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C O N T E N T S

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

THE PROPHECY OF HABAKKUK

TRUTH people in general have long been familiar with parts of this prophecy, because for many years Bro. Russell used Hab. 2: 1 on the cover page of *The Watch-Tower*, as well as in other connections. He used Hab. 2: 3 as the text for an article in R 5374; and Hab. 3: 17, 18 in the May 15 Manna and as the basis for the article, "A Great Prophecy Nearing Fulfillment," in R 5383. The fact that over 95 years have elapsed since he published this last article, naturally raises the question in the minds of thinking Truth people as to whether or not that prophecy has now been fulfilled. The book of

Habakkuk is of special interest, and we invite all to study it with us. We will treat the first part of the prophecy in this issue and the remainder, in succeeding issues, which we will gladly supply free on request.

During the long period that the nation of Israel occupied the land of Canaan, God, from time to time, punished them in various ways for their violations of the Law Covenant. Finally, however, in the days of the last kings of Judah, He foretold through His prophets, notably Jeremiah, Ezekiel, Habakkuk and Zephaniah, that, because of the people's gross sins against their covenant, He would allow Jerusalem to be destroyed and their land to become a desolation. This came to pass at the hands of the Babylonians [Chaldeans—Babylon was the capital of Chaldea, a vast country] under Nebuchadnezzar, in the days of Zedekiah (Ezek. 21: 25-27).

The experiences of Fleshly Israel have a counterpart in the experiences of Spiritual Israel—God's people of the Gospel Age (see R 2401, col. 2; 3623, col. 1, bottom; 5509, 5510). The overthrow of Jerusalem in Zedekiah's day has a counterpart in the overthrow of Christendom here in the end of the Gospel Age (P 2, 394—Note III). During this Age, nominal Spiritual Israel has been highly favored by God; but, like nominal Fleshly Israel, they have sinned grievously against Him in many ways. Therefore, He has foretold the destruction of nominal Spiritual Israel, Christendom, in the present great Time of Trouble. The Lord specially used Bro. Russell to forecast this and as early as 1889, he set forth from the Scriptures even the very year, 1914, in which it would begin (P 2 Foreword, vi).

In *The Parousia Messenger* (E 14), Chapters VII-IX, Bro. Russell's ministry toward Christendom is set forth in considerable detail as pictured in Jeremiah's ministry to Fleshly Israel. A re-study of these chapters would be very helpful in this connection, for Jeremiah is supposed to have been a contemporary of Habakkuk, and Habakkuk's message is similar to his in many respects. The applications made in E 14 concerning Jeremiah are very helpful to an understanding of the book of Habakkuk, especially in its application here in the end of the Age.



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- 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.

As shown in the E 14 reference, the solemn messages Bro. Russell preached to Christendom, foretelling its destruction, prove that he was pictured in Jeremiah. We will show from Hab. 2: 1-3, how Bro. Russell identified himself as pictured in Habakkuk. The vision of Hab. 2: 3 was to speak “at the end”; it was through the Miller movement (1829-1844), after the beginning of the “time of the end” in 1799 (Dan. 12: 9; P 3, 23-60), that the vision began to speak (P 2, 14, 15; E 6, 463) and has been increasingly doing so. Therefore, in considering Habakkuk as applying at the end of the Gospel Age, we should bear in mind that while he represents Bro. Russell chiefly, he represents also Bro. William Miller and other true “watchers” in the Time of the End who have embraced (*Habakkuk* means *embracing*) the Truth as due, including especially its prophetic and chronological features (Bible quotations are from NKJ).

A BRIEF SUMMARY

For assistance in understanding the scope and contents of the book of Habakkuk, we will first set forth some generalities, before we proceed to the details as applying in the end of the Gospel Age in relation to Spiritual Israel. Habakkuk ranks high among the Hebrew prophets and poets. In the field of literature, his writing, especially Chapter 3, is a masterpiece; and its logic, diction, simplicity, imagery, vividness, majesty, spirit and sublimity, are worthy of much admiration.

The central theme or keynote of Habakkuk’s prophecy centers in faith (Hab. 2: 4—“The just shall live by his faith”), even as faith was the theme of much of the teaching of the Apostle Paul, who three times quoted this very text from Habakkuk (Rom. 1: 17; Gal. 3: 11; Heb. 10: 38). Faith, being the condition and proof of righteousness, is to Habakkuk, and to Paul, the rule and method of attaining eternal life. Habakkuk, in the light of his times, presents faith in its various aspects: in its perplexities, its testings, its mental appreciation, its absolute heart’s reliance on God’s promises, its calm and clear contemplation of surrounding adversities, its activation in declaring God’s counsel “Faith, . . . if it does not have works, is dead”—(Jas. 2: 17), its trust in God where it cannot trace Him, its final triumph and its full development and rest in God in the blessedness of joyful hope.

The general line of thought in the book of Habakkuk starts with his expression of grief over the gross sins of Fleshly Israel, God’s nominal people, and his expression of perplexity at God’s allowing such conditions to continue (Hab. 1: 2-4); next we have God’s revelation of His intended strange work, His intended raising up of the Chaldeans to punish them (1: 5-11); then Habakkuk’s

reply is given, in which he expresses confidence in God, based upon His eternity, power, justice and holiness, and a realization that God’s use of the heathen to chastise His people was to be disciplinary and correctional; however, he still expresses perplexity as to how to harmonize God’s character with His intended use of the treacherous and wicked Babylonians to penalize and triumph over those who are more righteous than they; also, he questions whether God will allow the destruction of the nations to go on to a completion (1: 12-17).

Taking his stand as of one apart, on a watchtower, the prophet then watches carefully and waits trustfully upon God (Hab. 2: 1); then God rewards him with a prophetic vision that gives him the answer to these questions. God tells him to write down the vision and to make it plain and publish it. Despite the seeming slowness of its fulfillment, God assures him that eventually it will come to pass (2: 2, 3); in it the oppressor is set forth under the figure of a self-exalted, degraded, drunken, proud, nomadic, insatiable and power-crazed man, in contrast with the just, those who are faithful to God, who shall live by their faith (2: 4, 5). Five woes are pronounced upon the oppressor, by all the oppressed: (a) woe to him and spoiling, because of his having spoiled many others, with much injustice, bloodshed and violence (2: 6-8); (b) woe to him because of covetousness, self-exaltation and wholesale murder (2: 9-11); (c) woe to him for having erected a wicked city (Babylon), through iniquity, bloodshed and vanity (2: 12-14); (d) woe to him for his drunkenness, his causing of drunkenness and shameful conduct with others and his lust of conquest (2: 15-17); and (e) woe to him for his practice of idolatry and teaching of falsehood (2: 18, 19). Then comes the solemn exhortation: “Jehovah is in His holy temple let all the earth keep silence before Him” (2: 20).

Deeply impressed, the prophet utters a psalm of prayer and adoration. He stands in awe before God as he, in faith, prays for a revival of God’s work in the midst of the years and that justice might be tempered with mercy (Hab. 3: 1, 2). He recounts God’s wondrous works of the past in the destruction of the wicked, for the salvation of His people (3: 3-15). Because of the tremendous trouble thus revealed as having been in past instances incidental to and necessary for the deliverance of God’s faithful people, and the prospect of similar experiences before him, Habakkuk stands before God in extreme trepidation (3: 16), yet fully trusting in Him (for the righteous shall live by their faith—2: 4) and resting joyously in the God of his salvation, even though the invasion of the enemy will bring starvation conditions and utter desolation (3: 17, 18). The triumph

of an unwavering faith and an unfaltering hope is brought to a climax in 3: 19.

By summarizing the book of Habakkuk, and noting only its surface application, we see that it is a marvelous prophecy, filled with many practical lessons for those who would walk the way of faith in God's favor. However, as already noted, the experiences of Fleshly Israel of the Jewish Age have a counterpart in the experiences of God's Israel of the Gospel Age, even as we read (Isa. 9: 8): "The Lord sent a word against Jacob, and it has fallen [shall alight—see Rotherham, R.S.V.] on Israel" (see also 1 Cor. 10: 11). The study of the details of Habakkuk's prophecy in its application to Spiritual Israel here in the Time of the End should be helpful and full of interest to all of God's people.

THE TIME OF THE END

Habakkuk introduces his prophecy (Hab. 1: 1) as "the burden" which he "did see" (in prophetic vision). The Hebrew word here translated "burden" signifies an oracle or revelation, usually one relative to a solemn message, perhaps a severe sentence or punishment or future calamity, in the sense of its being a heavy weight under which the subject or subjects would sooner or later be afflicted (2 Kg. 9: 25; Isa. 14: 28-32; 15: 1; 17: 1; 19: 1; 21: 1; 22: 1; 23: 1; 30: 6; Zech. 12: 1-3). Therefore, "the oracle of which Habakkuk the prophet had vision" (as Rotherham renders it) refers particularly to the solemn message given by God here in the Time of the End, pointing out from prophecy and chronology the payback and destruction to come upon Christendom; however, it is nevertheless a heart-cheering message, for it also gives assurance of the deliverance to come for all of God's true people. This message began to be given through Bro. Miller and other faithful "watchers" from 1829-1844 before the beginning of the Harvest in 1874; but it was given through Bro. Russell, and subordinately through other true "watchers," in a much clearer and more comprehensive sense (including an understanding of the entire plan of the ages—R 5374, 5731) here in the Harvest (which in the wider sense includes the Epiphany period—see PT '38, pp. 68, 164; BS 231), when the vision was especially *to speak and not lie* (E 6, p. 463, par. 3). We will consider it especially as applying from 1874 onward.

GREAT EVILS

Though there have been many evils in Christendom throughout the Gospel Age, the Harvest was the special time for the abounding of iniquity (2 Tim. 3: 1-9, 13; Matt. 24: 12; E 17, pp. 289, 290, 298, 299, 305). "The Jordan River represents the curse of sin, error and death

and overflows all its banks during the whole time of harvest" (Josh. 3: 15; E 11, pp. 75-81). Many and disgusting were the evils, especially along religious lines by opposing the due Truth of the Harvest (Jer. 1: 16), which have been committed by God's nominal people in Christendom during that time.

Bro. Russell, early in the Harvest, and other faithful "watchers" contemplating such evils, became distressed at heart, and mourned because of them (Ezek. 9: 4), and called upon God in earnest supplication, asking how long (Rev. 6: 10) He would allow such things to go on among His nominal people, seemingly without any evidence of His recognizing and correcting them and without delivering the righteous (O LORD, how long shall I cry, and you will not hear! even cry out to you of violence, and you will not save! Hab. 1: 2). They were perplexed over God's allowing such gross wrongdoing to be publicly practiced in Christendom "Why do you show me iniquity . . . trouble?" (Hab. 1: 3; Jer. 12: 1), even robbery under the cloak of religion, and violations and devastations as to the Truth and its Spirit "plundering and violence are before me" (Jer. 6: 7; Ezek. 7: 23; 8: 17; 9: 9), with sectarians fighting against the Truth and its Spirit, professed Christians biting and devouring one another and some, actively sowing discord among their brethren, "raise up strife and contention" (Gal. 5: 15).

Adding to antitypical Habakkuk's distress was the fact that they saw that because God allowed such conditions to continue, even permitting the wicked to prosper in their wickedness, therefore, (v. 4), His professed people, nominal Spiritual Israel, were becoming hardened by such violations of truth and righteousness, and more and more, His law of duty and disinterested love was becoming powerless to restrain them—it was becoming a mere dead letter "the law is slacked" [*benumbed*—Rotherham]), and justice and truth were not practiced "judgment does not go forth" (Jer. 5: 1-5; 6: 13); for the covenant-breakers, in the great majority among God's professed people, were surrounding and getting ready, it appeared, to swallow up the comparatively few who remained faithful "for the wicked surround the righteous," with the result that righteousness and truth were perverted, twisted and wrested, and injustice and error were in the ascendancy "therefore perverse judgment proceeds."

Amid such conditions, antitypical Habakkuk was indeed very distressed and ill at ease. As indicated in Bro. Russell's case (Jer. 9: 2), they would gladly have fled from contact with such symbolic adulterers and such treacherous covenant-breakers, and have lived entirely

apart; but, as the Apostle Paul explained (1 Cor. 5: 9, 10), that was impossible, “for then you would need to go out of the world.”

GOD’S STRANGE WORK

God’s reply to the inquiry of antitypical Habakkuk, Bro. Russell and other faithful “watchers,” as to why He seemingly prospered rather than opposed the evils which have been committed by His nominal people, especially in the Harvest of the Gospel Age, is found in Hab. 1: 5-11.

This prophecy was one of sufficient importance to be recorded by two of the Lord’s prophets (Isa. 29: 14). The Apostle Paul made reference to it when speaking to the people of his day in Acts 13: 40, 41. St. Paul here quoted from the Septuagint, which was familiar to his hearers that this was the end of the harvest of the Jewish Age. We see that it had an application to that peculiar time, since that Age with its Harvest, and all its peculiar circumstances was, as we have seen (P 2, 201-245), a type of the Gospel Age and its Harvest. We recognize this prophecy, as well as the other prophetic features of the context, as having a fuller and more special application to the Harvest period of the Gospel Age. It is true, as it was in the Harvest of the Jewish Age, that there were many despisers of the Truth—especially of the Truth that was due and coming to light. Nevertheless, the Lord’s great work went steadily forward: He was doing “His work, His strange work, and bringing to pass His act, His strange act” (Isa. 28: 21, 22). It was indeed a strange work to those unacquainted with the Lord’s plan, which set aside all human theories and plans, and pursued a course in direct opposition to them all. In R 1487, as elsewhere, (R 2813; 5718), Bro. Russell applies the “strange act” to the Gospel-Age Harvest.

In answering antitypical Habakkuk’s query, God addressed Himself directly to nominal Spiritual Israel, whose sins had occasioned the query; and He called upon them to consider carefully their surroundings and the forces He was already marshaling against them, to recognize the solemnity of the situation and the awful retribution about to be visited upon them.

“Behold you among [*Look ye about among*—Leeser] the heathen [nations, or peoples], and regard, and wonder marvelously” [Hebrew—*be astounded, astounded*; the doubling of the word is a Hebrew idiom, denoting the excess and the continuance of their astonishment at the unparalleled and strange events that were about to take place], (v. 5); for He was then preparing the great scourge of trouble (Isa. 28: 18) which was shortly (in 1914) to break forth in all its fury “for I will work a work in your days” [this answers the question “how

long?” in v. 2], to accomplish His purpose of exacting retribution for the evils committed, of overthrowing the errors of His nominal people and of shattering their pride, false hopes and human schemes for the uplifting and blessing of the world. It was to be a trouble so terrible and unprecedented (Dan. 12: 1; Matt. 24: 21, 22) and came in such an unexpected way (1 Thes. 5: 3), which is gradually accomplishing their downfall, despite all their efforts to prevent it. They would not believe it, though it be told them from the Scriptures “you would not believe, though it were told you.” Instead, they preferred to believe their lying prophets (Jer. 27: 9-14), who, with their cries of “peace and safety,” encouraged them not to believe the Truth message regarding the coming retribution on Christendom.

God emphatically declared that it is He, the one whose longsuffering is sometimes apt to be misunderstood as being neglectful of justice, who now, in the Day of His Preparation, raises up the great army of warriors, revolutionists and anarchists, who will encroach against and finally overthrow Christendom; “For, lo, I [*For behold me*—Rotherham] raise up the Chaldeans [*encroachers*]” (v. 6); (Isa. 42: 13, 14; Jer. 21: 4-6; 32: 23-35; E 14, p. 407; P 4, 542-552). They were not to begin this overthrow until the Lord’s Second Advent, during the Time of Trouble (Jas. 5: 1-8; Zeph. 1: 14-18; 3: 8, 9), beginning in 1914, though they were making preparation for it beforehand. They are embittered, relentless and quick to act; they infiltrate and will conquer every nook and corner of Christendom, as they enter spheres not rightfully theirs “bitter and hasty . . . march through the breadth of the land, to possess the dwelling places . . . not theirs.”

God stated further that these antitypical Chaldeans are formidable and frightful; their principle is, “My will is my law”—they are not governed by God’s laws, but their standards of what is right and their proper stations are determined by their own desires “They are terrible and dreadful: their judgment and their dignity shall proceed of themselves,” (v. 7). Their teachings “horses,” (v. 8) come upon Christendom stealthily, yet spread with great rapidity “swifter than the leopards,” and they attack more fiercely “more fierce [*more sharply they attack*—Rotherham] than the evening wolves”; *evening* wolves are the most savage, for they have been kept hungry all day, waiting for that darkness under the cover of which “all the beasts of the forest do creep forth”—(Psa. 104: 20). The proponents of their teachings penetrated all fields and came from a sphere of teaching and spirit far from Christendom; with great speed they

attack “their horsemen shall spread . . . shall come from far; they shall fly as the eagle that hastens to eat.”

God said that this great army will not hesitate to use rash and violent measures (They shall come all for violence, v. 9) [God’s retributive justice measures to Christendom violence for violence—(Ezek. 7: 23-27); this answers the question and cry concerning *violence* in Hab. 1: 2, 3)]. Their destruction of Christendom, as such, will be complete, their faces shall sup up [swallow all] as the east wind [which in that country dries up the moisture very quickly]: “nothing shall escape them”—(Joel 2: 3); the A.R.V. and others render this clause: “the set of their faces is forwards [or, *toward the east*—margin]” which suggests the thought that “they shall march every one on his ways, and they shall not break their ranks”—(Joel 2: 7); also that, although they are opposed to truth and righteousness, nevertheless they are advancing toward the symbolic east, where, after the symbolic fire of the Time of Trouble works its destruction of the present evil heavens and earth, leaving the wicked neither root nor branch for further development, the Sun of Righteousness shall arise with healing in His wings—(Mal. 4: 1, 2; see P 1, pp. 69, 319, par. 2; P 4, pp. 11, 528, 552, 616; R 622, col. 1). Through propaganda, secret agencies, mass psychology, they captivate great numbers in Christendom “they shall gather the captivity [*captives*—A.R.V.] as the sand.”

Furthermore, God declared that the antitypical Chaldeans will belittle Christendom’s government, aristocratic (including the financial) and ecclesiastical rulers and make their subordinate leaders a laughing-stock “they shall scoff at the kings, and the princes shall be a scorn unto them” they will ridicule all of Christendom’s supposedly strong positions of state, aristocracy and ecclesiasticism “they shall deride every strong hold” (v. 10), (Nahum 3: 12); for by the aid of teachings and facts of history, as fortifications of their position, they will easily overthrow them “they shall heap dust [or, *earth*; the Chaldeans erected their fortifications] and take it.” As they succeed more and more in their efforts, their spirit or disposition will become more and more arrogant and their consequent violence will be very great as they transgress the laws of justice and propriety “Then shall his mind change, and he shall pass over [all bounds and restraints; *transgress*—Young, A.R.V., margin; *has committed access*—Rotherham] and offend” v. 11). Not realizing that they are being used to overthrow Christendom as a punishment for its evil practices, they will boast that their victorious achievements are solely the work of their own hands, the result of their own efforts “imputing this power unto his god” (or, *he, whose might is his god*—A.R.V.).

GOD’S CHARACTER BRINGS REASSURANCE

As Bro. Russell and other faithful “watchers” heard God’s voice speaking through prophecy, chronology and the signs of the times, and pointing out the impending doom of Christendom at the hands of warriors, revolutionists and anarchists, even indicating its beginning in 1914 they quite naturally were filled with awe before God, and with concern for the safety of God’s people amid that unprecedented trouble. However, they were reassured by a contemplation of God’s great attributes of being and character, for, they reasoned; Was not Jehovah their Covenant God, the *Eternal One*, and the Holy One, on whom they could and do *always* depend “Are you not from everlasting, O LORD, my God, mine Holy One?” (v. 12)? Because of His eternity and His wisdom, justice, love and power, they were sure that, despite the prevalence of subtle errors, and the trouble and destruction upon Christendom, His *faithful* people would not lose their spiritual lives “we shall not die.” They realized that even though many would fall from their standing into error and infidelity in the impending Time of Trouble, the faithful would escape (Luke 21: 36), not necessarily by being taken from the scene, but by being supported, strengthened and kept even in the very midst of it all by God’s Word and His everlasting power (P 3, 229). They realized that God in His great wisdom, whereby He causes even the wrath of men to praise Him, had arranged to use the great army of warriors, revolutionists and anarchists, with their destructive tendencies, as His hand, or agency, His rod (Psa. 17: 14; 76: 10; Isa. 10: 5-7), in executing His judgments upon Christendom because of its gross sins, and in testing and chastening His professed but unfaithful people “you have ordained them for judgment,” (and . . . correction).

Antitypical Habakkuk meditated further on God’s attributes in this connection, and called to mind that surely He cannot look with approval upon iniquity “you are of purer eyes than to behold [Hebrew, *raah*, used here in the sense of *recognize*, acknowledge, sympathize and co-operate with—see E 3, p. 87] evil, and cannot look [with pleasure] on iniquity” (v. 13); they realized that all that are unrighteous are an abomination to the LORD (Deut. 25: 16; Psa. 5: 4-6; 10: 3; 11: 5; Prov. 6: 16-19; Zech. 8: 17); they could not at first understand how in harmony with His attributes He could consider using godless and wicked men to execute His word; nor could they at first understand how He could silently allow those who, generally speaking, are His sworn enemies, who blaspheme His name in their teachings

and practices, not being in covenant relationship with Him, to prosper in their purposes and to overthrow Christendom, in which there are many in covenant relationship with Him, who, even though they are, generally speaking, only “lukewarm” (Rev. 3: 15, 16), nevertheless, in general, are more righteous than the more or less godless ones He purposes to use for Christendom’s overthrow “wherefore look you upon them that deal treacherously, and hold your tongue when the wicked devour the righteous?” They at first questioned this and also His allowing the peoples of Christendom to be so easily captured by the more or less godless *encroachers* “the antitypical Chaldeans,” even as fish of the sea or other innumerable moving creatures, many of which go in swarms or shoals, such as shrimp, porpoises, etc., are comparatively helpless and powerless, and are easily taken by their captors, seeing they have no rulers able to protect them from being devoured by their enemies “make men as the fish of the sea, as the creeping things that have no ruler over them”(v. 14)? (Gen. 1: 20; Psa. 104: 25).

Men have different methods of catching fish: singly with a hook, or in large numbers, with nets from the higher levels of the waters, or in drags at the lower levels “They take . . . with the angle . . . in their net, . . . in their drag,” (v. 15). Likewise, the antitypical Chaldeans have various ways of “catching” men: they captivate individuals through books and other writings, private conversations, that urge their views upon them. They ensnare groups by lectures, discussions, classroom studies, mass psychology, brain washing, propaganda campaigns, infiltration, intimidation and violence. They have been successful in captivating many and have undermined in large measure the strongholds of Christendom—socially, governmentally and religiously. The captivating of individuals and groups by these means has brought great joy to these agents of destruction (therefore they rejoice and are glad).

Antitypical Habakkuk reasoned that the many in overthrowing the classes never attribute their successes to the power of God; rather, they ascribe their successes to their own ingenuity and good management, and their outward prosperity to their own cleverness “My power and the might of mine hand hath gotten me this wealth”—(Deut. 8: 17); they worship their own theories and opinions and the work of their own hands, as the things which cause them to prosper and gain their objectives and the spoil for which they lust “they sacrifice to their net, and . . . drag; because by them their portion is fat, and their meat plenteous” (v. 16). After this review of the situation, Bro. Russell especially, and others of the watchers secondarily,

mentally sought information as to whether these godless, destructive forces were to be given victory after victory to a completion, even as fishermen after hauling in their net and emptying it, cast and cast again, repeatedly, so long as there remain any fish to be caught “Shall they therefore empty their net, and not spare continually to slay the nations [or, *continually slay nations without sparing*—Leeser]” (v. 17), .

In this application of Hab. 1 here in the end of the Age, some interesting and helpful thoughts are brought to our attention in connection with Bro. Russell and other watchers. Hab. 2 sets forth the wonderful vision whereby they received further enlightenment. We will treat of it in our next issue. *Truth springs like harvest from the well-plowed fields, rewarding patient toil, and faith, and zeal. To those seeking her, she ever yields her richest treasures as they learn to kneel.*

(To be continued)

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Dear Bro Ralph.

Greetings to you in the name of our Lord!

As one calendar year ends, another commences. We are constrained to take a quick flash-back for the blessings we have had and promptly feel our duty to thank God and thereby to implore Him to sustain us through our forward march into the glorious Kingdom of God.

I wish to thank you and the members of the Bible house for being an appointed channel to feed us with spiritual wisdom couched through the Bible Standard Ministries and the Present Truth supplemented by leaflets, tracts, booklets and books such as Parousia and Epiphany volumes. We brethren in India look forward and solicit to continue the same for the ages to come.

The L.H.M.M in India is functioning well in certain parts where Truth has been rooted; in states such as Tamil Nadu, Kerala and Karnataka. We have Ecclesia established despite at present we are encircled by troubled waters. To mention a few, natural calamities, earthquakes, tsunamis and floods. Added to the fury the country is rocked by political disturbances and riots which have aggravated; people are put under panic. Nevertheless, normal life has bounced back. India has a strong democratic tradition, yet not a perfect system. All that we come to know is, that no man-made form of government will ever survive; Only the "Theocratic form of government of God."

India from time immemorial has been a battle ground for invading races. The Conquerors have imposed their religion and culture on the captives leaving behind a cluster of religions promoting idol worship, superstition, customs, caste creed and social evils. This satanic form of religion has blinded the eyes

Letter To The Editor:

Dear Sir,

Your books as contained in your packing slip have been received intact. I am indeed very grateful to you for all your indelible and indefatigable ways of spreading the Gospel of our God and our Lord, Jesus Christ. May God further properly enrich you and all the sources through which it is being founded. I am more than thrilled; I do not know what to say, than to say, accept my profound thanks.

of many and has kept them in unrighteousness and darkness. Only the True Light can bring remedy. Thanks be to God that we have come through the Parousia, Epiphany and going through Basileia. The Sun of Righteousness has come out with his healing wings to dispel all darkness.

Though religious freedom is restricted, revivals of various religious groups and sects are taking place. Above all nowadays, the Television network is penetrating to thick and thin hamlets, towns and cities. Missionary works headed by various groups are very brisk at their work through T.V. networks such as God T.V., Miracle Network, Daystar etc. Indigenous missions and sectarian groups are also bubbling up, including, "The Dawn," "The J.W's." etc. As a result in these days people of different walks of life are running to and fro in search of truth and more particularly for "Miracle-Healing."

And we the L.H.M.M brethren who are considered by these religious groups as outcasts are happy to find ourselves as anti-typical eunuchs and outcasts along with circumcised strangers, the uncircumcised hired servants and foreign settlers, wish to thank God for gathering us to take part in His Kingdom work. At this juncture we look forward for the visible appearances of the Worthies to take place, at their better resurrection, to usher in the Highway of Holiness.

The L.H.M.M brethren in India convey our wishes to you and to the Bible House, also enclosing our sincere gratitude to one and all.

Your brother in the Lord's service,

S. L. Lambert

Pilgrim and India's Representative

* * *

Your timely correspondence, has spurred me into updating my knowledge by constant reading of the books and booklets, with references into the Bible always, as indicated in them. They are wonderful!

Sir, please permit me to request more literature. It is a result of the profound eye-openings I have discovered in your Truth. I shall remain ever grateful if you will honor my request.

Yours sincerely,

E. S. O., Lagos, Nigeria

GERMANY 2008 ANNUAL REPORT

Dear Brother Ralph Herzig,

Loving greetings in our dear Redeemer's name!

When we look back on our blessings by the Truth as due and the experiences of the last year necessary for our spiritual growth we feel that we are in the hands of our Great Shepherd (Psa. 23).

The precious Truth especially the Epiphany Truth as given to us by the Lord's Providence warms up our hearts in these difficult times and where the pride of men obstructs their way. Such a spirit is one of the most dangerous characteristics to a Christian and the Lord knowing those wicked hearts (Prov. 6:16-19), resists them and thrusts them aside, and when they prove to be incorrigible completely, He rejects them. "Who shall stand when He appeareth?" (Mal. 3: 2) is the important question to which we are to seek daily the right answer, is my will really dead or quite alive in the kind of dissatisfaction and protest against the Lord's teachings and His arrangements? If so, it indicates that we are opposing God and are living for ourselves. Praise God, if we find out that the intentions of our hearts are pure and righteous, standing for God, His truth and the truth arrangements (Matt. 5: 8).

As usual we would like to make a short summary of our two general conventions in Germany. Our spring convention in Velbert, near Wuppertal, was held from May 10-12. The guest speaker was our dear Bro. Piotr Kucharski (Aux. Pilgrim). The attendance was about 90 brethren each day. Bro. Kucharski gave us an interesting short report on his trip to Brazil, which the brethren appreciated very much.

Our second Convention was held in Wandlitz, October 3-5, with guest speaker: dear Bro. Piotr Woznicki (Polish Representative). On second day one brother symbolized his consecration by water immersion. The attendance was about 150 brethren on each day. The fact that the location was not far from the Polish border many Polish brethren joined our Convention. The Conventions were times of mutual fellowship and delighting in the Truth of God's Word.

The conventions we have transmitted via Internet. There were over 40 computers at different locations monitoring the discourses and question meeting.

In the year 2008 we started the work on a website dedicated to Bro. Russell and his works. In 2009 we are to change some features of our website the

"biblestandarte." Each year we get more e-mails as people respond to the Truth presented on our web site.

Currently we are translating and printing new leaflets and reprinting of some which were already translated.

In closing our report, we assure you dear Brother of our warm love and of our daily prayers for you with faith that our Lord will keep and support you in the fruitful service for Him and His.

Your Brother by our Lord's grace,

Janusz Puzdrowski

Pilgrim and German Representative

SUMMARY OF THE WORK IN GERMANY

Jan. 1, 2008 - Dec. 31, 2008

CORRESPONDENCE

Letters and postals received.....	299
Letters and postals sent.....	339

LITERATURE CIRCULATED

<i>Die Gegenwartige Wahrheit</i> [the Present Truth]	55
<i>Books</i>	33
<i>BSCyclopedia</i>	5

WEB WORK

Visits	2,877
Visitors per day (average).....	7-8
Page Views (pages opened and looked at)....	3,883
"Hits" (number of times the site is "clicked" on)	79,423

PILGRIM AND EVANGELIST SERVICE

Pilgrims.....	1
Auxiliary Pilgrim	3
Evangelists.....	7
Semi-public Meetings.....	40
Attendance	7,025
Parlor Meetings.....	329
Attendance.....	5,902
Kilometers travelled.....	41,401

FINANCES

Receipts

Balance from previous year	€1,179.25
Subscriptions	€ 292.00
Miscellaneous Income	€1,824.42
Total	€3,295.67

EXPENSES

Postage	€1,069.34
Printing, Internet, Computer, Equipment etc	940.98
Total	€2,010.32
Balance on hand Dec. 31, 2008	€1,285.35

2008

ANNUAL REPORT FROM BRAZIL



Dear Brother Herzig, Christian Greetings.

That the grace and peace are with you and with the family of the Bible House, on behalf of our Lord and Savior Jesus.

We Remain in the Truth and are pleased that by God's grace our faith has been strengthened. We are grateful for the due Truth enlightening us as to the undone system of things in Satan's empire that are passing away.

On the other hand, it more and more quickly approaches time in which the injustice that reigns will eventually be overcome by Divine justice and power as we make progress toward the Kingdom in this present evil world. So it is that God in His providence will maintain us always to be constant in His Truth.

In these last years, we have been drawn by our thoughts to the attitudes and procedures that have been passing as it were, by a sieve in the sense of overcoming the past deficiencies and helping us to adapt to the reality here in Brazil, by the visiting brothers from Poland. The Pilgrim brothers Feliks Kucharz and Piotr Kucharski have aroused great interest and satisfy the expectations with good messages that injected courage in listeners, reinvigorated the desire to listen and study the Word of God.

The Pilgrims by their faith and experience in the Parousia and of Epiphany Truth have transmitted this truth to all the brethren here by their enthusiasm and zeal and have influenced an awakening of interest in the studies of the Bereans. It also contributed for the optimism, the number and the publications quality in year of 2007; done with the help from a brother coming from the Witnesses and that stayed with us for more than one year. He was a willing worker and much dedicated brother and who helped considerably in translation and in the graphic part of the magazine and seemed to have found a home. But it seems that he had larger aspirations for himself than to merely assist in the publications. He accepted a more responsible position in another Truth Group and thus he left us.

The year of 2008, it was an unusual year for the Movement in Brazil, because for the first time, a Representative from here had the opportunity of visiting the Bible House and to take part in a Convention in the USA. We had the privilege to meet

and visit with Bro. Herzig, and to see brothers and sisters who had at previous times served in Brazil, and to become acquainted with many Epiphany brothers and sisters. We are very grateful to Brother Herzig that provided us this privilege.

After the return from the USA, there was a need to work on the program for the visits of the brothers from Poland as to their lodging in the congregations during the period of 04 to 27 of October 2008, in the second visit of the Polish Brothers Pilgrims, mentioned previously. In this period the brothers gave 22 discourses, two question meetings for the Araucaria Congregation, and question meetings at various homes where the brothers served and translation was provided when necessary.

In the meetings explanations brought important messages, some giving Scriptural evidence for correcting misunderstandings of doctrine and practice. These two visits of our brothers from Poland have brought a new enthusiasm and encouragement, to all attending the sessions. There was an energizing spirit adopted, and we hope that these blessings bring fruits for a long time to come.

We are thankful to the Lord who allowed all these opportunities, and also to the Polish Representative, Bro. Piotr Woznicki who designated the Pilgrims and allowed them to come.

But it is not alone of joys has been the days in the Movement, we have a matter in one of the congregations that has given us concern over a period of time. The optimism and enthusiasm of last year in relation to publications, has this year been decreasing, because of the new brother leaving us. Therefore, the need requires that the Representative will take a course of study to learn the necessary technical information to turn out an acceptable magazine.

For this reason, by the travel and by the busy time with Pilgrims' visit and for other reasons, we did not have publications this year, since, as soon as the Representative, and a sister who helps in translation that work get time, the work may progress. We will search as far as possible to overcome this phase, but certainly God will give us forces to continue, despite difficulties. God knows the heart of each one and will certainly strengthen us to remain firm and steadfast, despite obstacles.

I once again thank Brother Herzig for having allowed my travel to the LHMM headquarters and the assistance of all the Family of the Bible House that dispensed so much attention during my stay in this pleasant location and something of Divine providence. I also want to thank Brother Janusz Puzdrowski and his wife, Sister Gosia, for help in translation of general conversation (and a hug for Bro. Samuel), and to the Brother Wojnar for his assistance with the translation during the Convention, and to assure all of our Christian

love and prayers to God for His abundant blessings poured out for all.

I also want to transmit to you, Brother Herzig the desire of abundant blessings and Christian love from the people of God in Brazil.

May the Lord bless you continually with Christian love,

Your Brother and Servant of the Lord
Pilgrim Mario Woitowicz
Representative in Brazil.

CORRECTING A WRONG STEP

IN the year 1923 Bro. Johnson received the following letter from a dear brother, which we are glad to reprint here, together with Bro. Johnson's comment on it.

Dear Bro. in the Lord:

I have no doubt you will be greatly surprised to hear from me at all, and particularly by the contents of this letter; however, after the severe rebuke I received from you at the Kitchener Convention, and which I felt very keenly, but which I now see was exactly what I required to awaken me to the position and condition in which I was, I feel that I should at least let you know what has been doing since then in my own life. I set to work to examine your literature even more carefully than ever, giving particular care to the No. 6 issue of PRESENT TRUTH on "The Last Related Acts of Elijah and Elisha." I compared all the details of my own individual acts during 1914 and since to 1916, and I find that you have described minutely my own case, and how it is I find myself having lost my crown. Oh! you cannot know the awful state of mind and the keen disappointment I have felt since this has dawned upon me in all its reality; but I knew it was no use to try to get back INTO the Elect Class, as it is now too late for me to make amends for that. However I have been trying to do the next best thing, namely, to realize that the exceedingly adverse circumstances in which I have found myself particularly since 1920 have been evidences that I have been led out of the Holy and into the Court (as a New Creature), and that my humanity has been as you say led to, and placed in, the hands of the Fit Man and then led into the Wilderness to be buffeted by Satan. Oh! Brother, how I have suffered!! It is indeed a horrible condition and is just as pictured by you in detail. After having found myself in that condition I have been trying to find, if it be possible, a

way to get back into Jehovah's favor, at least to the extent that He would take me or remove me out of the hands of the Adversary, and give me the grace and strength necessary to get busy with the cleansing process which I know is necessary in order that I may gain my position and reward as a Great Company member. Will you, dear Brother, try to help me with the cleansing process? My Father knows I wish to get rid of all my uncleanness, and not to be used further by the Adversary in his deadly purposes. Is it possible, dear Brother, that I be allowed to begin the cleansing and have my Father's help in doing so BEFORE the Great Company AS A CLASS is presented to the Father in 1924, the date you seem to indicate, or must I continue to be buffeted by the Adversary in adverse circumstances and no help be given me until that date? God knows I realize now how I have been used of the Adversary for his mean despicable purposes, and that I am sick and tired, Oh! so tired of it all and want above all things to gain my Father's smile of recognition at least, if not His direct favor on my behalf. Will you, dear Brother, try to help or advise me how to conduct myself now? I am glad to say I am now rid of all my horrible misconceptions re the reward of the Great Company, and I have also got all the chronology of our dear Pastor straightened out and am back on the good old well beaten paths. Praise God for that much at least. I find myself now entirely in unison with you in your teachings and crave your pardon most humbly for the mean things I have said and done to you, dear Brother. I have a copy of all your literature except the items mentioned on enclosed change of address sheet, and am determined that I shall continue to bear witness to the Epiphany Truth no matter what it costs. So now if you can advise me on the above I shall be very grateful. If you know of any

Epiphany Saints who are in complete harmony with you in this neighborhood, I would be pleased to have their names and addresses, that I might call on some of them and have their fellowship.

Your sorrowing but grateful brother,
W.A.B., Ontario, Canada

BRO. JOHNSON'S COMMENT ON THE ABOVE

We greatly rejoice and thank our Father that this straying sheep has returned to the Shepherd and Bishop of his soul. In all such cases there are four things to be done by the returning ones: (1) to apply in living faith to the Heavenly Father for forgiveness through the blood of the Lamb (1 John 1: 9; 2: 1, 2; Rev. 7: 14). The other three are stated typically in Num. 8: 7: (2) believingly and humbly to submit to the sprinkling with the antitypical water of separation—the presentations of the Epiphany truths, which as a rule set forth the antitypes of the deeds of the Old Testament people, particularly of the Ancient Worthies; (3) carefully to root out all unholy ambition and grasping for and using of powers that do not belong to the person in question, and all partisanship that supports such ambitious and power-grasping persons; and (4) faithfully to apply to one's qualities the cleansing Word of God to wash away all

filthiness of the flesh and spirit, especially the besetting forms of sin, error, selfishness and worldliness that have been more or less active; and to submit to the Word's character-purifying and transforming power. These are the four most necessary things, and faithfully done will result in one's deliverance from Azazel and in his receiving as large a share of God's favor and blessing as the Plan of the Lord provides for such cases. The more sincere and faithful the individual is in these four particulars, the more favor and blessing will he receive from the Lord. "Today if ye hear my voice, harden not your hearts." It is always right to correct immediately any wrong that we find in ourselves, and is always dangerous to delay such correction. Hence we say to one and all who may find themselves in the same condition as the dear brother in question: Let them immediately begin with and faithfully continue in, the four things suggested above; and the Lord will graciously forgive, cleanse and favor those so doing. Let us especially pray for this brother and others like him and comfort them lest they "be swallowed up with overmuch sorrow" (2 Cor. 2: 5-8).

* * *

SAFEGUARD AGAINST STUMBLING

*"Great Peace have those who love Your Law,
and nothing causes them to stumble" Psalm 119: 165NKJ.*

THE ESSENCE OF OUR TEXT is in the clause, "which love Your Law." At first it might seem to us as if laws are scarcely to be loved, that laws are restraints, hindrances. Rules and regulations may be endured and complied with and perhaps cheerfully, but are not generally loved. However, with God's people Divine Law is calculated to produce love. God's Law is His expressed will. Every feature of the Law of God is beneficial. It is what we term the Law of Justice—right-doing. The Golden Rule, when lived from the heart, is the very essence of the Divine Law operating between intelligent beings. Because of our imperfect conditions and surroundings, we might chafe a little at the Divine Law if we have not reached the point of joyful compliance, of loving and doing the Lord's will because it is right, because we love God, and because we have learned that His Law is "sweeter than honey and the honeycomb." The Lord's people come gradually to appreciate His Law. The more we become informed

respecting it and the more we are taught of Him, the more we shall come to see that His Law is the grandest of all laws; that it maps out for us the course which will bring us real happiness, which will not leave sorrow and ruin in its wake. We learn that nothing else is in any way desirable or practicable.

"OH, HOW I LOVE YOUR LAW!"

In another part of this Psalm David exclaims, "Oh, how I love Your Law! It is my meditation all the day" (v. 97). Then how much more should we love His Law that is now so fully unfolded! We become so in love with the Law of God that everything contrary to it seems injustice, lawlessness, anarchistic. If we find that we have done injury to anyone we shall wish to go directly to the person, and have the matter all straightened out. We esteem God's Law as proper, and the most rational thing that we know. We come to think of God as the very exemplification of His Law; ... *continued on page 30*

NIGERIA

2008 ANNUAL REPORT

Dear Bro Ralph Herzig, Greetings in Jesus precious name!

I thank Jehovah God and His reigning Christ for crowning the year with abundant blessings.

We thank the entire Bible House family for the tireless propagation of this dispensational truth, which proffers succor in this troublous times that is enveloping the entire world. Despite the signs we see, we still forge ahead with the Kingdom work with the prospect of the blessings to follow in mind. 1 Cor. 2: 9

We were privileged to make a trip to the northern states, which saw the opening of three new classes in Kastina-ala, Benue State, in Akwanga, Nassarawa State and in Abuja the nation's capital. The revival of the class in Jos, Plateau State witnessed a remarkable event in that Bro Patrick Sukop, who had digested both the Parousia and Epiphany studies for well over a decade and commands a vast knowledge of the Truth was added to the Jos class. His zeal calls to mind the zeal of the Prophet Jeremiah.

We had four conventions this year: The Agbado area convention with theme "*Prepare For The Master's Use*," 495 attending. Ibiomin area convention with theme "*The Handwriting on the Wall*," 189 attending. Makurdi area convention with theme "*Learn of Me*," 196 attending. The national convention at Ikot Mkpene with theme "*Battle for the Truth: Is God or Satan Winning?*" 544 attending.

Our national convention was a great revival, in many respects with a high turn out. Like Psa 84: 4, which text says "blessed are they that dwell in thy house." The brethren were richly blessed, with insufficient sleeping spaces, many resorted to sleeping on the floor of the meeting hall, which they did rejoicing.

In the course of the year, the meeting hall of the Lagos class located in the Shomolu area of Lagos State was demolished by the authorities. The brethren for now converge at Bro Eno Osom's house pending the provision of a new meeting hall. The brethren are making concerted efforts to remedy the situation and pray for succor to come their way in good time.

The translation of our tracts: Restitution, The new Earth, Man's Eternal Destiny and Earth's Coming Theocratic Government into Yoruba (a major language

in Nigeria) was done by Bro Emmanuel Adeyemi of the Agbado class, we look forward to many of such translations in the nearest future.

This year also witnessed the registration of the movement in Nigeria and the dedication of the meeting hall in Ikot Mkpene, Akwa-Ibom State to the Lord. The entire Nigerian classes rejoice and are indeed grateful to Jehovah God and the entire Bible House family, most especially Bro Ralph Herzig, for the revival work in Nigeria.

We continually pray for the progress of the Kingdom work and say "may Thy will be done on earth as it is in heaven."

Yours in His vineyard,

Willie .S. Ebong

Pilgrim and Nigerian Representative

SUMMARY OF WORK IN NIGERIA

Jan 1 2008-Dec 31 2008

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	1
Evangelists	10
Public Meetings.....	5
Semi-public Meetings	4
Attendance.....	25,205
Parlor Meetings.....	859
Kilometers covered.....	29,932

FINANCES

Receipts (In Naira)	80,000
Outstanding Payments(In Naira)	225,918
Total subscriptions (In Naira)	305,918
Donations (InNaira)	628,000
Total Receipts	1,239,836
(Total Amount in U.S. Dollars)	\$2,660
Expenses (In Naira)	
Stationery/Printing	3,000
Internet/Telephone/Postage	60,700
Aux pilgrim/Evangelist expenses	1,335,609
Miscellaneous	20,075
Total Expenses	1,419,384
Balance on hand Dec. 31, 2008	179,548
(Total Amount in U.S. Dollars)	\$1,205

continued from page 28 as one who is just, loving and kind. He is One who Himself observes the Golden Rule which He has given to us. The more we know of this Law and love it, the more peace we have in our hearts. Truly, "Great Peace have they who love Your Law!" This peace enables them to grow in knowledge of His Plan. "The secret of the Lord is with them that reverence Him, and He will show them His Covenant" (Psalm 25: 14). "No man has seen God at any time" and therefore our love for Him is a love for the grandeur and beauty of His character as we see it manifested. To those who reverence Him He will reveal His Law, His purposes. These find that God has made abundant provision for all His creatures. Whatever seemed inconsistent to them before is now made plain, and the peace of God becomes more and more a ruling power in their hearts and lives.

"NOTHING SHALL STUMBLE THEM,"

We are not to be so lacking in intelligence as to never be opposed, or indignant, and not to resent that which is transparently unjust. However, we should be willing to forgive the offender. We are to have the spirit which will gladly forgive as soon as he repents for the wrong, and it is made right so far as possible. We are not to wish to cause unnecessary pain or suffering to the wrongdoer. We are to seek ever to observe the Golden Rule. But we might feel hurt, nevertheless. We might say, "My brother," or "My friend, you have hurt my feelings; for what you have done (or said) was not right," etc. If we should see some unrighteous thing, some violation of the Divine Law, we would be hurt, pained; and if it were a gross violation, we would be all the more pained. If some one should take the name of God in vain in our presence, we ought to feel hurt, offended. We are not to treat profanity lightly, but rather to show our disapproval where reasonably possible.

Our text reads, "Great Peace have they which love Your Law, and nothing shall stumble them." This matter of stumbling is to be thought of from two different standpoints; some might stumble in the sense of falling beyond help, while others might trip and recover themselves.

JEWISH NATION STUMBLED

The Jewish nation stumbled over that Stone of Stumbling, Jesus Christ. If they had been in the right attitude of heart, they would not have stumbled. They failed in that they rejected the Messiah, and failed to become members of Spiritual Israel. St. Paul says, "Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded" (Romans 11: 7).

Theirs was not a stumbling into Second Death; for the Apostle declares that they were not stumbled to fall utterly (Romans 11: 1-36). Israel shall be brought back from this blinded condition, shall come to a full knowledge of God, and under the Kingdom of Messiah shall have blessed opportunities and privileges in the earthly phase of the Kingdom. So will it be with all other nations.

**STUMBLING STONES
SHALL BE GATHERED OUT**

Every stumbling stone shall be gathered out of the Highway of Holiness under the favorable conditions of that Day of Christ. No lions of vice and cruelty shall walk up on the glorious pathway then opened up for all humans (Isaiah 62: 10; 35: 1-10). The prisoners of the tomb shall come forth to receive the blessing of that great Day (John 5: 28, 29, NKJ, Emphatic Diaglott; Romans 8: 19-22; Isaiah 26: 19; Hosea 13: 14). During that Day of Christ, the world will come gradually up to perfection of mind and of body. Just following the close of the Mediatorial Kingdom, when all living in the earth will have been perfected, the Restitutionists must have another and final testing. The covering of the Reign of the Mediator will be withdrawn, and mankind will be turned over to God. Satan will then "be loosed for a little season," and be permitted again to try his seductive wiles with the perfect race. They will be tested as Adam and Eve were tested in their perfection. Mankind will have much advantage over our first parents, because of their long experience with sin and its pernicious results; and all who yield to Satan's evil influence will not be allowed to live, Satan also being destroyed at the same time (Rev. 20: 1-3; 11-15; Matthew 25: 41). After the testing at the close of the Millennium, there will be nothing to stumble anyone—just as it is now with the angels in Heaven. All the angels had the opportunity of stumbling at one time, when some of their number fell from favor into sin, in the days of Noah (Genesis 6: 1-6). Other such opportunities probably came to the angels who resisted this temptation, in connection with the slow outworking of the Divine Plan, which they did not understand. God's long endurance of Satan's rebellion and opposition must have been a severe test to the holy angels, as well as the long reign of Sin and Death on earth. But God's great Plan has progressed sufficiently to enable them to see how it is working; and their confidence has been fully established in the Wisdom, Justice, Love and Power of Jehovah. If the angels who fell had seen the full beauty and glory of God's Law,

many would not have succumbed to Satan's example and allurements. But some of these will fall into the Second Death along with Satan and can never be recovered, for evidences are multiplied that they are still engaged in seducing mankind and misrepresenting the God of grace and glory and righteousness. They might have learned fully the true character of our Heavenly Father had they but remained loyal, and had waited and trusted. What a warning their course should be to all who have any measure of enlightenment!

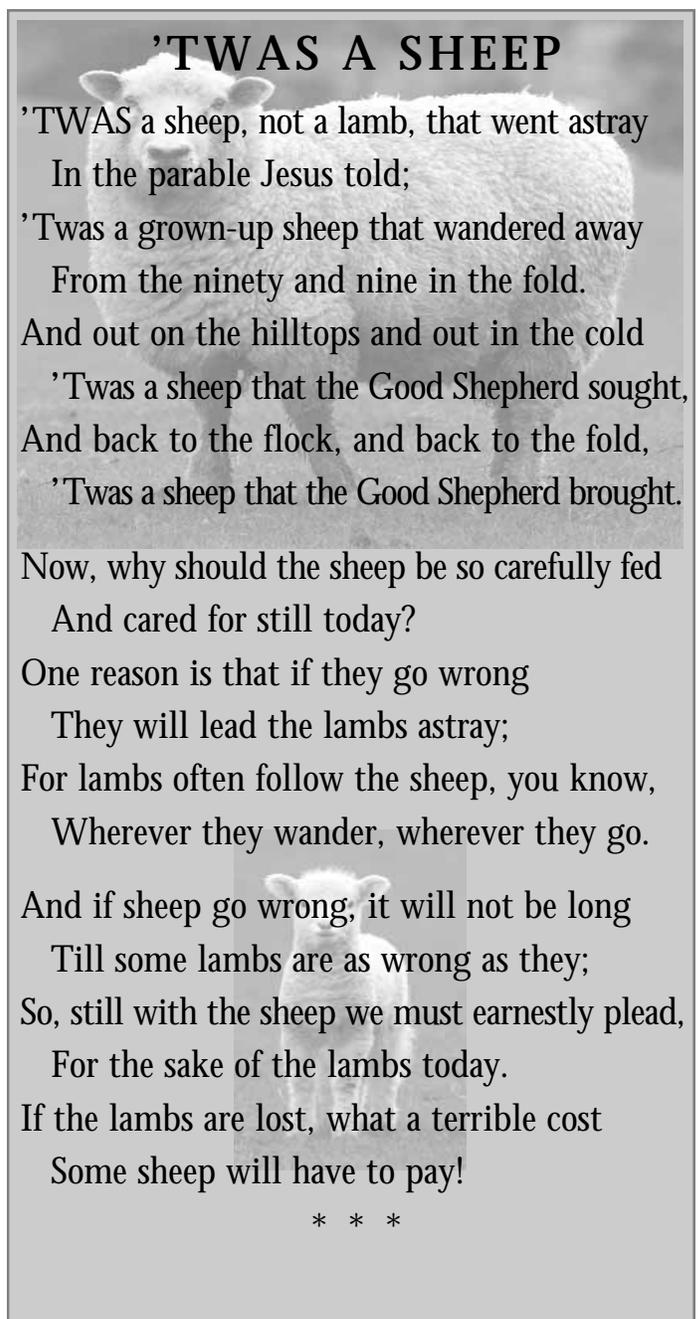
STUMBLING CHRISTIANS

Those who gave themselves wholly to God through Christ, in Jehovah's appointed way, gained knowledge of God's Word by studying it and seeking to bring their minds and hearts in harmony with it. Searching the Scriptures, caused them to appreciate their beauty; and they sought to make their characters like that of our Lord. Consequently they endeavored to bring themselves more and more into conformity with God's perfect Law in all things. Those who were careful to closely follow the pattern did not stumble. Continuing in this good way, they had an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ" (2 Peter 1: 11). But there is another class which stumble—the Great Company class (Rev. 7: 9-17). Conditions then existed which were permitted to test their loyalty; for even though they had covenanted to lay down their lives as joint-sacrificers with the Master, they were not sufficiently devoted in their consecration to do this. It is for this reason that they fell into the secondary class. They did not come up to the standard required by the Lord, and the deep appreciation of His Law of love passed from them. Just as the Jews, not having sufficient love for the Divine Law, stumbled blindly in their failure to recognize the Messiah in their day, so it has been with this Great Company class by not fulfilling their covenant of sacrifice. This does not mean that all of their number have lost life altogether and fallen into the Second Death; for most of them are God's people at heart. Yet some of them did fall beyond recovery. As the stumbling of some of the Jews may eventuate in the Second Death (Luke 13: 28), so it will be here. But the majority, we believe, have merely stumbled for a short time. They had the opportunity under severe stress and difficulty of recovering themselves and of seeing their mistake; and then many corrected their wrong course, yet lost valuable time in re-learning to love God's Law. This resulted in their being too late to be of the "Bride" (Matt. 25: 10; 1 Cor. 3: 15).

The conditions and principles that were in operation toward the spirit-begotten classes during the Gospel Age, in some respects, apply to the brethren that are now being called for a Millennial work. Though unbegotten, we also need to be faithful and obedient in our present exams in this life, which when passed successfully, will fit us for our positions during the thousand years; the additional tests of the Little Season will be in preparation for eternal life in "ages to come."

Those who will keep close to the Master will more and more love the Law of God. His Word will become, indeed, a lamp to their feet and a light to their path (v. 105). These shall never stumble, never be offended. Precious assurance!

* * *



'T WAS A SHEEP

'T WAS a sheep, not a lamb, that went astray
 In the parable Jesus told;
 'Twas a grown-up sheep that wandered away
 From the ninety and nine in the fold.
 And out on the hilltops and out in the cold
 'Twas a sheep that the Good Shepherd sought,
 And back to the flock, and back to the fold,
 'Twas a sheep that the Good Shepherd brought.

Now, why should the sheep be so carefully fed
 And cared for still today?
 One reason is that if they go wrong
 They will lead the lambs astray;
 For lambs often follow the sheep, you know,
 Wherever they wander, wherever they go.

And if sheep go wrong, it will not be long
 Till some lambs are as wrong as they;
 So, still with the sheep we must earnestly plead,
 For the sake of the lambs today.
 If the lambs are lost, what a terrible cost
 Some sheep will have to pay!

* * *

ANNOUNCEMENTS

ATHENS/NELSONVILLE, OHIO CONVENTION JULY 17, 18, 19, 2009

Friday, Saturday and Sunday

Ohio University Inn and Conference Center.

331 Richland Avenue, Athens, Ohio, 45701

Telephone: (740) 593-6661. Room rates, \$79.00 plus 12.75% tax. Ask for the Laymen's Home Missionary Movement room rates when making your reservation; deadline July 1, 2009. Some of the local brethren will be available for transportation to and from the Columbus, Ohio Airport. Contact K. Brown, the class secretary at 740-969-3717 with the pertinent information such as name of airline, arrival and departure times. There will be a hymn sing in the afternoon after the convention.

MINNEAPOLIS, MINNESOTA CONVENTION SEPTEMBER 18, 19, 20, 2009

Hilton Garden Inn,
1975 Rahnclyff Court, Eagan, MN 55122

Make reservations directly with the hotel at (651) 686-4605 or (800) 500-4232. Ask for Bible Standard Ministries' room rate. Reservation deadline is August 18, 2009 for the special flat rate of \$85.00 for double occupancy and \$10.00 for each additional person. Children under age 18 stay free with an adult; 24-hour free shuttle service to and from Minneapolis International Airport. Coordinators: P. Lewis (763) 574-1186 and B. Carlson (952) 922-6143

2009 LHMM CONVENTIONS

United States:

Athens/Nelsonville, Ohio, July 17, 18, 19

Minneapolis, Minnesota, September, 18, 19, 20

France: All conventions in Barlin

Summer: July 31, August 1, 2; Fall: October 31, November 1

Germany:

Diez, October 9, 10, 11

Lithuania:

Kowno, June 20, 21, 22

Nigeria:

Abia State, June 26-28; Akwa-Ibom State, August 28, 29;

Ibadan, Oyo State, October 23-25; Abia State, November 27-29

Poland:

Bydgoszcz, July 11, 12, 13; Leszno, July 14, 15, 16;

Gliwic, July 17, 18, 19; Susiec, July 21, 22, 23;

Krakow, August 21, 22, 23

Ukraine:

Lwow, August 14, 15, 16

United Kingdom:

Hyde, August 7, 8, 9; Sheffield/Barlborough, October 24 and 25

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IN REMEMBRANCE

Bro. Kenneth Amir of Jamaica, born December 25, 1920, died March 7, 2009. He is survived by his sister, Sr. Grace Amir of Waco, Texas and a niece, Mrs. Hilary Gill also of Texas. Bro. D. Allison officiated at the funeral service.

Sr. Mary Ann Arnold, 76, of Iuka, Mississippi, died April 3, 2009. She is survived by two sons, Roe Arnold (Donna Marie); Wendel Arnold and one daughter, Sr. Roberta White (Perry). Also brothers, sisters and grandchildren. Sr. Mary was associated with the LHMM for many years and looked forward to the Kingdom and all of God's wonderful promises. Bro. Jon Hanning of Ohio officiated at the funeral.

Sr. Mary Davis, 79 of Norfolk, Virginia, died April 5. She leaves three sons, T. Martin (Ted), Larry, and Kirby Davis. Sr. Mary was a faithful member of the Norfolk Ecclesia from its beginning in the 1960's. Bro. Leon Snyder of Michigan officiated at the funeral.

Bro. Sampson Nyong Edgar 68, of Uyo, Nigeria, died December 22, 2008. Bro. Edgar is survived by his wife, Sr. Inyang Ibok Edgar and children. Brothers Ebong, Esiwo, E. Osom, A. T. Akpan, Effong, G. E. Obot and S. J. Nakanta officiated at the funeral.

Sr. Peninah Onwukwe, 82 of Umunkiri, Aba, Nigeria died October 8, 2008. She is survived by 7 loving children and many grandchildren. Bros. W. S. Ebong Chukwu, Nwanmuo, Onyeukor, Hary, Dick, Miriogu, and Mercyboy officiated at her funeral.

REQUEST SERVICE OF VISITING MINISTERS

Congregations, classes and individuals please send in your requests for Pilgrim and Evangelistic service. 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

HYMNS FOR 2009

"More Likeness to Thee," Hymns of Dawn, number 198. Use this hymn on the first of each month as the day's hymn; all other days, please use the second hymn listed with the Manna text for the day.

Glossary — R = Reprints; P = Parousia volumes 1-6; SITS = Studies in the Scriptures; E = Epiphany volumes 1-17