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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.

GOD'S LOVE FOR OUTCASTS

*The LORD God, who gathers the outcasts of Israel, says
"Yet will I gather to him others besides those who are
gathered to him" — Isaiah 56: 8*

OUR Heavenly Father Jehovah loves in a special way those who are more or less despised, rejected and ostracized by humanity, and therefore are outcasts, but whose hearts are good and who are seeking Him. His Son Jesus, our Savior, was "despised and rejected of men" (Isa. 53: 3; Psa. 22: 6), was regarded as an outcast by many, as having a devil and as working through the prince of devils (John 7: 20; 8: 48; Matt. 12: 24); yet He

was not forsaken (John 16: 32), but greatly beloved by the Father. The Apostles also were regarded as outcasts by many, "as fools for Christ's sake," "as the filth of the world, and . . . the offscouring of all things" (Acts 4: 1-3; 12: 1-3; 16: 22-24; 1 Cor. 4: 10-13; 2 Cor. 11: 24, 25). Christ's disciples therefore are not to think it strange (1 Pet. 4: 12) if they also are more or less of outcasts: "Marvel not, my brethren, if the world hate you." "If the world hate you, you know that it hated me before it hated you. If you were of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you." "They shall put you out of the synagogues: yea, the time will come that whosoever kills you will think that he does God service" (1 John 3: 13; John 15: 18-21, 23; 16: 2).

We may be entirely or partially cast out by others, including family members (Matt. 10: 36-39; 24: 10; Mark 13: 12) and the false church. But if we draw nigh to God with repentant and consecrated hearts, He will draw nigh to us (James 4: 8). He and our Lord Jesus will specially love us (John 14: 21, 23; 16: 27) and have precious fellowship with us through our prayer and communion with Them (2 Cor. 6: 16, 17; 1 John 1: 3, 7).

Jesus said, "All that the Father gives Me shall come to Me; and him that comes to Me, I will in no wise cast out" (John 6: 37). The Psalmist says (27: 10), "When my father and mother forsake me, then the LORD will take me up." God and Jesus will never forget nor forsake us (Isa. 49: 15; 41: 10, 17; Heb. 6: 10; 13: 5). "... neither shall any man pluck them out of my hand (John 10: 28, 29; Rom. 8: 38, 39)! Only our becoming unfaithful and letting go of Their hands—can separate us from Their love. All of these are indeed very blessed and comforting assurances from our dear Heavenly Father and our dear Lord Jesus!

The message of Isa. 56 is another very precious and comforting assurance to the "outcasts" (v. 8). It has been very blessed, first in its application to the "outcasts" of fleshly Israel in and following Isaiah's day; and as we will see, it evidently has an antitypical application to all the Spirit-enlightened consecrated ones in the Parousia and the Epiphany periods, when the Epiphany period is

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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.

lapping into the Basileia period in its first lapping beginning since the Fall of 1954, before the Mediatorial Reign begins.

Isa. 56: 1-8 gives Jehovah's promises of great blessings to those who would obey His precepts and hold to His covenant, consisting of not only the native-born—those born in the land (Num. 9: 14)—but also the sons of strangers and those who were eunuchs. Verse 9 indicates destruction coming on nominal fleshly Israel and vs. 10-12 describe those who are figuratively blind, unwatchful, slumber-loving, greedy, unshepherdly and wine-and-strong-drink-loving watchmen.

NATIVE-BORN ISRAELITES

Let us consider the application to the Parousia and Epiphany, as the Epiphany period is lapping into the Basileia period in its first lapping beginning since Oct. 1954. Jehovah instructed His Spirit-begotten people of this time to obey His teachings (judgments, Isa. 56: 1; comp. Luke 8: 15; Psa. 19: 9-11; E 17, pp. 181-184) and practice justice (Mic. 6: 8; Matt. 22: 37-39). They were to do these things not only because they desire others to do justly for them and because they loved such good principles, but also because their deliverance drew near (Luke 21: 28; 2 Pet. 3: 11-14) and soon God's great justice, and righteousness, as well as His wisdom, love and power, is to be specially revealed in the Mediatorial Reign (Isa. 32: 1; 40: 5).

Specially favored were the Little Flock and the Great Company, the Spirit-begotten ones who have done these things (blessed [Heb., *Asher*, happy], Isa. 56: 2), who laid hold on them, who maintained their antitypical Sabbath-keeping—their rest of faith in God and Christ, keeping back from corrupting it by trusting in works of self-justification (Heb. 3; 4; Eph. 2: 8, 9)—and who guarded carefully their conduct and service from practicing evil (1 John 5: 18).

SONS OF STRANGERS

The native-born Israelites type the Spirit-begotten during the Gospel Age. But vs. 3 & 6 mention another group—the sons of the stranger. In Lev. 19: 9, 10; 23: 22 God charged the owners of harvest fields (representing our Lord—Matt. 20: 1-8) to leave the gleanings for the poor (typing Great Company members, who lost the High Calling riches) and the stranger (typing Spirit-enlightened, non-Spirit-begotten consecrated ones, strangers to the High Calling, Youthful Worthies E 4, pp. 375-376; 443-445; PT '72, p. 39). Youthful Worthies are typed also by Ruth, who was a stranger member of the nation of Israel, and who married Boaz (type of Jesus), thus

showing the close and loving relationship between our Lord and the Youthful Worthies (E 4, chap. 6).

The words translated “son(s) of the stranger” in vs. 3, 6 are *ben nechar*. The ASV translates them “foreigner,” as it does also in Ex. 12: 43, where it distinguishes uncircumcised sojourners from circumcised strangers (Heb., *ger*; Ex. 12: 48). There the circumcised stranger (*ger*) types the Youthful Worthies and the rest of the Spirit-enlightened, non-Spirit-begotten consecrated, the Consecrated Epiphany Campers, the (uncircumcised hired servant) types the unconsecrated tentatively justified and the (uncircumcised foreign settler) types the unjustified hangers-on among professing Christians (P 5, pp. 193, 194; E 11, pp. 207, 208; PT '72, pp. 38, 39). But the *ben nechar* of vs. 3 & 6 evidently was circumcised, because he had “joined himself to the LORD.” He therefore seems to type the Youthful Worthies—Spirit-enlightened, non-Spirit-begotten ones who consecrated between the Ages (R 5761; see PT No. 519—a copy free on request).

This son of the stranger who joined himself to Jehovah was not under any circumstances to say that God had utterly separated him from His people. He was never to regard himself as an outcast from God's people, even if some native-born Israelites or others so considered him.

In the antitype, those post-1878, 1881 (P 6, pp. 156, 157; E 4 pp. 318, 376) and pre-Oct.-1954 consecrators who recognize that they are Spirit-enlightened, non-Spirit-begotten ones with Youthful Worthy hopes are not under any circumstances to allow Satan to tempt them into thinking otherwise and saying that God has cast them off from among His Spirit-enlightened elect people, even if some others who claim that post-1914 consecrators, usually including themselves, still receive Spirit-begettal and who try to convince them that unless they claim Spirit-begettal and are Spirit-begotten they cannot be favored with an understanding of the deep things of God's Word and other special elective Divine favors. They think that the unbegotten are in danger of Second Death if they are overtaken in serious sins, but forget that the Ancient Worthies were unbegotten and were not under the pale of Second Death.

FAITHFUL EUNUCHS

In addition to the son of the stranger, Isa. 56: 3 mentions the eunuch. Eunuchs are usually defined as castrated males, but Jesus includes some who are born eunuchs, *i.e.*, who never became capable of copulation. He mentions approvingly some who have made themselves eunuchs—by exercising self-control and living celibate lives—for the Kingdom of heaven's sake, as He did—Matt. 19: 12; comp. 1 Cor. 7: 37, 38.

Eunuchs were often employed as chamberlains and harem attendants for kings and princes and also sometimes as trusted officials and commanders. The word for *eunuch* in Hebrew is *saris* and it is translated also as *officer* 12 times in the KJV. The Ethiopian eunuch was of “great authority” (Acts 8: 27-39); Rabsaris (Heb., *chief eunuch*) was employed with other officials as an ambassador for the Assyrian king (2 Kings 18: 17); Ashpenaz was the master of the king’s eunuchs (Dan. 1: 3, 7). Males taken captive were sometimes made eunuchs by heathen nations who were their captors.

Eunuchs in Israel were usually non-Israelites who had been made captives and eunuchs earlier by non-Israelite nations, in which castration of captives was a common practice. Castration was not practiced by the Jews, according to Josephus (Ant. 4: 8: 40). Deut. 23: 1 shows that in earlier times eunuchs were not to “enter into the congregation of the LORD.” This resulted in the eunuchs in Israel being considered more or less as outcasts. But God in vs. 3-5 gave them the heart-cheering assurance that those eunuchs who took hold of His covenant and chose the things that pleased Him would have their place in His house, even if they could not beget any children.

These eunuchs, non-Israelites, who now also could become members of Israel, seem clearly to type the other class of those who consecrate between the Ages after the end of the antitypical 80 years of Lev. 12 in the Fall of 1954, namely, the Consecrated Epiphany Campers (see PT No. 556—a copy free). The Youthful Worthies, the antitypical strangers, have in some cases from 1881 to 1914, (there were no Spirit-begettals between 1878 and 1881, thereby providing for Youthful Worthies to be developed; E 4, p. 376; E 11, p. 95) had the privilege of figuratively fathering—beginning the new life—in the spiritual elect and in some of their own class, and from 1914 to 1954 of doing the same in many more of their own class. But in this sense the Consecrated Epiphany Campers cannot figuratively father any of the elect—the antitypical priests and Levites—they are *antitypical eunuchs in this respect*, figurative dry trees.

But the Consecrated Epiphany Campers are not to be overly concerned about their inability to be of the elect and to father any of the elect, because they have the grand privilege of getting God’s next best favor—the privilege of being of the highest class among the *quasi*-elect, the class typed by Miriam in her leading of the women in the great post-Millennial song of triumph (Ex. 15; E 11, p. 293). Additionally, they have the great privilege since 1954 of figuratively fathering others of their own class as antitypical Nethinim, fellow Consecrated Epiphany Campers, and also some as unconsecrated quasi-elect.

INSTRUCTIONS FOR ALL

It will be noted that the things that the native-born Israelites, the strangers and the eunuchs were instructed by Jehovah to do, as mentioned in Isaiah 56: 1, 2, 4, 6 in order to be among God’s specially favored people (v. 2), include in all three cases keeping the Sabbath, but that otherwise they are not the same in all cases. This does not mean that the instructions to all three classes were really different. Rather, the clear implication is that all the instructions given in vs. 1, 2, 4 and 6 were really for and to be laid hold on and followed by all three classes if they would be among God’s preferential people. Thus the instructions in vs. 1 & 2 to the native-born Spirit-begotten applied also to the strangers and the eunuchs who were joined to the Lord.

The strangers and the eunuchs had the sacred assurance that if they would do the things mentioned in vs. 1, 2, 4 and 6, they would surely not be regarded by God as outcasts, but as His favored ones, even as in the case of the native-born Israelites and that all the precious privileges and blessing that God promised in vs. 5 & 7 would surely be theirs. Likewise in the antitype—the things that the unbegotten Youthful Worthies and the Consecrated Epiphany Campers are instructed to do as set forth in vs. 1, 2, 4 and 6, in order to be among the Divinely blessed ones, v. 2, are really for and to be laid hold on and followed by all three classes.

As it was with the Spirit-begotten, so it is with the Youthful Worthies and the Consecrated Epiphany Campers—they are to obey God’s teachings and practice justice, realizing that their deliverance into the Kingdom draws near, in which God’s righteousness will be specially revealed. They are all to maintain their rest of faith in God and Christ, keeping back from corrupting it by trusting in works-justification. They are to guard carefully their conduct and service from practicing evil (vs. 1 & 2).

Two additional and different things to be done are mentioned in v. 4. The first is to choose the things that please Jehovah. Choosing things that please Him is to be foremost (Psa. 25: 12) and choosing the things of favor which please others must be secondary. The Bible describes some people as men-pleasers (Eph. 6: 6; Col. 3: 22)—and there are women-pleasers also—who seek to please the creature more than they do the Creator (Rom. 1: 25). We should make it a rule that only if we see that a thing will please God first, may we do it to please others. We are not to choose those things that please ourselves unless we see that first of all they please God. We read that “Christ pleased not himself,” that He always did the things that pleased the Father and that the

Father was well-pleased with Him (Rom. 15: 3; John 8: 29; Matt. 3: 17). He is the Example that not only antitypical eunuchs—the Consecrated Epiphany Campers, but all should, first and foremost, strive to please God (1 Pet. 2: 21), if they would be of the Divinely favored people.

The other thing to be done mentioned in v. 4 and also in v. 6, is to “take [*firm, Rotherham*] hold of my covenant.” The Spirit-begotten took hold of the great Oath-bound Covenant (Gen. 22: 16-18) in its stars-seed (“stars of heaven”) portion. The Little Flock, who with Jesus are the Christ, as antitypical Isaac, took hold of and were developed by the Sarah features of the Covenant (Gal. 3: 8, 16, 29; PT ‘60, 37, 38). The Great Company, who are represented as antitypical Benjamin, took hold of and were developed by the Rachel feature, which ceased to function when the last Great Company member was Spirit-born (PT ‘79, pp. 32, 46; ‘80, pp. 26-31).

The Youthful Worthies and the Consecrated Epiphany Campers, the antitypical sons of the stranger and the antitypical eunuchs, to whom vs. 4 and 6 respectively refer, are to take firm hold of the earthly features of the Oath-bound Covenant (E 4, pp. 353-358; PT ‘78, p. 52, col. 2, top) as a part of the sand-seed (“sand which is upon the sea shore” Gen. 22: 17). The Youthful Worthies and perhaps the Consecrated Epiphany Campers take firm hold of and are developed by the features of the Covenant typed by Hannah (E 13, pp. 19, 20, 31).

All of the seed should firmly take hold also of the promise that they “shall possess the gate of his enemies”—that they will overcome Satan and his supporters and their machinations—and additionally the promise that through them “shall all the nations of the earth be blessed” with restitution blessings in Christ’s Mediatorial Reign. By taking hold of the Covenant and fulfilling its obligations they are writing their names in the book of life (PT ‘50 p. 110).

SERVANTS LOVE JEHOVAH

Three additional and different things to be done by all of God’s people if they would be of the blessed ones are given in v. 6. The first of these is “to serve him [Jehovah].” The Hebrew word translated “serve” here is *sharath*, which means *to minister* (comp. ASV). This ministry involves diligence in seeking to know and do what is well-pleasing to God, and includes the transforming of one’s character into His likeness and seeking to help others in all God-pleasing ways. As stated in Matt. 20: 28, “The Son of man came not to be ministered unto, but to minister.”

The second of these three things in v. 6 is “to love the name of the LORD.” We join ourselves to Jehovah not only to serve Him but also because we love Him and His great character. We love Him not only because He first loved us while we were yet sinners (1 John 4: 19; Rom. 5: 8), but also because of recognizing more and more His great character attributes of wisdom, justice and power, and especially His love, as revealed in His great Plan. Therefore, we love His name—His character.

The third of these three things in v. 6 is “to be his servants.” This is much akin to the first of these three and yet a difference may be noted. The Hebrew word *ebed*, like the Greek *doulos*, means a *bond-servant*. Hence it brings in the thought of complete, willing servitude to God and Christ, in addition to just ministering on Their behalf.

We read of *Ebed-melech* (*servant of the king*); the Ethiopian bond-servant who supervised the lifting out of Jeremiah from the dungeon’s mire (Jer. 38: 7-12). *Abed-nego* (*servant of the prophet*; Dan. 3), one of the three Hebrew youths thrown into the fiery furnace, types the Youthful Worthies (E 4 pp. 324, 325; PT ‘72, p. 36). We read also of Obed (*servant*), son of Boaz and Ruth. Ruth types the earlier Youthful Worthies, and Obed the later Youthful Worthies and the Consecrated Epiphany Campers (PT ‘72, p. 39).

Some of the antitypical Ruth class, the earlier Youthful Worthies had a share in the gleanings in the Gospel-Age Harvest. But the great majority of the consecrated later have been of the antitypical Obed class, a *servant* class. Let us all seek to be good servants, following Jesus’ example, serving even in the humblest ways (John 13: 1-7). Let us remember that He said, “You know that the princes of the Gentiles exercise dominion over them. . . . Yet it shall not be so among you: but . . . whoever desires to become great among you, let him be your servant” (Matt. 20: 25-27).

The antitypical strangers and the eunuchs have the wonderful assurance that if they do the things represented in vs. 1, 2, 4 and 6, they will surely not be regarded by Jehovah as outcasts, but as His servants, set apart for His service, even as it was in the case of the antitypical native-born Israelites—the Spirit-begotten. They will have also the full assurance that all the precious privileges and blessing of God’s promises, typed in vs. 5 & 7, will be theirs.

STRANGERS AND EUNUCHS

The promises to the strangers and the eunuchs were indeed very heart-cheering to them. The eunuchs who joined the Lord and did their best to do what He

directed in vs. 1, 2, 4 and 6 could realize that they surely were no longer outcasts, but had a wonderful acceptance into the congregation of the Lord, as did also the strangers, formerly aliens and outcasts, after they joined the Lord and followed the same instructions. In the antitype the promises to the Youthful Worthies and the Consecrated Epiphany Campers are very heart-warming. These Campers who have consecrated and have followed God's instructions to the best of their ability in their hearts and lives realize that they surely are not outcasts, without any place among Abraham's consecrated Spirit-enlightened, non-Spirit-begotten pre-Millennial seed, but that God loves, accepts and gives them His Spirit and a hundredfold in this life and will give them a marvelous reward in His Kingdom.

God's promises of v. 5 were to the eunuchs who joined the Lord and His Covenant and were obedient, and those of v. 7 to the strangers who did likewise. The two sets of promises in vs. 5 & 7 type things that can be applied to both the Youthful Worthies and the Consecrated Epiphany Campers. God promises them in v. 5 a place in His great house, within His walls. This house may be regarded antitypically as the great House of our great High Priest, in which there are vessels of gold, silver, wood and earth, and some to more honor and some to less honor, representing respectively the Little Flock, the Great Company, the Ancient Worthies, the Youthful Worthies, the *quasi*-elect—the Consecrated Epiphany Campers as the highest class among them and the non-elect (2 Tim. 2: 20; R 5493, par. 6; 5759, par. 1; PT '72, pp. 34, 35).

In a related setting there are the priests in God's temple, His house. They represent Jesus and His Body members. The Kohathite, Merarite and Gershonite Levites represent respectively the Ancient Worthies, the Great Company, and the Youthful Worthies, and the antitypical Nethinim who were assistants to the Levites, together with the Consecrated Epiphany Campers (PT '72, pp. 35, 36; Ezra 8: 20; PT '71, pp. 37-42). We can consider also the New Jerusalem coming down from God out of heaven as having antitypical walls, powers. Within these the antitypical strangers and eunuchs can enter and have a favored place (Rev. 21: 12-21; Isa. 26: 1, 2).

Next God promises in v. 5 that the strangers and the eunuchs will have "a name better than of sons and of daughters." Antitypically, the word "name" here seems to refer to character, honor and nature. The Youthful Worthies and the Consecrated Epiphany Campers will surely not have finer characters, honor and nature than the Church Sons and the Great Company Daughters (2 Cor. 6: 16-18). But they will have finer characters

because of development while sin is still much in the ascendancy than those who do not consecrate before the Mediatorial Reign, who will be sons and daughters of restitution (Joel 2: 29; Isa. 60: 4, 9). The Consecrated Epiphany Campers will have greater honor also than the unconsecrated *quasi*-elect and the non-elect. The Youthful Worthies will have the marvelous honor under the Ancient Worthies of giving Millennial and Little Season revelations (visions; Joel 2: 28; E 4, p. 319) and the Consecrated Epiphany Campers will have the grand honor of serving as the highest class of the restitutionists, antitypical Miriam, in leading humanity in the grand post-Millennial anthem of praise and deliverance (E 11, p. 293). The Youthful Worthies will obtain also a glorious spirit nature post-Millennially—Hallelujah! (R 5182; P 6, pp.156, 157; E 4, pp. 331-336).

Jehovah promises in v. 5 that He will give His typical and antitypical people a name that shall not be cut off. This meant much to the typical outcasts. *But it means much more to the antitypical outcasts of the present!* They have the wonderful assurance that their characters, honor and nature will last eternally and will never be cut off. A number of the restitutionists, those who refuse to make any progress in the Mediatorial Reign, will be cut off in the Second Death after 100 years' trial (Isa. 65: 20). Others who progress at least outwardly but who do not sufficiently develop Godlikeness and Christlikeness in their hearts will be ensnared in Satan's Little Season allurements and will, as Goats, go into everlasting cutting off—annihilation, in the Second Death (Greek, *kolasin*; Matt. 25: 31, 32, 41, 46; Psa. 37: 9, 10, 20, 22, 28, 34-36, 38; Rev. 20: 7-9). However, it seems evident from this promise of v. 5 that because of the character development of the Youthful Worthies and the Consecrated Epiphany Campers while sin is still much in the ascendancy, that—even though they will still be mortal and could fall away and be cut off—none of them will fall away and be cut off. Praise God!

KINGDOM PROMISES

God promises in v. 7 that He will bring the outcasts to His holy mountain. This of course represents God's holy Kingdom (Isa. 2: 2; 11: 9; Mic. 4: 1). In an anticipatory sense the antitypical strangers and eunuchs are translated into the earthly phase of the Kingdom in this life (Col. 1: 13), while still diligently seeking to make their calling and election sure preparatory to the coming Mediatorial Kingdom (2 Pet. 1: 5-11), with its blessed restitution work for all the families of the earth. The Youthful Worthies have also the prospect of marvelous post-Millennial sights, associations and works as spirit beings.

God promises that He will make them joyful in His house of prayer. Antitypically, the strangers and the eunuchs have much occasion for rejoicing and exultation in this life in His great Temple (Phil. 4: 4). But this joy will be increased and made even greater eternally, above that of the unconsecrated *quasi*-elect and the non-elect (Isa. 35: 10; 25: 9; Rev. 21: 4), in the Millennial and post-Millennial Tabernacle and Temple. The Youthful Worthies will rejoice greatly also in the joys of the spirit nature and service, assisting in God's mighty future creative and other works (Job 38: 7; Luke 2: 13, 14; Eph. 2: 7).

Therefore, we have great cause for rejoicing and exultation, for having prayers and songs of praise in the house of our pilgrimage (Psa. 119: 54; Eph. 5: 19; Col. 3: 16). Prayer, including praise and thanksgiving, is very important in God's great antitypical house of prayer. "I will call upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray" (Psa. 55: 16, 17; 107; 113; 136; 150; Luke 11: 9-13; James 5: 16). We should indeed be a continually prayerful people!

Jehovah says further, "Their burnt offerings and their sacrifices shall be accepted on mine altar." No doubt it was a blessed privilege for the typical outcasts to bring their offerings and have them accepted on God's altar. But it is far more rewarding for the antitypical sons and eunuchs to bring themselves in true consecration, as offerings manifesting Jehovah's acceptance of Jesus' sacrifice, as praise and worship declaring and reflecting credit on His great attributes. All these offerings are now and Millennially will be acceptable on the basis of Christ's sacrifice.

The offerings of the Ancient and Youthful Worthies and the Consecrated Epiphany Campers in this life are like the turtledoves, or perhaps like the lean lamb or goat, but their presentations to the LORD will be much improved Millennially. The Worthies will experience a better resurrection (Heb. 11: 35) and will be brought back with perfect bodies and faculties, needing some time to develop perfect love and to bring their characters to fruition, when they will then offer bullocks; while the Consecrated Epiphany Campers after receiving needed development on "the highway" (Isa. 35: 8), will reach perfection, and will then, like the Worthies, offer perfect sacrifices, bullocks, on God's altar (Psa. 51: 19; Lev. 1: 3; T pp. 96, 110, Note IV; PT '64, pp. 54-59).

God ends v. 7 by saying, "Mine house shall be called a house of prayer for all people." In the type, not only the native-born Israelites, but also the strangers and eunuchs who joined with God and were followers of His instructions, could have acceptance of their prayers and offerings with Him at His altar in His great temple.

Antitypically, the prayers and offerings of the Spirit-begotten have not been the only ones that have found acceptance with Jehovah through Christ and His great Ransom-sacrifice, for those of the Youthful Worthies and the Consecrated Epiphany Campers also have found acceptance with Him through Christ. Eventually all mankind will bring their prayers and antitypical offerings to Jehovah through the Christ. As such, the great Millennial Temple will truly be a house of prayer for all people (Mal. 1: 11; Luke 2: 10; Gen. 12: 3; 22: 16-18; Psa. 22: 27, 28; 86: 9; Zech. 14: 16-21; Acts 15: 17; Heb. 2: 9; 1 Tim. 2: 4-6).

GATHERING OUTCASTS

Jehovah serves as the great Gatherer of outcasts from among His people. He says in v. 8 that He will gather more outcasts to Himself besides those already gathered. This Scripture applied to His gathering the outcasts of Fleshly Israel, but it seems also to apply very forcefully to the present situation, in which He has already gathered here in the end of the Age, especially in this Epiphany-Basileia period, many of the antitypical strangers and eunuchs, antitypical outcasts, including especially those who are Epiphany-enlightened and recognize themselves as prospective Youthful Worthies and Consecrated Epiphany Campers, and in the time before the Mediatorial Reign begins, He expects to gather many more.

Usually when mainline church people, especially the leaders, learn that we do not agree with their credal errors, but that we hold with the Scriptures that Jesus was created (Rev. 3: 14; Col. 1: 15) and that therefore we cannot agree with the trinity doctrine, we become outcasts to them. They usually call us cultists and will not recognize us as Christians. We have also become outcasts by the "Jehovah Witnesses" as the result of cruel and unscriptural disfellowshipments. The "J.W.'s" usual designation for the Epiphany-enlightened brethren is the "evil slave" class. So we are outcasts to them also. To many Truth brethren, like the nominal church, who hold that the High Calling is still open at this late date, we are also more or less of outcasts. We are determined to hold to the Epiphany-Basileia Truth as due at all costs, even if it causes us to be regarded as outcasts by many others.

The Parousia Harvest reaping period was the special time to "gather my saints [of the Little Flock] together unto me" (Psa. 50: 5). But it is still the time to bring others, prospective Youthful Worthies and Consecrated Epiphany Campers, into the greater light of Truth as

now due, and thus to gather these lesser, yet faithful, holy ones, together unto the Lord. Also, it is still the time to invite the justified—believers in Jesus but not yet consecrated to join the Lord by repentance, faith in Jesus as Savior and to consecrate (Prov. 23: 26; Rom. 12: 1). Therefore, they also can become God’s beloved outcasts, those whom He specially loves and is now specially gathering unto Himself. V. 8 indicates that this is the time to gather all these “outcasts” as the consecrated pre-Millennial seed of Abraham.

All of us should be diligently active in furthering this great work of God, the Father’s business (Luke 2: 49) of gathering other outcasts to Him, “beside those that are gathered unto him,” and thus helping to complete the Epiphany Court and build up the Epiphany Camp. We should be on the alert to find consecrated ones who seem ready to enter into the greater light of Truth as due, and those who may be ready to join the Lord in consecration. If we have warm Christian concern, attention and love for people who are more or less outcasts from their natural families or religious associations, we may help the responsive ones among them to become His consecrated people and His Truth brethren, His beloved outcasts. Let us be on the lookout, among others, for Truth-amenable “J.W.’s” who have been disfellowshipped or who may be desiring something better than the autocratic rule and errors of their leaders, and let us be ready also to help Truth brethren who seem ready to accept the many proofs that the High Calling is ended (see PT No. 515—a copy free on request). God will bless us as we put forth a determined effort to aid in His continued work of gathering the outcasts.

DEVOURING BEASTS

In v. 9 God, through Isaiah’s ministry, showed that destruction was to come upon God’s unfaithful typical people, city and land, amid which the beasts of the field and forest would do a devouring work. Antotypically, God, through His servants, has shown that serious error, such as the six great sifting errors, would devour in mainline Christianity’s sphere here in the end of the Age. Furthermore, the antypical call to the beasts seems to be similar to that of Rev. 19: 17, 18, where the angel “cried with a loud voice, saying to all the fowls . . . Come and gather yourselves together unto the supper of the great God, that you may eat the flesh of kings . . . captains and . . . mighty men.” Hence the “beasts” of v. 9 seem to correspond also to “the noisome beast” of Ezek. 14: 21. There “the sword” represents the World War, Phases I and II, and the World Revolution, and “the noisome beast” the Anarchy; and famine and

pestilence are the other two of the “four sore judgments” upon Christendom (E 2 p. 140; E 10, p. 532). We should zealously carry on God’s outcast-gathering work while conditions in the Time of Trouble have not become so severe in most places to prevent it.

CHRISTENDOM’S BAD LEADERS

Christendom’s spiritually blind, avaricious, unshepherdy and sectarian leaders, especially the hierarchy and the rest of the clergy, who will be overthrown by the “sore judgments” of the Time of Trouble, are described prophetically in vs. 10-12. They have not warned and fought against the six great sifting errors and other errors in Christendom. “Beastly” errors, such as Higher Criticism, Rationalism, Deism, Humanism, Pantheism, Materialism, Agnosticism, Evolution and Atheism, have been allowed by them to devour many with insufficient warnings and opposition against them by these religious leaders who are unfaithful watchmen. In many cases they have succumbed to and have themselves promoted the devouring process.

In Isaiah’s day and shortly thereafter, the great nominal religious leaders were expecting that nominal fleshly Israel would be protected and preserved by God and not destroyed by the Chaldeans. Any who taught that because of the great evils in nominal Jewry it would be destroyed, were considered outcasts, in disfavor, and were persecuted by these leaders (Jer. 20).

Likewise here in the end of the Age, the great religious leaders of Christendom, the hierarchy and the clergy in general, are still vainly hoping and claiming that by engaging in social action, and politics, that they can patch up and heal the present order (Jer. 51: 8, 9); and those who teach its destruction by the Lord in the present great Time of Trouble are in disfavor and more or less persecuted (comp. E 14, pp. 372, bottom, 373).

Accordingly, Christendom’s bad religious leaders, and watchmen, are spiritually blind. Like the blind Pharisees in their day, they cannot discern the signs of the times (Matt. 15: 14; 16: 1-3; Luke 12: 54-56; 1 Thes. 5: 1-5). “They willingly are ignorant” of “the present truth” (2 Pet 3: 3-5; 1: 12); they are like watchdogs that cannot bark a warning; they have many fanciful ideas (sleeping [*dreaming*; see margin, ASV]), and love ease and figurative slumber (v. 10).

These bad leaders are greedy sectarians, whose desire for power, honors and filthy lucre is insatiable (Acts 20: 30; Phil. 3: 2; 1 Pet. 5: 2, 3). They are unprofitable shepherds, without proper understanding, looking to their own ways and for gain especially from their own sects and

denominations (v. 11; Ezek. 34: 2-10; Mic. 3: 11; John 10: 12, 13; 2 Tim. 4: 3, 4; P 4, p. 62; P 6, p. 287; E 13, pp. 32-34).

Milton called them “blind mouths.” John Ruskin, commenting on this, says: “These two monosyllables express the precisely accurate contraries of right character in the two great offices of the church—those of bishop and pastor. A bishop means a person who sees; a pastor means one who feeds; the most unbishoply character a man can have is, therefore, to be blind; the most unpastoral is, instead of feeding, to need to be fed. Nearly all the evils of the church have arisen from bishops desiring *power* more than *light*. They want power and authority, not to overseeing. It is the king’s (Christ is our King) office to rule: the bishop’s office is to *oversee* the flock, to number it sheep by sheep; to be ready always to give full account of it” (comp. R 3172, 3527).

These bad leaders of Christendom in many cases habitually use much literal wine and strong drink, but v. 12 seems to refer specially to spiritual drinking and intoxication (Isa. 28: 1, 7, 8; 51: 17; 63: 6; Jer. 25: 26-29; 51: 17; Rev. 17: 1-4; 18: 3). These leaders encourage one another and others to partake of the wine and strong drink of error, claiming that things will continue for them as they are or even more favorably for their selfish desires (2 Pet. 3: 3, 4). But we know that things will not continue as they are, and that when they say, Peace and safety, then sudden destruction will come (1 Thes. 5: 1-4). By the present great Time of Trouble they will be “cast down” and “trodden under feet” (Isa. 28: 1-4). We praise God for this study and pray that it will be a rich blessing to all the Lord’s beloved “outcasts,” especially His Spirit-enlightened, non-Spirit-begotten consecrated ones. * * *

REPORT FROM POLAND AND EASTERN EUROPE 2007

Dear Bro. Ralph Herzig,
God’s love and grace be multiplied in your heart through Jesus Christ.

First I would like to send warm greetings from God’s people in Poland and the countries of Eastern Europe. They all wish you our Lord’s rich blessings and remember you in their prayers made not only during conventions, but at all gatherings and occasional meetings; may God strengthen and support you in your service and ministry as Leader and Executive Trustee of the LHMM.

The Present Truth we receive is a source of great joy and abundant blessings for the Lord’s people as due to our privilege of service on their behalf, they can enjoy it in their native languages.

Brethren here clearly recognize different types of the truths published and appreciate the teachings as helpful and encouraging in the conditions of the fast progressing time of trial and oppression.

Many classes send us testimonies in which they express their belief that the Lord provides His people with truths that are very convenient for present day

trials, that they are the healing oil, the source of sustenance and the lodestar that prepare us to retain our consecration, faith and service.

Poland experienced a period of social and political crises. Successive strikes, protests and demonstrations caused the parliament and government to dissolve. The new parliamentary elections and introducing a new government can’t heal the situation in a short time. Yet, the brethren here are full of faith, zeal and an inner peace that exceeds all understanding.

Our conventions were filled with the spirit of rejoicing, peace and optimism. We see that the Lord stands at the helm. As you can see from the Pilgrim and Evangelistic Service Report we have already sent, all services were held according to the schedule.

The ecclesiae regularly hold their meetings. In many ecclesiae brethren gather three times a week, in others twice a week. On Sundays brethren can listen to discourses and take part in berean studies; on Sundays and holidays Parousia Volumes are discussed, and on weekdays Epiphany truths from the Present Truth articles and Epiphany Volumes. Obviously, many

berean studies and discussions in ecclesiae are devoted to watching the signs of the time and their fulfilment in this unreliable world.

Most ecclesiae regularly organize schools for young speakers who are getting ready to preach the Kingdom gospel.

In general, the living standards of the brethren here are more or less satisfactory and allow brethren to take part in the conventions. Many can afford to finance and spread free literature among those less privileged who are interested in the Truth.

Besides the six annual home conventions some brethren attend foreign conventions in Germany, Ukraine and Lithuania.

After the conventions children go to summer camps: the younger ones camp in Losiniec and the older go to Wagrowiec, where they can relax in the countryside (on lakes and in forests) under the care of our evangelists who work as teachers. Apart from sport activities, trips and outdoor games, religious services and meetings with truth servants are carried out on the spot. Parents come to visit their children as well, usually on Sunday and at the end of the event when they arrive to collect their offspring.

SUMMARY OF OUR WORK

January 1, 2007 to December 31, 2007

FINANCES

Receipts (in zlotys)

Donations, subscriptions, reserve funds, etc.....	251,573
Balance on hand Dec. 31	151,650
Total income	99,923

Expenses (in zlotys)

Magazine and E Vol. 11 publishing	83,106
Conventions	40,700
Equipment, office, maintenance and repairs, taxes, postal expenses, activities in prisons	126,393
Work in Eastern Europe	36,963
Total expenses	287,162
Balance January 31, 2007	116,061
(\$1. = 2,44 zl)	

PILGRIM AND EVANGELIST SERVICE

Piigrims	1
Auxiliary Pilgrims	52
Ukraine	5
Lithuania	1
Moldova	1
Evangelists	41
Ukraine	4
Public and semi-public meetings	416
Attendance	67,695
Parlor meetings	3,233
Attendance	87,193
Kilometers traveled	475,014

CONVENTIONS IN POLAND		
PLACE	ATTENDANCE	BAPTISM
Poznan	980	8
Bydgoszcz	440	
Katowice	720	2
Rzeszow	620	
Susiec	900	
Krakow	640	3
Totals	4,640	13

UKRAINE

Work in Ukraine is developing fast and the brethren appreciate more and more the Epiphany Truth they study. Auxiliary pilgrims and evangelists visit ecclesiae regularly sharing with them the Word of Truth. Apart from regular services in established classes, also broad evangelical work to other Christian groups and individuals is being carried out.

Local servants are regularly helped by Polish auxiliary pilgrims and evangelists who visit Ukrainian ecclesiae at least once a month.

The current issues of the Present Truth and the Bible Standard are regularly delivered in local languages. Many young sisters and brothers from local ecclesiae are engaged in publishing work; they prove helpful and responsible.

Conventions have been organized in Ukraine for many years now.

CONVENTIONS IN LITHUANIA AND UKRAINE		
PLACE	ATTENDANCE	BAPTISM
Kowno, Lithuania	95	2
Orlovka, Ukraine	340	7
Lvov, Ukraine	263	2
Totals	698	11

The convention in Orlovka was an occasion of blessed fellowship and spiritual uplift. The service of child blessing was a spiritually uplifting occasion. Parents brought and presented to God 46 children to be blessed.

The convention was a blessing for all. Two sisters showed their consecration by immersion. It had an international audience, because its participants came not only from various parts of Ukraine, but also from Moldova, Russia and Poland. That was one of the reasons why the services were conducted in Polish; another was connected with the fact that a large number of brethren participated in the convention via the Internet. All rejoiced in the spiritual atmosphere of the event.

PRISONS

In 2007 there were 664 meetings and five whole-day services held. The meetings were attended by 2,545 prisoners and 14 staff.

LITERATURE DISTRIBUTED

Bibles	57
Bible Standards	305
Various topic tracts	55
Mannas	10
Present Truths	6
New Testaments	83
Parousia Volumes	32
Epiphany Volumes (borrowed)	3
Religious films shown	6

Twenty-two Correction centres are currently open to our brethren and take part in the services we offer.

PUBLIC WORK

A number of ecclesiae organize regular public meetings; for example, the Poznan ecclesia gave a series of six thematic discourses, apart from discourses devoted to different topics. Prior to the events, 3,000 invitations had been given out.

In Gliwice seven discourses were presented; 86 people attended and 11 were interested in the Truth.

INTERNET

We have seven working Internet websites, four of which are general; portraying our communities and proclaiming the Truth (in *Polish, Russian, Ukrainian, and Lithuanian* languages). The website dedicated to Brother Russell is presented in three languages (*Polish, Russian and Ukrainian*).

The planned work at Internet websites, has gone well, and we are pleased that there is a growing number of young individuals engaging in this work. But we cannot say that there are a lot of eager ones. The words "*The harvest truly is plenteous, but the laborers are few*" (Matt. 9:37) are still accurate.

The Internet is becoming extraordinarily efficient at influencing the viewers. We are aware of this, because we see its influence, and habits among people exercising this form of delivered information!

STATISTICS FROM VISITS ON OUR WEBSITES

LANGUAGE	PER DAY			PER YEAR	
	WEBSITE	VISITS	PAGES OPENED	NATIONALITIES ENTERING THE PAGE	DOWN-LOADS
Polish (Pastor-Russell)	http://epifania.pl http://srm.epifania.pl	812	4,457	30	237. GB
	http://pastor-russell.pl	129	982	30	4.4 GB
Russian (Pastor-Russell)	http://biblejskoe-znamia.ru http://pastor-russell.ru	56 23	174 62	20	0.938 GB 0.483 GB
	http://biblijnyj-prapor.com.ua http://pastor-russell.com.ru	22 13	94 93	16	0.348 GB 0.457 GB
Lithuanian	http://biblijos-veliava.lt	36	262	23	5.1 GB
TOTALS		1,09	8,014		249. GB

While summing up year 2007, we accounted considerably increased interest in our pages in comparison to year 2006. We think that this is an effect of commonness of Internet. Information reaches people by various sources (brochures, magazines, individual conversations, public discourses, and other). The Internet is becoming a source of knowledge for information seekers.

The above statistics indicate and prompt us in which way we should develop website pages.

Website about Brother C.T. Russel is having a great interest, noticeable is growth of visits, averaging from 60 visits per day in 2006 to 129 in 2007.

For many months, we placed on the site an article from Present Truth '93, 70-73 "Pastor Russell was not the founder of the Jehovah's Witnesses organization" http://pastor-russell.pl/PR_SJ.html. The page is willingly visited by those, who had a contact with Society teachings, and left their circle, and also by individuals looking for materials against Society and its teachings.

The website is gradually becoming a source of knowledge, and because of that, we are putting a great interest to materials published there, that they were factual, and objectively describing facts from life, actions, and work of Pastor C.T. Russell.

We are dedicating a lot of time to our Apologia section, bringing to our readers reliable answer for accusations raised against Brother Russell in past, and to great amount of false informations, which years ago were common gossips, and with passing years had grown into the rank of truth. We not only try to defend Brother Russell's person, and his teachings, but also to determine, and show origins of hostility towards him and his work.

Work started at completing articles from W.T. in Polish language, is still in progress. We have a lot of scanned and initially prepared articles, however comparing them with English language, correcting, and completing last a little slower, but we're glad that this work still goes on.

Together with brethren from Ukraine we started the same website in Russian, and Ukrainian languages.

INTERNET BROADCASTS

From all planned for 2007 conventions we delivered direct broadcasts via Internet from eight conventions (except for Orlovka, Ukraine).

We cannot state exact numbers, but we can tell in approximation, that while all conventions there were about 180 computers joined daily, enabling brothers and sisters to listen and feel the atmosphere of spirit feast in their own homes. This is a great possibility that we can

put this kind of communication to use for our purposes. Meanwhile conventions there are transmitted greetings from listeners – by chat or e-mail. Thus we could know how many individuals are gathered at one computer. Others are sending their testimonies this way (before or meanwhile the Testimony and Prayer Meeting they are sending their testimonies, which are then being read), for convention members to remember also them in their prayers. Brethren in their houses not only listen to songs, but also send greetings, share with, in example, their last trials which prevented their direct participation in convention, requests for their favorite song, or for prayer. The moderator of meeting gets their information from broadcast operators.

When conventions are finished, we are putting all of the lectures on our internal page, which can be used by all those who had registered, and were authorized.

Whereas on the website accessible to all we are putting recordings from public lectures which were organized by our gatherings.

BS RECORDINGS, AND PT IN AUDIO FORM!
Recording articles from BS and PT started some time ago and continues. Ready-made voice files (in mp3 format) we publish on our website. We are glad, that this work is beneficial to those that this work is aimed – elder individuals, who have problems with reading, and those who spent a lot of time travelling (drivers). Ukraininan brethren wish to make the same work for themselves, they have made already efforts to record BS articles in Russian language, because a lot of individuals from former Soviet Republic can understand Russian language, but reading is harder for them.

We are aware, that much could be improved and changed in our work. We believe, that with Lord's help there will be strength and opportunities for maintaining work we started, and for making further changes and improvements.

May the Lord continue to bless and support you in His wonderful work for His people.
Your Bro. by His grace
Pilgrim Piotr Woznicki
Polish Represenative

THE SHADOW OF GOD'S HAND

Bright and fair the sun was beaming
O'er my smooth and easy way,
And my soul moved lightly onward;
Fear and care were far away.
Hope was bright and winged my footsteps,
Eagerly I pressed along
And the joy of heavenly favor
Filled my heart with praise and song.

I could see my Father's wisdom,
Loving care and sheltering arm,
Leading me through pleasant places,
Guarding me from every harm.
I could feel love's flame arising
High and higher in my breast,
And my lips o'erflowed with gladness,
All was joy and peace and rest.

When at once a voice within me
Seemed to thrill my very soul;
Could I stand if joy departed,
Sorrow flooding all my soul?
In an arid desert lonely,
Would my faith endure the test?
Would my spirit, still undaunted,
Praise Him then as when at rest?

This one thing my soul pursueth,
To attain Thy perfect love,
Love, unwavering and loyal,
Rising all things else above;
I would have the faith enduring,
Stronger when most sorely tried,
"Spare me not, but prove me, Father."
Anxiously my spirit cried;

When across my clear horizon
Suddenly a cloud arose,
Spreading wide and lowering darkly,
Threatening my soul's repose.
Stranger voices sounded near me,
Scarce a step was plain befoe,
But my Father's arm sustained me,
What, then, could I ask for more?

And, while leaning hard upon Him,
His sweet peace as given me,
By the Spirit's gentle whisper,
"This is His great love for thee;
Well He knows thy deepest yearnings
To reflect His image bright—
All thy prayers come up before Him,
And are precious in His sight.

"And this darkness come upon thee
Is the shadow of His hand
Never raised except in blessing,
Though thou mayst not understand."
Then my heart grew strong and trustful,
And with joy my soul was stirred;
"Teach me, Lord, to trust thee fully."
This my prayer so soon was heard.

Fearless then, I started onward,
Compass'd by the gloom of night,
For, by Father's love surrounded,
Dawns the pure, eternal light"
Still I pray, "O, Lead me, Father,
By Thy goodness and Thy might,
Till, beyond time's misty shadows,
Darkness is as safe as light!

2007 ANNUAL REPORT FROM FRANCE

AND CAMEROON

Dear Brother Herzig,

Grace and peace in our dear Saviour and present King.

May the LORD bless you and keep you, as well as all the brothers and sisters who help you in Bible House and throughout the world. It is with appreciation for your heavy office that we want to express to you the best brotherly wishes in the Lord for this New Year, and that, on behalf of all the French speaking brethren who also assure you of their prayers. We thank the Lord Who still allows us to give you a report of our activity, which is nearly the same as last year.

PUBLICATIONS

We did not make new publications in 2007, except that we have begun, as foreseen, to publish the subject of Deuteronomy book, in “La Vérité Presente” in articles form. So, we can thus think that we have translated and published the maximum of articles on important subjects which were prepared by Bro. Johnson and Bro. Jolly.

PUBLIC WORK

The conditions did not change and we send back our readers to the reports of the previous years, while underlining, once again, that some brothers who participate in a punctual going out of colporteur continue to say that they are blessed themselves richly by this kind of activity, which was for a long time, the only one authorized in our country. The conditions changed naturally, but blessings accompanying this work remain.

INTERNET — ISRAEL

We have the same sites and the same brothers who continue to feed their respective sites, with a certain success, as they continue to place literature to the persons who visit the site on the Pyramid, the site presenting all the works of Pastor Russell, the site of M.M.I.L presenting articles of L'Étendard de la Bible, The Plan of Ages and other booklets concerning the fight against Zeba and Zalmuna which was never so necessary perhaps, as at this time, because the Adversary is not completely inactive on this point.

The work towards Israel continues with still more efficiency. Indeed, many Jewish sites, and especially

Israeli, ask if they are allowed to put our site concerning Israel in their links. We are sometimes amazed to see that it remains to the “top level,” namely it is classified in those who are the most visited.

In this order of ideas, we received, from the Center Simon Wiesenthal, the license which we had asked, to publish the book of Jewish Memory which, every day of the year, from the 1st of January until December 31st gives, (supported by numbers), a story of the persecutions undergone by this people during all the Gospel Age, which they call the Vulgar Age. This work, beside the positive points given by Bro. Russell, is a major element in our testimony. It shows, indeed, all the difference between the spirit which prompts the true Christianity, and the one that we find in Babylon.

CAMEROON

Some faithful brothers are left in this movement which began approximately 44 years ago in Cameroon. They have, in front of them, a number of Protestant sects and of Jehovah's Witnesses, who have much more important financial means. In this country the political situation is very precarious, it needs near a month before a letter reaches us. However, Bro. Mbem in spite of a precarious health, continues to present the Plan, and recently he had two newly interested ones ask for literature. We answer favorably all the demands of literature. We can pray for all these brothers who are really in difficult situations.

CONVENTIONS

As each year we had our three Conventions, spring, summer and autumn. This year, at the summer Convention, we had the great pleasure to have the service of Bro. Donald Lewis accompanied by his spouse, sister Patricia. He presented us three lectures, one on “Restoration,” the other one on the “Development of the Faith, and one on the “Seven Saved Classes.” The audience went increasing, from 106 to 146. All the brothers and sisters appreciated the conciseness and the clearness of the discourses, supported by numerous verses. They also appreciated Bro. and Sr. Lewis'

kindness and we hope that they both keep a good recollection of this Convention. The interpretation was done by Sr. Anne-Marie Obajtek, who came to France with her sons, to visit her mother, Sr Agnes.

THE POLITICAL AND SOCIAL SITUATION

The politicians do what they can, but they do not control the situation; they undergo it, because of the international political and financial pressures. An uneasy feeling settles in all the spheres of the society, whether it is in nationalized companies or in what it is suitable to call, middle classes. In short, the perspectives are not happy, no more than in the world generally. So we are happy to notice that the analyses that Bro. Russell gave us, a little more than a century ago, are fulfilling before our eyes. We thank the Lord for having given us these things, allowing us to enjoy a peace which the world cannot know.

RELIGIOUS ASPECTS

We can say that the "beauty salon" of Jezebel works always well, but the number of followers does not stop decreasing. We have to notice also the push of Protestant sects which join the traditionalist churches. Everywhere, we find more or less latent attacks against the undenominationalism and we can be afraid that it will become more marked in the years to come, namely, numerous Christian, Islamic or other sects, will soon be put on equal terms, and even on a higher level, with constituted corps and really undenominational associations.

We are brought to notice the relation which exists between the politics and the official and unofficial religious systems from which it is advised to us to go away. Indeed, Bro. Russell, in his Vol. 4, specially, denounces what we name now the ecumenism ; this term did not exist in his time. Bro. Johnson speaks about combinationism, which is also a kind of ecumenism. Bro. Jolly still emphasized the analysis of the facts concerning this development of association of sects and religious movements

To sum up, we are in front of two big currents, namely, on one hand the Evangelical Church with its various facets, Baptists, Methodists, Episcopal etc. which wants to Christianize the world [with the Babylonian errors], and on the other hand the Moslem countries which want to Islamize the whole world. We are in a historic and decisive change of mankind history. The times are dangerous because of the subtlety of these collusions which could "deceive even the elect."

THE TRUTH PEOPLE

There were no major changes during the past year. Within the Lord's people, we maintain good contacts with the Free Bible Students who continue to buy our

literature, and with some Jehovah's Witnesses who are more open-minded; this is done either by personal contact, or by phone, or through Web. On this side everything is relatively quiet, as well as among the brethren of the Movement. The local and general elders brothers do their work in a way which, we think so, is pleasing the Lord. We wish and hope that the brethren are enough enlightened to know the way to discern clearly where is the Truth.

We end by thanking, once more, the brothers and sisters who work in shadow, sometimes within unexpected difficulties, but who manage to publish our publications in due time required by authorities. We also thank the givers brothers and sisters without whom we could not continue the work for a long time.

May the lord bless you, dear Brother Herzig, as well as all the brethren with you, who help you and support you in the tests you have to endure. We assure you, as well as all the brethren worldwide, of our brotherly love and our prayers.

ADDITIONAL THOUGHTS

I submit to you some additional thoughts based upon Is. 52 : 11 ; 30 : 21, upon the third paragraph of the vow we read every day. But before giving the reason of this sending, I want to state that I do that in whole independence and you are free to use it as you judge. Until now, we had no echoes about the situation in U.S.A. However, it appears that turncoats of the Movement, gone to meet with Evangelical Church, can only give whimsical explanations of their separation, to their correspondents in France. In harmony with the Word which says: "judge nothing before the time," I think that, without condemning anyone, the time has come to do a restatement about the French brethren's position, and to put before you the reasons which stirred up the sending of this present statement.

We have to look back upon the past before considering the present situation. Brother Johnson died in October 1950; that means more than 57 years ago. As early as 1951, were published articles including many references, taken from his writings, showing and proving that he was really the last Church member. Bro. Jolly also had to defend his position as the leader of Great Company, and his work towards Youthful Worthies and Consecrated Epiphany Campers. When we received the proofs of Autumn 2007 PT, we were astonished to see again the many references quoted above; references which I was privileged to search, from 1951, 1952 etc. We find again the disputing of the Lord's chosen servant.

This led us to the following thought: most of the present members of LHMM were children, or even were

not born at this time. Therefore, they got no opportunity to study progressively all the arguments stated by Bro. Jolly and the brothers which succeeded him, specially Bro. Gohlke. So it may be said that these present brethren are vulnerable, and the adversary is very able to choose his prey. We regret that some among the members of the Lord's people, seemingly in the condition to know these truths we have just recalled, did not hesitate to divide the brethren, perhaps not only in USA, but also in other fields worldwide. There is a great risk for the remote brethren or for those who are not yet strengthened.

By disputing so important a date as the one of 1878, it was unavoidable that the consequences would be a rebellion against Bro. Johnson's teachings and against Bro. Russell's teachings. Then would happen a contest about arrangements, of which we are the witnesses. If the Truth is progressive, unhappily it's the same with error. So there is no surprise on this point; for those who study, there is no possible contestation respecting this important date. The best advice that can be given is to study carefully the references provided in this Autumn 2007 PT, because they are the voice coming out from the Throne, namely the writings from Bro. Johnson, the Epiphany Messenger, last Member of Christ's Body. We were given additional proofs in the PT of Spring 2007.

We will not come again in details on the choice of the Servant; however we propose some remarks. Among the eleven brethren that voted to select Bro. Herzig, there was probably one of the disputants. At the three following Conventions, Bro. Herzig is elected unanimously. At these Conventions there were probably at least one or two, if not more, of the present disputants. We are allowed to wonder what was their mind when they voted. The French brethren, and may be those in other fields, put trust in the US brethren, because of this unanimity. However that may be, it is necessary that these disputing brethren know that the French brethren are not "weathercocks" (see Eph. 4 : 14). If it is a question of divergences of personal nature, this matter should be settled according to the Biblical advice proposed by the special Servants; we need not repeat again these teachings which can be found in the volumes.

In France, all the general servants and elders were informed in due time, on the 26th of September 2007, and had the opportunity to ask questions, to make suggestions and to express their opinion. For them, everything was clear and in harmony with arrangements.

In conclusion, we note that since the death of Br. Hedman we have excellent articles in the PT and the

BS which are in full harmony with the teachings of the Servants. Bro. Johnson in the last lines of E. Vol. 10, shows that the major part of the work towards the Camp would be made with Br. Russell's writings. It is precisely what we note in these magazines, namely, the announcement of the Kingdom, the explanation of God's Plan the Photodrama, etc., in addition to excellent articles of exhortation to sanctification. It is the line of conduct which had been indicated to us by the previous French Representative, Bro. Marcel Caron, who had translated E. Vol. 10, among other works. This was done in the mind which prompts Bro. Russell, and his method is recalled by Bro. Johnson in his volume, concerning the work towards Israel as well as towards the Gentiles.

We are convinced that, if the Lord had wanted it to be different, concerning the choice of the Servant of the Moment, He would have acted upon the mind of Bro. Hedman. To forget this point, is showing a lack of confidence in the LORD'S Wisdom and Power.

We should like heartily that this testimony might help the brethren in their understanding of the Lord's will, and we assure all the readers of our brotherly love and of our prayers, specially for those who search the Truth.

Pilgrim, Bro. Gilbert Hermetz

French Representative
and French speaking countries.

* * *

IN REMEMBRANCE

BRO. E. B. AKPAN, 68, of Lagos, Nigeria, died in June of 2007. Bro. Akpan was an elder in the Lagos class. Bro. W. S. Ebong gave the graveside service. May the Lord bless his memory as we trust for him a place in the Lord's soon coming Kingdom.

SR. DONNA SANDEL of Grand Rapids, Michican, died on September 3, 2007. She is survived by her husband, Bro. William Sandel.

SR. ROSE MATILDA GRANT, 97 of Jamaica, died December 22, 2007. Officiating Ministers: Bro. Donald Allison, Bro. V. Lipscombe and Bro. Milaton Gray.

BRO. ALAN CADOGAN of Barbados, West Indies died February 1, 2008.

We rejoice that these brethren have finished their course and we look forward to their fellowhip in times of Restitution coming soon. Daniel 12:2; John 5:28, 29

ANNOUNCEMENTS

2008 LHMM CONVENTIONS

United States:

Lionville, Pennsylvania, July 10, 11, 12, 13
Tulsa, Oklahoma, September 19, 20, 21

France: All conventions in Barlin: *Summer, August 1, 2, 3;*
Autumn, November 1, 2

Germany: *Velbert, May 10-12*
Wandlitz, October 3, 4, 5

Lithuania: *Kowno, June 20, 21, 22*

Nigeria: *Benue State Convention, Makurdi, June 27-29*
National Convention, Akwa Ibom State, November 28-30

Poland: *Bydgoszcz, July 9, 10, 11;*
Lodz, July 12, 13, 14; Gliwice, July 15, 16, 17;
Susiec, July 19, 20, 21; Krakow, August 22, 23, 24

Ukraine: *Orlowka, June 27, 28, 29;*
Lwow, August 15, 16, 17

United Kingdom: *Hyde, August 1-3;*
Sheffield/Barlborough, October 25, 26

REQUEST SERVICE OF VISITING MINISTERS

Congregations, Classes and individuals please send in your requests for Pilgrim and Evangelistic service for 2008. Indicate what days of the week are preferable and the services you desire; Bible Talks, Studies or Testimony meetings. Funeral and wedding services also available. Write to: Bible Standard Ministries — LHMM,

1156 St. Matthews Road
 Chester Springs, PA 19425-2700

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LIONVILLE, PENNSYLVANIA CONVENTION — JULY 10-13, 2008

(THURSDAY-SUNDAY)

Picnic, Thursday, July 10: Come and join in the HOME GATHERING at the Headquarters in Chester Springs, PA. Meetings begin at 10:00 a.m. Spiritual and temporal food will be supplied. **Convention, July 11-13** held at The Inn at Chester Springs, Route 100 & Gordon Drive, Exton Pennsylvania, 19341. Telephone: (610) 363-1100 or (888) 253-6119. Rates: \$79.00 + 8% tax; children 18 and under stay free with parents. Reservations must be made directly to the Inn by June 17, 2008 to obtain the discounted rate. **Please make your reservations early**, also be sure to reference the LHMM for the discount rates and request a confirmation number. Each room must be guaranteed by credit card or check. Contact Rainbow Limo; (610) 696-6060 for transportation from and to the Philadelphia Airport. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA 19425-2700. Telephone: (610) 827-7665.

TULSA, OKLAHOMA CONVENTION

September 19-21, 2008

(Friday-Sunday)

Site: Radisson Hotel, 10918 East 41st Street, Tulsa, OK, 74146; Telephone: (918) 627-5000. Request the \$75.00 special rate for the LHMM. for Single or Double/Double Occupancy. Reservations must be made by August 29, 2008. A credit card guarantee or a deposit equal to one night's stay is required. Complimentary Airport Shuttle is available. For further information contact: L. Shaw, 1221 Forest Drive E., Sand Springs, OK, 74063, telephone: (918) 245-8330.

HYMNS FOR 2008

Our annual hymn for this year, is number 215, "The Cleansing Stream." Use this hymn on the first of each month as the day's hymn; all other days, please use the first hymn listed with the day's Manna.

TO: