb supper in commemoration of the deliverance in Egypt, He showed, by choosing new emblems; “unleavened bread” and the “fruit of the vine,” to represent Him as the Lamb. Thenceforth, His followers in accord with His injunction, celebrated His death as their Passover Lamb every year until after the Apostles had fallen asleep in death, and a great falling away from Truth and righteousness had confused the faith of those who were not real Christians, producing the epoch known as the Dark Ages.

Even during the Dark Ages, the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover Supper which Jesus instituted fell into disuse. It was

crowded out by that most terrible blasphemy which has deceived and confused so many millions of Christendom, the Mass, introduced by Roman Catholicism. Because of it, the papacy in the Scriptures is called “the abomination of desolation”—it has had a disastrous influence upon the faith and practice of the Lord’s people. Although Protestants, in general, have repudiated the Mass as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practices of Protestants are still largely influenced by that terrible error from which they have only partially escaped, as their teachings and practice show.

THE MASS IS NOT THE LORD’S SUPPER

Many Protestants will innocently ask, “Is not the Mass merely the Lord’s Supper, the Eucharist, under another name?” No it is not! It is completely different. The Lord’s Supper celebrates the death of Christ accomplished at Calvary; the Mass represents a new sacrifice for sins made every time it is performed. The prevailing teaching is, that when the priest blesses the wafer, it becomes the actual body of Christ for the very purpose of sacrificing Him afresh.

Roman Catholics claim to believe in the merit of Christ’s sacrifice at Calvary, that it covered original sin, and one’s general sins that are past, up to baptism; but they claim also that the subsequent daily sins, shortcomings, blemishes of every individual require to be cleansed by fresh sacrifices of Christ from time to time. Therefore, from their standpoint, as represented in the Mass, Christ is being sacrificed afresh over the entire world every day. This is an abomination in God’s sight, because it disregards and sets at naught the statements of the Scriptures that Christ dies no more, that by one sacrifice He has provided redemption forever for all who come unto the Father through Him (Rom. 6: 9; Heb. 10: 14; John 14: 6).

It will be readily seen that the repeated sacrifices represented in the Mass would have the general effect of nullifying and minimizing the value of the great sacrifice at Calvary represented in the Passover and its Memorial Supper. How could those who had come to look especially to the Mass for the cancellation of their sins be expected to look, with as deep concern and as high an appreciation as otherwise, back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the Memorial Supper preceding it, fell into disuse long ago.

MEMORIAL TO BE OBSERVED ANNUALLY

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord’s Supper.

Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated; hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday.

This general laxity and failure to reach a common ground of conformity is due to two things: (1) because Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical annual Passover Supper; (2) because they have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please; whereas the words really signify, As often as you, My disciples (all of whom were Jews and accustomed to keeping the Passover annually), keep this typical Passover Supper, keep the antitypical Passover Supper in remembrance of Me—not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical firstborn.

Those who celebrate the Lord's Supper weekly consider that they have Scriptural precedent for so doing, because in the Bible we read that the early Church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the fruit of the vine is not mentioned in connection with it, and it is never said to represent the broken body of our Lord. It was a cheerful social custom in the early Church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite them more closely in the bonds of brotherhood and fellowship. In many places the Lord's people still follow this custom.

WHO MAY PARTAKE

As Fleshly Israel was by Moses and Aaron given an ordinance directing who might not and who might eat of the annual Passover lamb (Ex. 12: 43-49), so Jesus and the Little Flock have taught who may not and who may partake of the annual Lord's Supper. The general

rule for non-participants is given in v. 43, where the two words translated stranger (ben nechar) are different from the one translated stranger (ger) in vs. 48 and 49. The E.R.V. and the A.R.V. translate ben nechar as alien and foreigner respectively, either of which gives the correct thought. No foreigner might partake of the annual lamb. V. 47 gives the rule for participants—"all the congregation of Israel." V. 45 gives particulars as to who should not eat of the annual lamb—the [foreign] settler [the word here is to show, a (foreign) settler, not ben nechar, nor ger] and the hired servant. And vs. 44, 48 and 49 give the particulars as to who might partake of the annual lamb—the circumcised purchased servant, the stranger who is not an alien and the natural born Israelite.



V. 48 gives a negative description of who the foreign settler and the hired servant, i.e., the alien were—the uncircumcised. Since circumcision types consecration (Rom. 2: 29; Col. 2: 11-13), the circumcised represent all the consecrated, who are in vs. 44, 48, 49 given in three classes. Accordingly, we understand the circumcised purchased servant to represent the cleansed Great Company members, their cleansing implying their reconsecration [circumcision] (the Epiphany application of Num. 8: 5-22), the circumcised stranger [ger] to represent the consecrated ones who are not Spirit-begotten, and those born in the land (natural Israelites) to represent the Little Flock.

The expression in v. 44 translated, "servant that is bought for money," applies in this sense in the antitype, the Great Multitude, who are by Christ's ransom merit cleansed from the spots on their garments (Jude 23; Rev. 7: 14; Num. 8: 12, 21 [Epiphany Levites]). The aliens, as shown above, were of two classes: the foreign settlers and the hired servants. These are again described as the uncircumcised (v. 48). It is readily seen who constitute the two unconsecrated classes dwelling among antitypical Israel—the justified [the hired servant] and the unjustified hangers-on among professing Christians [the (foreign) settler]; in other words, the two classes that are represented on the Chart of the Ages in the two parts of the imperfect pyramid resting (1) on plane N, the plane of justification, and (2) below

the plane of justification, indicated by p and q respectively.

Thus we have the general rules given. But there are certain rules implied by the thought that the Great Company, after their cleansing, are represented by the money-purchased servant. While they are in their uncleansed condition—impenitent—they should not keep the annual Lord's Supper; and for this reason, the Epiphany-enlightened brethren in a cleansed condition should not memorialize with them, nor welcome them to their own celebrations. This also implies that those disfellowshipped for misconduct should not memorialize until they have made matters right, nor should those who disfellowshipped them permit them to join in partaking of their Memorials until they have reconciled themselves with the ecclesia. Finally, it implies that the Second Death class and all other Ransom and Sin-offerings deniers should neither memorialize, nor be memorialized with, by the faithful.

The Israelite family, or two small families acting as one (v. 4), that night being charged (v. 46) to eat the lamb in one house, types the fact that antitypical Israel is but one family of God (each house in the type standing for the whole family of God) and as such, are to partake of Christ, our Lamb. The prohibition against taking anything out of the house (v. 46) types that we should not perform any service against the blood-sprinkled class—God's family—as Ransom-deniers and total apostates, who thereby perform services against God's family. Taking the lamb's flesh out of the house types the thought of accepting and serving another view than the Truth view of the Ransom. To break a bone of the typical lamb would be doing it violence; and this types the crucifying of the Son of God afresh (Heb. 6: 4-8).

V. 47, in the charge that all Israel should observe the annual Passover supper, suggests the thought that all antitypical Israel—the Little Flock, the cleansed Great Company and the consecrated non-Spirit-begotten ones—Youthful Worthies and Consecrated Epiphany Campers should all partake of the annual Memorial. As every circumcised stranger had the same privileges as to appropriating the typical lamb as the native-born Israelites had (v. 49), so too, the consecrated ones who are not Spirit-begotten have the same privileges as to appropriating our Lamb as the Little Flock had: they, too, appropriate forgiveness, Christ's righteousness and fellowship with God, their justification; however, being tentative rather than vitalizedly justified, seeing they are not New

Creatures; how God and Christ act in such justification tentatively or vitalizedly—is not pictured in this connection.

“TILL HE COME”

But one may wonder why we still partake of the Memorial, seeing that we are now in the time of our Lord's Second Presence, and in 1 Cor. 11: 26 we are told to show the Lord's death “till he come.” We answer, the word “come” is frequently used to denote stages of our Lord's Second Coming subsequent to His arrival in His Second Advent. Matt. 25: 31 tells us that He will come with His holy angels (messengers)—the Little Flock. Jude 14 tells us that He will come with ten thousands of His saints. In both cases we can see that the word “come” reaches into a time subsequent to His arrival; for the saints were not with Him at His arrival.

In Matt. 16: 27 the expression “shall come” stretches over the time of the entire thousand years; hence, as the Millennial work is said in the text to be His activity when He comes, not after He comes, we say that His Second Coming covers the Millennial period. This is true of the word “coming” in Matt. 16: 28 also, as can be seen from the fact that the statement finds its fulfillment in the vision of the Kingdom (Matt. 17: 1-9; 2 Pet. 1: 16, 17). Similarly we understand the force of the word “come” in 1 Cor. 11: 26 to cover a time after Jesus' second arrival. It covers the whole of the Parousia and most, if not all, of the Epiphany or Apocalypse. As long as the Lord's consecrated followers are in the world it will be proper for them to memorialize His death in the Lord's Supper. The reasons that justify the celebration of the Lord's Supper by His consecrated followers before His arrival in His Second Advent also justify its celebration by His consecrated followers now. Hence, this text commends—it does not prohibit—our now celebrating the Memorial. And it is likely that the Memorial, as a representation of the death of Christ and faith therein, will continue to be celebrated throughout the Millennial Age (see P '61, pp. 31, 32).

LET US EXAMINE OURSELVES

It is vital to us that we keep a pure heart. We do well personally to examine ourselves as we approach the hour of the celebration of the Memorial. Let us remember the exhortation of the Apostle Paul: “Let a man examine himself, and so let him eat of the bread, and drink of that cup.” “Do you not know that a little leaven leavens the whole lump? Therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed, Christ, our Passover,

was sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 11: 28; 5: 6-8; comp. 2 Cor. 13: 5). Malice means ill will, hatred—a wrong condition of heart. These should be put away; and each disciple, upon self-examination, should see to it that he has clean hands and a pure heart. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear [reverence] of God" (2 Cor. 7: 1).

If there be any spirit of power-grasping, self-exaltation or clericalism (Nicolaitanism) in any of the Lord's people, or if there be any personal animosity between brethren, this is the time above all times to purge out such leaven. It is often occasioned by some desiring to be more highly honored than others, as e.g. it was at the time of Jesus' First Advent: "There was also dispute among them, which of them should be considered the greatest. And he said unto them, 'The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But not so among you; on the contrary, he who is greatest among you let him be as the younger, and he who governs as he who serves.'" (Luke 22: 24-27).

If we find that injustice has been heaped upon us, or that, e.g., we have not been favored in the ecclesia as much as we, in our judgment, should have been; if we feel that we should have been more highly honored, let us remember the danger of insisting on what we believe are our rights, and remember also the great privilege of humbly submitting to the Lord's will. No trial could come without His permission, and those which hurt us most have probably come to test the faith and love of those involved. "By love serve one another" (Gal. 5: 13). Happy are we if we are able to see through our trying experiences that all of these things are evidences that the Lord is still dealing with us. May we appreciate the privilege of overcoming in them, and of manifesting our unselfish love for the brethren, and therefore for the Lord and His cause, by serving in a humble and loving manner in whatever place the Lord puts us.

Our chief delight should ever be to do God's will. Everything else should be made subservient to that. Let us keep in mind that the eating of the Passover lamb was with bitter herbs, and that this

sharpened the appetite and created a greater desire for more of the flesh, to remove that bitter taste. This fitly illustrates that the bitter experiences and trials that come to us, if we are properly exercised thereby, cause us to flee to the Master that we might partake of more of His merit and His loving kindness. For those of us who are still working out our salvation, let us feed upon our precious God-given promises and upon the prospects of perfection in the Kingdom, which will make us forget the bitter trials and we shall rejoice with great joy, giving thanks that we are permitted to have such trials as make sweeter our joys.

One may ask: "Shall I decline to partake of this Memorial because of some difficulty I have had with a brother?" Our answer would be; if possible try to bring about reconciliation by talking over the differences in the spirit of love. Effect reconciliation, if possible; but if you cannot, examine your own heart and see to it that there is no bitterness there. If you have been wronged, then see that you freely forgive, even as the

"Who is greater, he who sits at the table, or he who serves?"

Is it not he who sits at the table?

Yet I am among you as the One who serves."

Luke 22: 27

Lord forgives us; and then go and keep the feast. All who have made a full consecration to the Lord should partake, as explained above. If some have made a consecration and have not symbolized it by water immersion, such should do so at their first reasonable opportunity. But the mere fact that one has not been immersed

since making his consecration, should not preclude him from partaking of the Memorial.

Let us all have in mind that "the end of all things is at hand: therefore, be serious and watchful in your prayers" (1 Pet. 4: 7). How glad should be our hearts that we have come to the end of this dark night and that soon the light of the Lord shall fill all the earth! And let us heed St. Peter's further admonition (v. 8), "Above all things, have fervent love for one another, for love will cover the multitude of sins." Having this love, we will cover each other's defects; and the blessed Kingdom hope set before us will, if truly and properly cherished, enable us to attain to and maintain this love under all conditions. May God bless us all richly and abundantly at this Memorial, and may the blessings derived therefrom, draw us closer to God and Christ and to one another in the bonds of Christian love!

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OUR 86TH ANNUAL REPORT—2005

It is becoming more and more difficult to separate the various world events into classes of relative importance. Each happening, as it occurs, seems just naturally to take center stage. With the close of the year it appeared that a direct assault was made on the earth and the environment. We don't usually consider the climatic upheavals and such devastating storms to be included in as part of the necessary construction work that is required to bring the planet to the point of its eventual completion and perfection, which will make it the remodeled home for billions of returnees from the great awakening of earth's dead in preparation for Restitution purposes, but it is apparently so. In addition to this, we see Satan's empire in its many and diversified fields of government, finance, military, religion, etc., as being the recipient of repeated blows from all sides, and as we see this unfolding on the world's stage, we greatly rejoice.

THE NEW POPE FACES TOUGH DECISIONS

The new owner of an old house—the newly elected Pontiff—has inherited the job of fixing the present degraded system. The Catholic Church has been going down hill Scripturally and morally since its inception in 539 A.D. and its new head is not the only one who has endeavored to correct its ailments. This makes one think of Our Lord's parable about putting "new cloth on an old garment" (Matt. 9: 16). Many are wondering where the Pope will begin the cleansing work. "One place to look are the seminaries, which are about to undergo a thorough Vatican review in response to the sex-abuse crisis and declining vocations. This came about just as reports of the results of a three-year grand jury investigation ended. That report disclosed that the Philadelphia archdiocese had deliberately concealed the sexual abuse of hundreds of children by dozens of priests—and that these inspections may coincide with the release of a document that has been languishing in the Vatican in recent years. Its message:

to reaffirm a ban on homosexuals entering the seminary. Benedict, who a month before his election last spring denounced the "filth" in the church, may indeed be convinced that a thorough cleaning up of the priesthood is at the top of his 'to-do' list."

One can't help but wonder where he will find the evaluators to sit on the bench as judges of the new recruits to the priesthood, as to whether they are homosexual or not? It might be prudent to, first of all, put a process in place to evaluate the evaluators. And even though the interviewers themselves may have a correct sexual orientation, in all fairness, how can they tell, unless the applicant tells all. Past experience has shown that the conduct of even some of the bishops and archbishops has not been lily white and the long record of the Papal See is drenched in sin. Looking at the evaluation process within the Roman Catholic church, and the lack of expertise with which it was afflicted in years past, when a woman, supposedly "Joan," was elected a pope in the ninth century (John VIII 854-857), and who it is claimed, gave birth to an illegitimate child as recorded by over 500 Catholic historians according to the ABC, TV documentary of December 29, 2005.

Pope Benedict XVI's reign will no doubt be built on enforcing traditionalist doctrine. He certainly will not be enforcing Bible doctrine because his church has very little of it any more, and what is left is not worth enforcing. The church's leaders have long asserted that their unbiblical doctrine of celibacy of the priesthood is not a contributor to the immoral problems within the system. But the question arises, why is it then, that there have been hundreds of priest molesters in their churches, worldwide, while in stark contrast, few violations in other mainline religious groups. Most Protestant churches, in harmony with Biblical teaching, do not legislate against marriage but do allow marriage for their ministers. The Apostle, speaking under inspiration, is clear in declaring that to

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be or not to be married is the decision of the individual and does not come under the jurisdiction of any cleric or outside ruling body whether it be religious or the secular government (1 Cor. 7: 3-9). Our Lord has also inferred that to be celibate is up to the individual for, as we know, everyone is not constituted alike as to their spiritual relationship to God or in their mental and physical makeup (Matt. 19: 10-12; P. Vol. 6 pp. 509-518).

INJUSTICE REIGNS OVER JUSTICE

It has recently been reported that 99 prisoners were incorrectly sentenced to prison terms here in the United States. A man from Florida has been jailed for 26 years for rape and with the others, has been proven innocent by DNA testing and has now been released. However the statute that helped to set these innocent people free has expired and a prisoner can no longer petition Florida courts for post-conviction DNA testing. Their only hope will be to ask prosecutors (the people who put them in jail in the first place) to reopen their case. Prisoners in Ohio are in a similar situation according to a spokesperson of the Florida Innocence Initiative: "It is un-American for the very people who may have caused this kind of miscarriage of justice to be the people who decide whether DNA testing occurs."

INTELLIGENT DESIGN VS EVOLUTION

The so-called theory of Intelligent Design has suffered another defeat at the hands of the supporters of the Evolution theory through the judicial systems of a number of states in the U.S. Both ideas as presently advanced seem to reiterate the necessity for each of their supporters to become better educated as to the ideas that they are setting forth. First and foremost is the consideration that it is not right, nor is it wise, to teach popular religion, at the present time, in the public schools. The evils of church controlled schools and mandated beliefs, as they at one time existed in Europe and from which our ancestors fled, are well known by us all.

The popular understanding of what comprises the idea of Creation is so removed from what is fact, that neither the Evolutionists nor the Mainline Creationists know what the Bible's teaching of Creation is all about. The Evolutionists charge that the idea that God created the earth in seven 24 hour days and that the earth is only six thousand years old is well taken. It has been said, that the Bible has suffered more from its supposed friends, than from its enemies. By a careful study it will be discerned that there is

incontrovertible proof that the six creative days recounted in Genesis are periods of 7,000 years each making a total of 49,000 years. We are now living on the threshold of the last 1000 years of the 7th creative day referred Biblically as the Millennial Age (2 Pet. 3: 8). These 49,000 years do not include the original formation of the earth in its gaseous state which probably took millions of years to the point where Genesis 1: 1 begins. It is also true that the Bible does not oppose a modified viewpoint for the bringing into existence the lower animals of the earth. But it is very clear in its declaration that God was the Creator of the first man and the first woman. Evolution falls way short of explaining how unintelligent power or force brings forth highly intelligent human beings. It is a fact of life that non-intelligence as expressed by blind force does not, has not and cannot bring forth intelligent living beings. If Evolution is true, why is it that we do not see, nor has it ever been seen at any time in the past, or expected in the future, at regular or irregular intervals, apes turning into men? On the other hand we see on a regular basis, the opposite occurring, with men by their far-fetched imaginations turning into monkeys!

Approaching the subject of creation from an intellectual perspective, it is recognized that there must be a first cause. The reasoning process that employs just plain common sense forces us to this conclusion, as we contemplate the universe of things in their origins. And those who resort to the supposition of an infinite series of beginnings have been forced by different paths to an original ground of existence, variously terming it: matter, mind, or force, accordingly as their theories find most convenient. Taken off guard, those who deny a first cause are often forced to admit it, as can be seen from an experience of Henry Ward Beecher and Robert Ingersoll. Strange to say, of years past, America's most eloquent preacher and most eloquent agnostic were friends and exchanged visits with one another. On the occasion of a certain visit that Mr. Ingersoll paid Mr. Beecher, the former greatly admired a finely executed globe that was in the latter's study; after a careful examination and unstinted admiration of the technique displayed in the carefully drawn continents, oceans, etc., of the globe, Mr. Ingersoll asked, "Who made it?" Quickly perceiving his opportunity, Mr. Beecher answered, "Nobody; it made itself!" Divining the intent of the remark, the noted agnostic, biting his lip, remained silent and crestfallen and shortly thereafter, left Mr. Beecher's home.

CATHOLIC CARDINAL CONFUSED

Washington, D.C.'s Cardinal declares that Roman Catholics do not have to believe in the Biblical account of Creation. He said that instead of the Bible's account of God creating Adam and Eve, Catholics can believe in Evolution—as long as they agree that God was involved.

ISRAEL CONDEMNED — SAME-SEX MARRIAGES CONDONED

The United Church of Christ, with its 1.2 million members, condemns Israel for building its separation wall and they continue to oppose God's commands by voting to make it the first major mainline denomination to officially endorse same-sex unions. It rejected an alternative resolution that would have defined marriage as the union of one man and one woman. This group has lost nearly one million members since 1960 and lost 30,000 adherents in the year 2004 alone. Among major denominations, only the Episcopal Church, having elected its first openly homosexual bishop two years ago and now heading in the direction of recognizing same-sex unions, comes close to the UCC pro-homosexuality standing. The Episcopal Church is also fast declining in membership.

BABYLON IS FALLEN

American Baptist churches in southern California and the Southwest intend to break with their national headquarters, along with another alliance in West Virginia. Both groups cite the unwillingness of the American Baptist Churches to enforce the denomination's non-acceptance of openly gay applicants as the reason for their actions.

Leaders of the Pacific Southwest Region, composed of some 300 congregations, say that the national leadership has been unresponsive to implement a 1992 resolution which declared that "the practice of homosexuality is incompatible with Christian teaching." The executive minister of the Pacific Southwest Region wrote... "Publicly outspoken homosexuals continue to serve in leadership positions within American Baptist Regions, organizations, institutions, committees, commissions and other positions of leadership. Within many regions the ordination of practicing homosexuals is endorsed. This has led many people inside and outside the American Baptist Churches to conclude that this denomination had adopted positions advocated by homosexual activists."

(Many years ago Pastor Russell pointed out that the nominal Churches in general were guilty of

opening their doors to the world and it is apparent that some congregations have, in their doctrinal perception, become so blind that they are inviting the wicked world into their midst and into responsible positions. Babylon is indeed fallen (Isa. 21: 9; Jer. 51: 8; Rev. 14: 8).

SIGNS OF THE TIMES AMONG TRUTH PEOPLE

We have now progressed many years into the Great Time of Trouble and we have observed that it is increasingly interspersed with war, revolution and anarchy. Our brethren in other Truth groups, in some of their members, are gradually coming to the understanding that the door to the High Calling may be closed and although their acknowledgement is over ninety years behind the fact, it is reassuring that the Truth on the matter will eventually prevail. I have often wondered that when the Millennial Kingdom is in full bloom and Abraham and the prophets—the Ancient and Youthful Worthies—are back, Restitution has started, and awakened mankind is progressing up the Highway of Holiness toward perfection and everlasting life, will they still insist that they are of the Bride? However, it is comforting that some are questioning and beginning to get their eyes open, ever so slightly. It is something like the misunderstandings of mainline Christians in that they are waiting for the Second Coming and expecting Jesus soon, at which time they expect to be raptured with the Lord to heaven and escape the loss of life and devastations of Armageddon. As they are immersed more and more into the Trouble they will begin to understand that our Lord is already present and has been, for many years, since 1874, and that their position in the Kingdom will be, not in heaven, but here on the earth.

THE BIBLE HOUSE

The work here at the Bible House is still going on. Sr. Loisann Lounsbury has been here for many years. Sr. Donna Fullen joined us in 2004 while Sr. Betty Katkaveck and Sr. Esther Fussner came last year in 2005. Bro. David Lounsbury helps out in the shipping and elsewhere when needed. These brethren provide valuable assistance in the many and varied duties at the headquarters.

Sr. Betty and Bradley Hedman have now moved to the Minneapolis area, to be close to their relatives, Bro. Jack and Sr. Debbie Zilch. They considered the option of living nearby the Bible House but with mixed-feelings decided in favor of Minnesota. All of us here at the Bible House will miss their long

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and faithful service. Bro. Bernard and Sr. Betty Hedman came to the original Epiphany Bible House at 1327 Snyder Avenue, Philadelphia, from Chicago. This was in 1948, to help Bro. Johnson in his last years, and to assist in the Truth work. It was at this time that the Movement had purchased the large Church property at the intersection of 2111 S. 11th St. and Snyder Avenue, Philadelphia, and was in the process of remodeling it to be the new home for the Bible House and the meeting place of the Philadelphia Convention to be held in September of that year and for many years in the future. Then their children were born and they became part-time workers at the Bible House, continuing to do so when the headquarters was moved to its present location in Chester Springs, Pa., which is about thirty miles northwest of Philadelphia. Following the deaths of Bro. Jolly (1979) and Bro. Gohlke (1985), Bro. Hedman became the Executive Trustee of the LHMM and served, full time, with Sr. Betty until his death in January 2004. We pray God's rich blessings to be with the Hedman family in their new location.

We have a different company that is now printing our magazines. The November-December 2005 and January-February 2006 issues of the Bible Standard and the spring 2006 edition of the Present Truth are the work of Kutztown Publishing at Kutztown, Pa. We will appreciate your comments on the content and visual quality in the print itself, the graphics or in the mailing. Are you receiving the papers through the mail in good condition?

Some brethren came to the Bible House in the past year to help out in various ways. The tasks that were undertaken were: Re-arranging the warehouse inventory of all the books, tracts and magazines etc., maintenance of the outside grounds by installing a new sidewalk, trimming trees, shrubs, picking up fallen branches and mowing lawns. These jobs are always part of an on-going work. We are always in need of help in these areas. Assistance was also received in the office and keeping our electronic equipment updated and in top shape, not to mention the work on the Website and the commitment that is required to keep it up-and-running.

There are brethren who have helped with important aspects of the work that do not come to the Bible House in order to perform important tasks. We have brethren who help us with data entry, proofreading, keeping the website updated, also preparing books and tracts for reprinting. The Bible Standard Cyclopedia 2.0 has been a tremendous off-

premises job and is now available at \$16.00. I am most grateful for all the brethren who have sacrificed of their time and talents for the Lord's work. All of the Lord's people who provide assistance, whether in-house or from outside, do so without personal remuneration.

REPAIRS

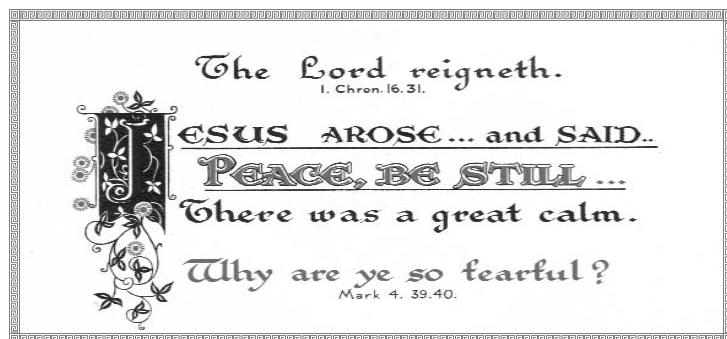
We have had in the year past a number of necessary repairs. There was a water leak in the pump house that required excavation in order to get at the leaking shut-off valve. The dual furnaces have been shutting down, when needed most, due to their inability to pull enough fuel oil for both units to run simultaneously from the underground tank, which is about 150 feet away. This has resulted in our putting two 275 gallon fuel tanks in the basement of the Bible House, close to the furnaces. These repairs have amounted to several thousands of dollars for each job. But now something must be done with the old tank in the ground. If there has been no leakage from the tank that would have contaminated the surrounding ground, the only expense will be to pump out what oil that is left in the bottom and is not usable; about 6 inches, and have it transported to an accepted waste site, and then treat the old 1,000 gallon tank by filling it with an approved material which has been estimated to cost in the neighborhood of \$2,000.00. If its capacity is 2,000 gallons the cost would be somewhat more.

I want to discuss with you concerning expenses that are anticipated for this year 2006. There has been a leak discovered in one of the furnaces in one or two of its cast iron sections. The furnace is sixteen years old and I discern, and have been told, that it would probably not be cost effective to merely replace the defective sections due to the high cost of labor, and further, what is to say that another leak might not appear in short order. The estimate for a new furnace and a new electric hot water tank, which is also leaking, is \$8,000. There is another looming project that needs to be addressed and it is the main roof of the Bible House. There are some leaks that need repair. We will be seeking estimates in this regard. In addition, I am contemplating replacing the large window units in the dining room, in the entryway and also in the chapel. Most of them do not shut tight anymore or lock and they are a source of much heat loss. We spent the day of Christmas Eve putting plastic over the windows in the dining room and over some which face west and the prevailing wind.

CONTINUED SUPPORT

We welcome your continued support by witnessing the Truth and taking advantage of various

opportunities of spreading the knowledge of God's plan. Let us therefore, continue to assemble ourselves together as a means to strengthen each other and look forward to the Kingdom and to the Master's announcement "Peace be still."



HYMN FOR THE YEAR
NUMBER 128

SUMMARY OF OUR WORK

January 1, 2005 to December 31, 2005

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	6
Auxiliary Pilgrims	80
Evangelists	70
Public and semi-public meetings	177
Attendance	7,236
Parlor meetings	807
Attendance	8,066
Miles traveled	202,021

FINANCES

General Fund

Receipts

1. Donations	\$119,874
2. Subscriptions	\$ 4,170
3. Sale of Books & Literature	\$ 23,421
4. Miscellaneous Income	\$ 31,808
5. Total Income	\$179,273
6. Balance on hand Dec. 31, 2004	\$370,838
7. Total funds available	\$550,111

Expenses

8. Pilgrims, Evangelists (Not including donated expenses)	\$ 4,434
9. Administrative expenses	\$ 75,092
10. Equipment	\$ 7,645
11. Maintenance and Repairs	\$ 27,809
12. Utilities	\$ 30,910
13. Furnishings & misc.	\$ 37,889
14. Taxes	\$ 34,058
15. Magazine Publishing	\$ 71,196
16. Web	\$ 2,277
17. Total expenses	\$291,310
18. Net income	-\$112,037
19. Balance in General Fund Dec. 31, 2005	\$258,801

Note: Financials include operating income (donations, Subscriptions, sales, etc.) and expenses but do not include Real Estate.

Correspondence

Letters and postals received*	7,730
Letters and postals dispatched*	2,771

Literature Circulated

Present Truth subscribed/ordered, incl. bound vols	4,368
Bible Standard subscribed, ordered, incl. bound vols.	16,031
Studies in the Scriptures	864
Foreign-language volumes and tracts	704
Epiphany Studies	389
Photo-Drama of Creation	30
Life-Death-Hereafter	93
Hymnals	80
Manna Books	123
Poem Books	94
Booklets (Hell, Spiritism, Tab. Shadows)	350
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.	729
Indexes	74
Bound magazine volumes	50
Others' publications	292
Divine Plan mats, charts, Tabernacle, & Pyramid charts	100
Children's books	19
Bible cassettes, videotapes	29
Volunteer booklets	23,099
Leaflet tracts	74,000
Bereaved, Good News & TDL letters & order forms	52
Miscellaneous cards, restitution pins	1,189

Web Work (U.S.)

(January-December, 2005)	
Visitors (people paying some attention to content)	31,025
Visitors per day (average):	88
Page Views (pages opened and looked at):	62,050
"Hits" (number of times the site is "clicked" on)	82,500
* Includes first, second, third class, and e-mail.	

DO YOU HAVE JESUS' SPIRIT?

*"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men"
(1 Thes. 5: 15)*

WHEN the Samaritans refused lodging for our Lord and His company, the Apostles James and John, in their loving zeal for the Master, said: "Lord, do you want us to command fire to come down from heaven, and consume them?" But Jesus rebuked them, saying, "You do not know what manner of spirit you are of. For the Son of man did not come to destroy men's lives but to save them" (Luke 9: 54-56).

These words are to be the guide of all our Lord's followers today, as well as in the past. We are not to render evil for evil, nor slander for slander; but, to the contrary, we are to speak kindly, lovingly, generously, of those who, as foretold, will say all manner of evil against us falsely for Christ's sake because we are His servants and representatives. And the more prominent our position, the more hostile will be their attacks. If we can remember that they are deluded and that the attacks are really from the Adversary, it will help us to feel kindness and pity toward them, instead of malice and hatred.

It is just as true today as ever that "your adversary, the devil walks about like a roaring lion, seeking whom he may devour"; and it is just as necessary today as ever that we resist him, steadfast in the faith (1 Pet. 5: 8, 9). If from time to time in the past he has assaulted the Truth and all who have sought to be faithful to it, what reason have we for supposing that he would be less on the alert or less aggressive now? On the contrary, our expectation is that the battle for right, for truth, will wax hotter and hotter. We are to expect that, having failed to gain the victory over the Little Flock, and the Great Company he will with renewed energy lie in wait and attack the non-Spirit-begotten consecrated, primarily the Youthful Worthies and CEC'S especially those in the Epiphany Truth as due here in the Epiphany period in its wider sense, which is also the first lapping beginning of the Basileia period; he hopes thus to defeat our Lord's purpose and plan of accomplishment in these classes. It is still true that only the faithful and courageous overcomers will stand the testing of this evil day (Eph. 6: 11-18). We will not become discouraged if we continue to trust in the gracious promise of our Lord, that greater is He that is for us than all that are against us (1 John 4: 4). "Who may ascend into the hill of the LORD? or who

may stand in His holy place? He who has clean hands and a pure heart, who hath not lifted up his soul to an idol, nor sworn deceitfully" (Psa. 24: 3, 4). If one's life is not honest, if his conduct is not clean, if his conscience is not void of offense toward God and man, if he has sought to exalt himself in the eyes of others, if he has done despite to the spirit of favor and if he has despised or ignored his covenant of consecration to lay down self-will and to accept only God's will in all things, he should not expect to receive the Master's "Well done, good and faithful servant." His only hope is in repentance and in mending his ways before it is too late.

St. Paul called particular attention to "perils among false brethren" in our day, specially pointing us to the heady and high-minded ones (2 Tim. 3: 1-9), and telling us that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20: 30). Let us, then, not think it strange, but be on the alert to resist such besetments. **It is surely a fact that those who once enjoyed the light of present Truth and have left it seem thereafter more deficient of decency, reasonableness, honesty, manhood and womanhood than do many worldly people and brethren who have never seen the Truth.** One might know in many cases how to calculate on what a worldly foe might do or say or insinuate, for they would likely have limits beyond which they would not think of going; but as for these false brethren, who once had the holy Spirit and then lost it, there is no calculating what they may do or say, how much they may misrepresent or what unfair advantages they may take. Expecting such assaults, we need not be disconcerted, but should rather remember that "Many sorrows shall be to the wicked but he who trusts in the LORD, mercy shall surround him." (Psa. 32: 10).

We are not to have any spirit of vengeance or retaliation. As our text tells us, we are not to render evil for evil unto any man. Our Lord tells us to love our enemies (Matt. 5: 44). The basis of this instruction is evidently that our characters may be developed. Retaliation is a natural element of the imperfect mind and particularly of the fallen mind—the fleshly mind. The more selfish we are, the more inclined we will be

to render evil for evil, slander for slander, blow for blow. Our spirit is to be the very reverse: “Do good to them that hate you, and pray for them which spitefully use you, and persecute you; that you may be the children of your Father which is in heaven.” “Whoever slaps you on thy right cheek, turn to him the other also” (Matt. 5: 39).

But does our Heavenly Father love His enemies? Yes. The world is at enmity against God, and yet He so loved the world that He gave His only begotten Son to die for the world. But we do not suppose that God has a love for Satan, though at first, prior to Lucifer’s entering into his wrong course, God did have a love for him. But since he has become a wicked, vicious character, God’s great adversary, 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 must not love sin, but rather “abhor that which is evil, and cleave to that which is good”; nor are we to be overcome of evil, but we are to “overcome evil with good” (Rom. 12: 9, 21). The Spirit of the Lord is not one of evil surmising or evil speaking. “Love thinks no evil” (1 Cor. 13: 5).

In loving our enemies we should endeavor to help them in so far as they are helpable; but when they show themselves to be determined to follow their wrong course, and seem to be more or less incorrigible, we should leave them in God’s hands, for Him to deal with them as He sees best—but we should have no ill will

against them. We may have to expose “their pernicious ways,” their errors, etc., in order to protect the Lord’s sheep from their deceptions, but we should not indulge in vituperations and forbidden evil speaking. Only when necessary would the Spirit of the Lord, and faithfulness to Him and His own, cause us to relate an evil (July 14 Manna) and identify the errors with the person teaching them, even as the Apostle shows in connection with Hymenaeus, Philetus and Alexander (1 Tim. 1: 20; 2 Tim. 2: 17).

In harmony with the Lord’s Spirit, Bro. Russell stated (R 881): “We claim no liberty to deal with the personal affairs, or the private character, of any of our contemporary editors, but we do claim the fullest liberty to criticize their public teachings, and we accord to them the same liberty. And while we would not harm them personally, but rather do them good, we will use our best endeavors to knock to pieces, and show up to God’s children their sophistries.”

May we all, as God’s dear children, follow the noble example of our Lord, the Apostles, the Parousia and Epiphany Messengers, and others, in loving our enemies; let us be careful not to render evil for evil, particularly while we are earnestly contending for the faith which was once delivered unto the saints (Jude 3); let us hate and strongly resist sin and error, but never seek to do harm to the sinner or the errorist; let us follow that which is good among ourselves, and to all men. * * *

IN REMEMBRANCE

Bro. Kenneth L. Schalk 71, of Muskegon, Michigan, died June 29, 2005. He is survived by his wife, Sr. Betty Schalk one daughter and four sons. Bro. Ken was man of great faith and loved to witness for the Lord and the coming Kingdom. The funeral was officiated by Bro. David Seebald of Michigan.

Bro. John Treble 87 of New Port Richey, Florida died December 14, 2005. Bro. John was an Auxiliary Pilgrim for the LHMM. He is survived by his wife, Sr. Marilyn and three sons and their families. Bro. John traveled extensively throughout the world. His joy was in telling the old, old story of Jesus and His love and the Divine Plan of the Ages. Bro. Richard Blaine of Florida officiated the funeral.

Sr. Joyce Stephens of New Port Richey, Florida, died December 14, 2005 at the age of 88. She was the wife of the late Bro. Ernest (Ceg) Stephens.

Sr. Halina Lange 89, of Wilkes-Barre, Pennsylvania died December 15, 2005. Sr. Halina was the wife of the late Bro.

Jan Lange, mother of Eva Lange and the sister of Bro. Piotr Woznicki. (Bro. Woznicki is the LHMM’s representative in “Poland.”) The funeral was officiated by Bro. John Wojnar of New Jersey

Sr. Dorothy Reaser 76, of Muskegon, Michigan died December 23, 2005. She had 5 daughters and 1 son. Sr. Dorothy was a member of the Muskegon Class. Anyone attending the Muskegon convention will remember her service at the book table and her consecration to her Lord and Master. The funeral was officiated by Bro. Leon Snyder of Michigan.

Bro. Daniel Gohlke of Newark, Delaware, died January 1, 2006 at the age of 86. He is survived by his wife, Naomi and a son, Daniel Gohlke, Jr. Bro. Dan and Sr. Naomi were married 63 years and for most of their married life they attended the meetings of the Philadelphia-area Ecclesia. Many will remember his deep consecration and gentle ways. Bro. David Lounsbury of Pennsylvania officiated at the funeral * * *

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ANNOUNCEMENTS

MEMORIAL DATE FOR 2006

Monday, April 10, after 6:00 p.m.

Our Lord's Memorial is Monday, April 10, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 6:27 p.m.; the new moon nearest this equinox is March 29, 10:16 a.m.; add 2 hours 21 minutes to get Jerusalem time which is March 29, 12:37 p.m.; therefore Nisan 1 is March 28, 6:00 p.m. to March 29, 6:00 p.m. Nisan 14 begins 13 full days later on Monday, April 10, 6:00 p.m. ending Tuesday, April 11, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Monday, April 10. May God bless you in your preparation for, and commemoration of, this wonderful event. Please send in reports promptly.

2006 LHMM CONVENTIONS

France: *Barlin*, April, 16-17; July, 28-30; November, 4-5

Germany: *Velbert*, June 3-5; *Altleiningen*, October, 20-22

Jamaica: *Bartons*, April 14-17

Nigeria: *Agbado*, April 14-16; *Umunkiri*, June, 23-25;

Aba, Abia State, November, 24-26;

Makurdi, Benue State: November 24-26

United Kingdom: *Hyde*: August, 4-6

United States: *Florida*, March 10-12, *Michigan*, May 19-21

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HYMNS FOR 2006

Our hymn for the year 2006, is number 128, "Prince of My Peace." Use this hymn on the first of each month as the day's hymn; all other days, please use the sixth hymn listed with the day's Manna.