



The
PRESENT TRUTH
and
Herald of Christ's Epiphany

AUTUMN 2009

A.D. 2008 — A.M. 6137

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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.

HABAKKUK

In our Summer issue we covered Habakkuk 1, which describes Habakkuk's lamentation over the gross sins of Fleshly Israel, God's nominal people, and his perplexity at God's allowing such conditions to continue; God's revelation of His intended raising up of the Babylonians to punish nominal Fleshly Israel because of their many vile sins; Habakkuk's response in which he expresses confidence in God, because of His attributes, but also perplexity as to how to harmonize God's character graces with His use of the wicked Chaldeans to punish the comparatively more

righteous Fleshly Israel; and, finally, Habakkuk's query as to whether God will allow the Babylonians to continue their destructive work unto a completion. We now proceed to Habakkuk 2, treating it also as applying antitypically to the Harvest in the end of the Age, as viewed by the faithful watchers in the Time of the End.

Evidence has already been presented showing that Habakkuk typed Pastor Russell, particularly when referring to Hab. 2: 1-3.

Bro. Russell identified himself as being typed in Habakkuk, in R 621, 769, 5731, P 3, p. 89, (*See Glossary on back page*) on the front cover of every *Watch Tower* from 1895 onward, on the Chart of the Ages, and he included other faithful watchers also, in R 621, and additionally in R 1475, where we read: "God says (Hab. 2: 2) to some to whom He has granted a measure of ability to serve the household, and who (v. 1) are watching (studying His Word) to know what He would have them communicate—"Write the vision [what you have seen of Divine Truth], and make it plain upon tablets [A.R.V.]"—also, Bro. Russell writes: "It was in *the time of the end* that antitypical Habakkuk (2: 3) declared that the vision concerning the glorious consummation of God's plan should speak and not lie; and that, to some of God's children it should speak so plainly that they would be able, as directed, to make it plain on tables; that through their instrumentality others might be enabled to read it clearly" (Leeser).

Bro. Johnson shows in E 9, p. 407, that Bro. Russell was typed in Habakkuk, particularly in his "Views From The Watch Tower," and also in P 2, 3, 4 and in some of his tracts and B.S.M.; in E 10, p. xxi, he states: "Bro. Russell is pointed out in numerous texts (Isa. 21: 6-10; Ezek. 40: 1-47: 12; Hab. 2: 1-3; Matt. 20: 8; 24: 45-47; Luke 12: 42-46;) and in E 6, p. 630 and E 9, p. 385, he gives similar thoughts. He also includes himself and others in antitypical Habakkuk: PT '38, p. 72, par. 4: "The Lord charged us to watch more than ourselves . . . we are to watch . . . the unfolding of the Lord's Truth" (Hab. 2: 1).

ANTITYPICAL HABAKKUK

Antitypical Habakkuk took his position as a careful



ISSN: 0032-7700

Published by the

Laymen's Home Missionary Movement

1156 St. Matthews Road

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

Published regularly since December, 1918

4 issues a year

(Spring, Summer, Autumn and Winter)

Annual Subscription

\$12.00 (single issue, \$3.50)

Editor

Ralph M. Herzig

Postmaster: Send address changes to:

Laymen's Home Missionary Movement

1156 St. Matthews Road

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

Periodicals Postage paid at Kutztown, PA

Other Publications

The Bible Standard

Foreign language editions

French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian and Lithuanian

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.

watcher, and stationed himself on a lofty vantage point, high above the masses in Christendom “I will stand upon my watch, and set me [*station myself*—Rotherham] upon the (symbolic) tower,” (Hab. 2: 1; Isa. 21: 6-12), where he remained alert for indications from the Scriptures and the signs of the times, of unfolding Truth that God would have for him (watch to see what he will say to me; (Psa. 77: 6; 85: 8), including such features of the Truth as could be used to refute opposers “what I shall answer when I am reproved.”

It was only after much careful, prayerful study of the Scriptures and signs of the times that God graciously rewarded antitypical Habakkuk with an understanding of further revelation of the Truth as due, including the answers to his questions “And the LORD answered me,” (v. 2). We note the account of some of Bro. Russell’s experiences (R 3824, col. 2; E 9, pp. 370-373). However, God made it clear to antitypical Habakkuk that the Truth as due, which he had received, was not merely for his own information and guidance; it was to be given to others also; he was to declare it, proclaim it, making it clear, especially by the use of charts (tablets), such as the Chart of the Ages, the Tabernacle Chart, the Edgar charts (R 3574-3579). “Write the vision, and make it plain upon tables [tablets, A.R.V.], so that all could readily understand it and be profited thereby “that he may quickly read it” (Leeser).

The use of charts, etc., in making the advancing Truth clear was especially desirable because of certain features of Truth having fulfillments for which God had fixed times—the fulfillments in many cases being future to the time in which He revealed such features of the Plan “For the vision is yet for an appointed time,” (v. 3). God had planned that during the Time of the End, particularly during the Parousia period and the Epiphany period which in its wider sense continues beyond 1954-56—(PT ‘54, pp. 51-54, 79), He would reveal in clear and unequivocal terms to antitypical Habakkuk, and through him to others, His great Plan of the Ages, including His punishments upon the antitypical Chaldeans and His deliverance of God’s real people here in the end of the Age; also, He had arranged that during the same period He would bring to pass the glorious consummation of His Gospel Age purposes, so not betraying the confidence of those trusting in their fulfillment “at the end it shall speak [Heb., *poach*, literally, to breathe, break out, break forth], and not lie.” Bro. Johnson, in referring to Hab. 2: 2, 3 (PT ‘38, p. 188, top), states: “This passage refers to the continued unfolding of the Parousia and the Epiphany Truth as of one vision—the whole Plan

of God. It did not lie as to Parousia matters; it is not lying as to the Epiphany matters.”

Let all of God’s enlightened people continue to study and appreciate deeply this wonderful vision of the plan of the God which now shines forth from the Scriptures, remembering that “where there is no vision [where God’s Plan is not present], the people perish” (Prov. 29: 18; E 11, p. 666).

GOD’S PEOPLE TESTED

At the time Habakkuk wrote his prophecy, Jerusalem’s overthrow at the hands of the Chaldeans under Nebuchadnezzar evidently was imminent, and the nation of Israel was about to be taken into captivity to Babylon; but the overthrow of the Chaldean oppressor and the deliverance of God’s people from Babylon, the capital city, was not due for a long time—70 years later, at the hands of the Medes and the Persians, under Cyrus. God foreknew that this long interval until the fulfillment of the prophecy respecting the Babylonian overthrow would be very difficult for His true people, involving numerous delays and consequent perplexities and disappointments; hence He graciously gave them the special exhortation (v. 3) to wait for its fulfillment—that despite its seeming slowness, it was sure to come to pass in due time.

Antypically, in the Time of the End, there is similarly a long interval, between the time the vision began to speak in the Miller movement (E 6, p. 463) and the time—in the Epiphany—when the destruction of Satan’s empire (P 3, Appendix, p. 382) and the deliverance of God’s Gospel Age people is finally consummated, after which our Lord [antitypical Cyrus] will establish the two phases of His Kingdom, typed by the Medes and the Persians—(E 9, p. 450).

This long interval in the Time of the End has proved to be a very sore trial time for God’s enlightened people, because of numerous delays and consequent perplexities and disappointments connected with the seeming tarrying and slowness of the fulfillment of various features of the antitypical vision, though actually, from the standpoint of God’s pre-arranged Plan, there has been no postponement of His time for their fulfillment.

Through such delays and consequent perplexities and disappointments, God has been testing His enlightened people, and under these trials many have given up, partially or totally, their Christian course; they fainted by the wayside, and turned again into the nominal church or to the beggarly elements of this world; others have fallen away into various errors and speculations.

Such results were evident in 1844 in connection with the “disappointment” of those affiliated with the movement led by Bro. Miller (P 3, pp. 85-92, 118), and in 1874 in connection with the failure of the Second Adventists’ expectations, and in 1878, in a similar failure of expectations, resulting in Mr. Barbour’s seeking to divert attention from it by denying the ransom (R 3821-3823; PT ‘50, pp. 148-150).

Similar results occurred in other instances in the years between 1878 and 1914. However, they were minor compared to the results of the apparent tarrying of certain features of the antitypical vision in 1914 (R 5731). As a result of the apparent tarrying in 1914, many of God’s enlightened people lost interest in the Truth, either partially or wholly, and went back into the nominal church or into the world. Many others went into more or less of error and speculation. Prominent among these were leaders in the various Truth groups and those who followed them in giving up the Bible chronology as given through Bro. Russell, and accepting instead, a nominal-church chronology (E Vol. 7, Chap. VI). Also, many fell away into Concordant-Versionism, which, despite the outbreak of the World War in 1914, as predicted, which evidenced that the Gentile times had ended and that this prominent feature of the antitypical vision had been at the very time Bro. Russell had forecast. They claimed that Bro. Russell’s time predictions had failed (PT ‘28, p. 6, par. 2; for a complete refutation of Concordant-Versionism, please see the 1927-1929 Present Truths —copies still available).

Also, at various times since 1914—in the Epiphany period—there have been minor events that have seemed to tarry in the fulfillment of various features of the antitypical vision, such as occurred in 1923 (PT ‘38, p. 110); 1933-1934 (PT ‘35, p. 129); 1954 and 1956 (PT ‘54, pp. 51-54, 79; PT ‘56, pp. 90-94; PT ‘57, p. 4). These delays also have occasioned perplexities and disappointments to God’s enlightened people, and under these testings, some have lost interest in the Epiphany Truth, either partially or wholly, and have gone off into more or less of unbelief, worldliness, error and speculation.

In God’s great foreknowledge, He, of course, knew all about these special trials that would come to His enlightened people here in the Time of the End. He gave through antitypical Habakkuk the special admonition that, although the vision in its various parts might seem to tarry in its fulfillment, His people were to wait for His time for these fulfillments “though it tarry, wait for it,” (v. 3). He graciously added special assurance that the fulfillment would transpire, that

definitely there would be no delay beyond the best time for all concerned “because it will surely come, it will not tarry” [will not be late—Rotherham; two different Hebrew words are used in this verse, both of which the A.V. translates by the word “tarry”; *mahah*, the former one, denotes a delay which causes perplexity, seeing that the root word pertains to questioning; *achar*, the latter one, denotes procrastination, implying a postponement in time until matters are too late for rectification].

Those of God’s people who have heard and heeded this admonition have been reassured and have stood firm in the Truth as due, despite all of the seeming delays and the consequent perplexities and disappointments and falling away of many others into more or less of unbelief, worldliness, error and speculation. They realize and have full assurance of faith that the antitypical vision will all be fulfilled in God’s due time—that no feature of it, including the destruction of Satan’s empire and their final deliverance, will really tarry or be delayed beyond the time God has appointed for its fulfillment, which, even though it may be at a later date than they had expected, it is the best time and has been arranged by God in the best interests of all concerned. They realize that God is not slack concerning His promises, as some men count slackness (2 Pet. 3: 9), hence are content to wait on Him.

THE CHALDEANS—TYPE AND ANTITYPE

As already mentioned, Hab. 2: 4, 5 set forth the oppressor under the figure of a self-exalted, degraded, drunken, proud, nomadic, insatiable and power-crazed man, in contrast with God’s faithful and just people, who shall live by their faith. In Hab. 2: 6-20 five woes are pronounced upon the oppressor, as being taken up against him by all the oppressed.

While God did not here, as elsewhere (2 Chron. 36: 20, 21; Jer. 25: 11), specify the (70 years) length of the period of Fleshly Israel’s oppression, until destruction would overtake the Chaldean oppressor, and they would be freed from bondage, He made it very clear that spoiling and destruction would eventually overtake the church nominal as the oppressor. God therefore eased Habakkuk’s mind in his perplexity as to why He would allow the oppressive and wicked Babylonians to devour the comparatively more righteous ones—Fleshly Israel—and also in his perplexity as to whether God would allow them to continue their destructive work to a finality.

In the antitype, there evidently is a double picture: (1) As already mentioned, the Chaldeans, the encroachers, who destroyed Jerusalem and desolated the land, represent the warriors, revolutionists and anarchists who encroach

against and will finally overthrow Christendom. From this standpoint vs. 4-20 set forth the qualities of these oppressors, and the spoiling, destruction, which, particularly in the later features of the Time of Trouble, will come upon them. (2) The Babylonian oppressor, with his great capital city, Babylon, very fittingly represents the great Antichrist, the Man of Sin (P 2 pp. 267-362), with his religious government, Babylon the Great, which is called the mother of harlots and abominations of the earth. Mystic Babylon reigned over the kings of the earth making all nations drunk with her false doctrines, illicitly uniting with the state in symbolic fornication (Rev. 17: 1-6, 18; 18: 2-5; Jer. 50, 51; E 14, pp. 469-484). The Parousia and Epiphany Messengers set forth this latter application also, in treating of Hab. 2: 5.

In HE '49, p. 8 and E 16, p. 224, Bro. Johnson states: "Here Antichrist is described. He continues to enlarge his desire, which is never satisfied, even as Sheol is never satisfied. He is as death to those who come under his dominion. He gathers to him all nations and heaps to him all people for their destruction. His covetousness is like death in that it never has enough."

We will now examine Hab. 2: 4-20, considering them from the standpoint of the application to the great Antichrist, the Man of Sin. Incidentally, these verses will be recognized as having an application also to the little papacy in Little Babylon.

THE ANTICHRIST SYSTEM

God, through His Word, has pointed out Antichrist as being self-exalting and degraded "Behold, his soul which is lifted up is not upright in him," (v. 4), even from the time of its small beginning—its begettal—which occurred in Apostolic times (2 Thes. 2: 7; 1 John 4: 3; HE '22, p. 37). At first the unholy ambition of the power-hungry leaders was confined to the secret recesses of their own unrighteous hearts. However, it was not long before this unholy ambition manifested itself in the development of the hierarchy, culminating in the papacy (E 8, pp. 331-341); as it continued to grow and expand, it caused the power-hungry leaders to set aside waiting on the Lord for His due time for establishing His Kingdom and exalting His elect; instead, it gradually led to the development of the erroneous teaching that it is the Church's mission to convert the world and establish the Kingdom before Christ's Second Advent (E 11, pp. 419-421).

Nevertheless, despite these conditions, God indicated that His true people would, by contrast, continue steadfastly, in true mental appreciation and heart's reliance (E 8, p. 528), to wait on Him and His due time for establishing His kingdom and exalting them; the just

shall live by his faith [Heb., *emuna*, faithfulness; see Rotherham and PT '37, p. 2].

Additionally, God pointed out that because of Antichrist's sinning through imbibing many false doctrines [a partial list of these is given in E 11, p. 420], such as apostolic succession, the pope's headship over the Church and Post-Millennialism, it has become puffed up and arrogant (because he transgresses by wine, he is a proud man, (v. 5). Pride, accentuated and inflamed by intoxicants, will go to great lengths to secure its ends; so Antichrist, with its pride, intoxicated by error, left the proper sphere of the Church for the Gospel Age, and, in its efforts to gain power and converts, played politics, used worldly methods, entered into diplomacy and unions of church and state and meddled in the civil affairs of the nations (neither stays at home). As it increased in power and gained one victory after another, and multiplied converts, its covetousness and lust for power constantly increased and became boundless (enlarged his desire as hell—Prov. 27: 20; 30: 15, 16; Isa. 5: 14), even as death ever claims more victims, and is insatiable (is as death, and cannot be satisfied).

Like a giant octopus, Antichrist, the great encroacher, has reached out its tentacles and laid hold of the nations of Christendom, ruling over them, making and unmaking kings to suit its own convenience and pleasure, and seeking to subject all groups and people to its own will (gathers to him all nations, and heaps unto him all people), invading their secular and religious rights and suppressing and oppressing them in much ignorance, superstition and error.

WOE ON ANTICHRIST

In the form of a rhetorical question, God asks, Will not all of the oppressed take up a ridiculing denunciation against Antichrist "Shall not all these take up a parable . . . and a taunting proverb against him?" In Hab. 2: 6-20 the oppressed are set forth as denouncing Antichrist in five separate woes, which we will consider in turn.

The first woe declared upon the oppressor might be stated as an aphorism: "Oppression creates insurrection," or "The spoiler shall be spoiled." Antichrist is the outstanding example among those, who, during the Gospel Age, have directly or indirectly robbed others, especially God's people, of possessions, prerogatives, powers, privileges, services, etc., and have appropriated these to their own selfish use. To gain its ends, Antichrist has used fear of punishment here and hereafter, political intrigue, etc., and has fomented wars.

The oppressed denounce Antichrist, as unjustly amassing to itself that which rightfully belongs to others,

and, as a result, being exalted and reveling in luxury; by word and act they ask how long this will continue “Woe to him that increases that which is not his! How long?” (Rev. 6: 10). Additionally, they denounce Antichrist because, by its many injustices, it has heaped upon itself, as it were, a huge burden of debt, rightly reclaimable by the multitudes it has wronged “and to him that lade himself with thick clay” [v. 6; rather, heavy pledges—Young’s Literal Translation; A.R.V.; Rotherham].

Next we have another rhetorical question: Because of these wrongs, will not those who devour Antichrist strike it quickly? “Then sudden destruction comes upon them” (1 Thes. 5: 3) “eat her flesh” (v. 7; Rev. 17: 16). Those who distress Antichrist will arouse themselves as the light of truth reaches them “all the remnant of the people shall plunder you,” with the result that they will break the shackles it has bound upon them, and it will be rich plunder for them “you will become their booty.”

Because of Antichrist’s widespread plundering of many nations and united groups of people, those remaining of them will in due time plunder it “Because you have spoiled many nations, all the remnant of the people shall spoil you,” (v. 8; Jer. 50: 3, 9, 10; 51: 48, 56; Rev. 18: 6-8), that it has violently wrested from others, others shall violently wrest from it (Jer. 51: 44).

This comes as a just retribution upon Antichrist, because of the immense number of people, especially God’s people, that, in furthering its own selfish interests, it has killed, literally (estimated some years ago at 50 millions—P 2, p. 346) and figuratively, whose blood cries out for vengeance “because of men’s blood” (Gen. 4: 10; Luke 11: 50, 51), and also because of Antichrist’s encroaching against and devastating others’ spheres of teachings, spirit and practice, especially the sphere of the Truth, its Spirit and ministries, and because of its pillaging the Church as a religious government and all who are in it “for the violence of the land, and the city, and all who dwell in it” (Hab. 2: 8).

A SECOND WOE

The second woe mentioned here is declared particularly against the oppressor’s covetousness, self-exaltation and destructiveness. Antotypically, the oppressed are represented as denouncing Antichrist for unjustly and avariciously appropriating, to its own aggrandizement, many possessions, privileges, powers, prerogatives and services rightfully belonging to others “Woe to him that covet’s an evil desire [gains an evil increase—margin] to his house,” (v. 9; Jer. 22: 13), thereby seeking to establish its rulership over all the earth, exalting itself above all that is called a god—mighty

ruler—or that receives homage, and seating itself in the Temple of God, openly displaying itself as a god “that he may set his nest on high” (2 Thes. 2: 3, 4; P 2, p. 269; comp. Jer. 49: 16; E Vol. 14, p. 465), thus hoping to fortify itself against any possible disaster “that he may be delivered from the power of evil.”

Like the builders of the tower of Babel, who used brick for stone and slime for mortar, and thus sought to erect a tower with its top reaching to heaven, and foolishly thought that by it they could avert any possible dispersion and disaster; so the avaricious leaders who, with erroneous instead of true doctrines and arrangements, constructed the hierarchy, culminating in the pope as its supreme head, foolishly thought that they could avert any possible dispersion and disaster (PT ‘44, p. 31).

In following its sinful and ambitious course of seeking to gain its object of gathering together under the headship of the pope all nations and heaping unto itself all people, Antichrist has had little concern for the rights of others. It has sought to justify its actions of unjustly and avariciously appropriating to itself that which rightfully belongs to others, and of ruthlessly murdering them in many cases, literally or figuratively. The saying, “The end justifies the means,” has frequently been used as an excuse for such sins; but no matter how good and desirable the end may be, it cannot justify the use of evil means in gaining it. Antichrist has brought great dishonor to itself by its wrong acts and policies, especially by its ruthless murdering of others, in the Holy (?) Inquisition (P 2, pp. 341-347), and sinning against itself, to its own undoing “You have consulted shame to your house by cutting off many people, and have sinned against your soul,” (v. 10). Because of Antichrist’s great injustices, cruelty and violence, perpetrated in connection with building its shameful house, with the pope as its head, its entire structure is corrupt, from bottom to top. As the facts of history show, from every section of its structure these evils cry out, figuratively speaking, for vengeance, and they witness against it “For the stone shall cry out [the same Hebrew word is used for cry out in Hab. 1: 2] of the wall, and the beam [properly, the tie-beam; fastening—margin] out of the timber shall answer it” [witness against it—margin], (v. 11).

A THIRD WOE

The third woe here mentioned is directed against the oppressor for having built a city (Babylon) through much bloodshed and iniquity. The Man of Sin has similarly erected the great symbolic city of Babylon. Mystic Babylon represents primarily the Romanist Church

(Rev. 17: 1-6, 15, 16, 18); and in a secondary sense the Protestant sects are included in the same general family as her daughter systems (Rev. 17: 5; E 14, p. 469; P 3, pp. 154, 155; P 6, p. 202). In the third antitypical woe the oppressed denounce Antichrist for having erected such an iniquitous system, and that at the expense of destroying many and with much violation of secular and religious rights, “Woe to him that builds a town with blood, and establishes a city by iniquity” (v. 12).

It is God’s plan to overthrow and utterly destroy symbolic Babylon; therefore, are not all the frantic and exhausting efforts put forth in the great Time of Trouble by those in symbolic Babylon, to prop it up and save it, utterly in vain? “Behold, . . . not of the LORD of hosts that the people shall labor in the very fire, and . . . weary themselves for vanity” [in vain—margin], (Hab. 2: 13); (Jer. 51: 58; P 4, p. 40; E 14, p. 483). It is doomed (Isa. 13: 1-13; P 4, pp. 21-46; Jer. 51: 9; E 14, p. 477), as is evidenced by the antitypical handwriting on the wall (Dan. 5: 5, 17-28), which was interpreted by Bro. Russell (E 9, pp. 447-450), and no efforts, however strenuous, can save it from destruction.

In God’s plan it is necessary that “the great city Babylon be thrown down, and be found no more at all” (Rev. 18: 10, 16-21), in order to make way for the coming universal reign of truth and righteousness, in which the entire earth will be filled with the knowledge of God’s matchless wisdom, justice, love and power, as manifested in the Truth and its Spirit “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea,” (v. 14; Num. 14: 21; Psa. 96: 3; Isa. 40: 5; 60: 1).

A FOURTH WOE ON ANTICHRIST

The fourth woe here mentioned is directed against the oppressor’s drunkenness, his causing of drunkenness and consequent shameful conduct in others, and his lust of conquest. Antitypically, ethical and doctrinal errors cause spiritual intoxication, which brings God’s displeasure (Isa. 28: 1-7; E 8, p. 138); and to intoxicate and thus poison others with such errors is an even more flagrant sin—“a sacrifice to Satan” (PT ‘38, p. 93, pars. 4, 5).

The oppressed denounce Antichrist for having spread its false doctrines to others and for prevailing upon them to imbibe these errors, thus causing them to become intoxicated also, “Woe to him that gives his neighbor drink, that puts your bottle to him, and make him drunk also,” (Hab. 2: 15; Jer. 51: 7; Rev. 17:1-6; 18: 2, 3; E 14, p. 477). Antichrist’s purpose in this was to befuddle their reasoning powers “make them mad” (Jer. 51: 7) to such an extent that it would see them

brought into an undone and very shameful condition “that you may look on their nakedness” in which it could easily plunder, exploit and keep them in subjection, even as a besotted drunkard wallowing on the ground, with senses dulled, can easily be robbed, abused and kept in subjection.

While such practices have brought great numbers into subjection to Antichrist, they have not thereby brought honor or lasting dominion to it; it reaps dishonor instead. “You are filled with shame for glory,” (v. 16), for God has arranged for it to drink of its own medicine (drink you also; comp. Jer. 51: 57; E 14, p. 483), so that it also has lapsed into an undone and very shameful condition, in which it will become more and more exposed, as not being truly consecrated to God, as not having the circumcision of the heart (Deut. 10: 16; Rom. 2: 28, 29; E 6, pp. 196, 712), as teaching unholy theories (E 9, p. 581, line 3) and as indulging in sin, error, selfishness and worldliness, “and let thy foreskin be uncovered” (Isa. 47: 3; Jer. 4: 4; Nahum 3: 1, 5; E Vol. 14, p. 334).

God will bring the bitter experiences of the great Time of Trouble upon the Man of Sin “the cup of the LORD’S right hand shall be turned to you;” (Jer. 25: 15-29; E 14, pp. 387, 464); and the very ones or classes of people who were made drunk with his ethical and doctrinal errors will reject them, with the result that his dignity, wealth and dominion, in which he prided himself, will thus be disgraced “shameful spewing shall be on your glory,” “even as his tables are filled with vomit” (Isa. 28: 8; E 6, p. 393).

Lebanon, like Zion, is used to represent, sometimes the real, and sometimes the nominal people of God (Zech. 11: 1; E 5, p. 264; Jer. 22: 20; E 14, p. 379). Antichrist is to be ravished by the nominal people of God, particularly by its own subjects “For the violence of Lebanon shall cover thee,” (v. 17); and it will tremble with fear under the devastation brought against it by lawless ones “and the spoil of beasts . . . made them afraid and wasting by wild beasts shall cause thee terror”—Rotherham; thus retribution will be visited upon Antichrist for its outrages, especially against God’s people, which are here again described in exactly the same words as in v. 8, which we have already treated.

A FIFTH WOE ON ANTICHRIST

The fifth woe here mentioned is directed against the oppressor’s practice of idolatry and his teaching of falsehood. Through various councils and the infallible (?) decrees of its popes, Antichrist has invented its own erroneous creeds and dogmas, and it worships them, placing them on an equality with, or above the

Word of God, despite its many condemnations of idolatry, as Isa. 2: 8: “They worship the work of their own hands, that which their own fingers have made” (Ex. 20: 4, 5; Isa. 44: 9-28).

These creed idols include such erroneous dogmas and teachings as the Divine right of kings, clergy and aristocrats, purgatory, eternal torment, the consciousness of the dead, the inherent immortality of the soul, the trinity, the Mass (the desolating abomination—P 3, pp. 102-104), the efficacy of indulgences, the worship of saints (hagiolatry), the infallibility of the pope, the worship of Mary as the “queen of heaven and the special intermediary of believers in approaching God and Christ” (Jer. 7: 18; E 8, p. 311). These are indeed lying vanities; and “they that observe lying vanities forsake their own mercy” (Jonah 2: 8).

What advantage will the Man of Sin derive from such skillfully-fashioned erroneous creeds and dogmas, which are based on falsehoods, especially on Satan’s monumental lie (Gen. 3: 4)? No matter how much their devisers rely on them, cannot give forth truth. “What profits the graven image . . . a teacher of lies, that the maker of his work trusts therein, to make dumb idols (Heb., *illemim elilim*, not *elohim*)—thus implying a strong contrast between the helpless little man-made idols and the Almighty God?” (Zech. 10: 1, 2], v. 18).

The oppressed denounce Antichrist for setting up such creed idols, such “Dumb Nonentities” (Rotherham; 1 Cor. 8: 4), as teachers of truth “Woe unto him that says to the wood, Awake; to the dumb stone, Arise, it shall teach!” (Hab. 2: 19); for despite their beautiful and attractive surface appearance, with a veneer of Divine Truth, they are senseless, lifeless and speechless, insofar as the Truth and its Spirit are concerned “Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it” (Jer. 10: 2-5, 14, 15).

Jehovah has not dwelt by His Truth and its Spirit in the creed idols or their makers; on the contrary, He has dwelt by His Truth as due and its Spirit in His sanctified true Church, “But the LORD is in His holy temple,” (Hab. 2: 20; 1 Pet. 1: 15, 16; 1 Cor. 3: 16, 17). Under Jesus they alone are the depository of the Truth as due; they alone have the understanding, as due, of the true oracles of God, every word of which is Truth, sure of fulfillment in His due time. Therefore all are admonished to quiet their contradictory dogmas, theories, opinions and fabrications in His presence, as it is manifested in the Truth as due, given through His true Church “let all the earth keep silence before him.”

As the great further revelation of God’s purposes respecting the Chaldean oppressor (vs. 4-20) came as a

source of great encouragement and blessing to Habakkuk, so, antitypically, the revelation of God’s purposes respecting Antichrist, the great encroacher, came as a source of great encouragement and blessing to Bro. Russell, Bro. Johnson and other faithful watchers. In view of Antichrist’s gross injustices, cruelty and violence, which, as just seen, are so vividly portrayed in the woes taken up against it by the oppressed, and which have reached unto heaven crying to God for vengeance, all of God’s people may indeed thank Him that Antichrist, the “little horn” that “made war with the saints, and prevailed against them” (Dan. 7: 8, 21), will shortly reach its ignominious end, for its time is very limited—it is only “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (v. 22).

Thank God that we are living in the time which the sign and time prophecies mentioned in the Scriptures point out as the time for the establishment of the kingdom of God on earth, and that our Lord Jesus has been proceeding to destroy Antichrist “with the brightness [epiphaneia] of his coming [parousia; His Second Presence on earth]” (2 Thes. 2: 8)! Thank God that “Babylon the Great, the mother of harlots and abominations of the earth” “shall be utterly burned with fire”—completely destroyed, that, “like a great millstone cast into the sea, with violence shall that great city Babylon be thrown down, and shall be found no more at all,” and that eventually those who have been oppressed in her will rejoice over her; for God will have avenged them on her (Rev. 17: 5, 16; 18: 8, 20, 21)!

(To be continued)

COURAGE

*Courage when the way seems long
Courage when your plans go wrong.
Courage when your heart would break,
Courage, God your hand doth take.
Courage when misunderstood,
Courage — this can work for good.
Courage beats the devil down.
Courage chases every frown.
Courage, yes, 'tis sent of God.
Courage found within his Word.
Courage? pray, and it will come
And see you to your Kingdom-home.*

* * *

POLAND

LITHUANIA 2008 UKRAINE

SUMMARY OF WORK

Dear Bro Ralph Herzig,

Christian Greetings and Love!

According to your letter I send you the synopsis of much more events of the past year which have been manifested in activity of the Movement and among the Truth people.

However first of all I convey many greetings, expressions of warmest wishes given to you by many ecclesias and especially voted at all conventions in Poland, Ukraine and Lithuania. Most of the brethren manifested their appreciation of the Truth as due given by our Lord through you in both of our magazines.

I have had in this 2008 year our Lord's help to attend and serve the brethren at all ten conventions in Poland, Ukraine, Lithuania and Germany. Everywhere was manifested the spirit of love, joyful fellowship, enthusiasm and active cooperation.

INTERNET

We have the same internet websites as in the previous year, and we still are putting on them parousic and epiphanic literature for visitors, whose numbers are constantly growing up.

Work with the website which presents Pastor Russell's literature is developing splendidly. There is noticeable 25% growth in the number of visitors with regard to 2007. An accomplishment of a few years' cooperation with Free Bible Students, is a releasing of a new magazine by them, started up from their initiative, named "Straz" ("Watch").

It is quarterly, which has 24 pages, and consists of never published in Polish language till now articles from Brother Russell's "Watch Towers"; two-thirds of its circulation goes to our community.

We had internet transmissions from all of the conventions, and brethren who stayed at their homes, have been connected with participants of the conventions by computers, the whole number of which was about 200 daily.

PRISON WORK

In 2008 there were 653 meetings and six whole-day services held. The meetings were attended by 2,555 prisoners.

SUMMARY OF OUR WORK

FINANCES

Receipts (in zlotys)

Donations, subscriptions, reserve, funds, etc.	312,071
Balance on hand December	116,061
Total income	428,132

Expenses (in zlotys)

Magazine and E. Vol. 11 (part II)	74,751
Conventions (7)	1,770
Equipment, office, maintenance and repairs, taxes, postal expenses, internet, activities in prisons	119,593
Work in Eastern Europe	8,193
Total Expenses	324,307
Balance December 31, 2008	103,825
	<i>(\$1. = 3,20 zl)</i>

PILGRIM AND EVANGELIST SERVICE

Pilgrim	1
Auxiliary Pilgrims	51
Ukraine	5
Lithuania	1
Moldova	1
Evangelist	41
Ukraine	4
Public and semi-public meetings	350
Attendance	57,850
Parlor meetings	3,006
Attendance	84,572
Kilometers traveled.	477,651

LITERATURE DISTRIBUTED

1. Bibles	25
2. Bible Standard	419
3. Various topics	415
4. Manna	10
5. Present Truths	35
6. New Testaments	40
7. Epiphany Volumes	4
8. Religious films shown.	4
9. Single Gospel books	19

CONVENTIONS IN POLAND		
PLACE	ATTENDANCE	BAPTISM
POZNAN	960	18
BYDGOSZCZ	425	
LODZ	558	
GLIWICE	580	2
SUSIEC	720	
KRAKOW	770	4
TOTALS	4,013	24

CONVENTIONS IN LITHUANIA AND UKRAINE		
PLACE	ATTENDANCE	BAPTISM
KAUNAS, LITHUANIA	72	
ORLOVKA, UKRAINE	350	8
LVOV, UKRAINE	250	2
TOTALS	672	10

CHILDREN BLESSING SERVICE POLAND		
POZNAN		33
KRAKOW		19
UKRAINE		
ORLOVKA		14
LVOV		7

BRO. JOLLY'S TRIBUTE TO BRO. PAUL S. L. JOHNSON—OCTOBER 1950

“Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready”—Rev. 19: 6, 7.

What joy there must have been in heaven as last Sunday afternoon the final member of Jesus' precious Bride was welcomed home! How heaven must have overflowed with joy and resounded in exultation as now for the first time in history they beheld the Lamb and the Lamb's Wife complete in glory! The 144,000 standing with the Lamb on Mt. Zion! The last living stone had finally been brought from the distant quarry and placed in the glorious Temple! And what unspeakable joy fell to the lot of our much beloved Bro. Johnson, who now at last, and for the first time, beheld His precious Savior and blessed Master in all His glory! How he must have rejoiced to meet all the other saints beyond the veil! his guardian angels and hosts of other angels! and, above all, his great, all-wise, all-just, all-powerful and all-loving heavenly Father!

We deeply feel our loss here on earth. We shall miss him greatly, more than words can express. But his work here was finished and His Lord called him home. The seventh angel or star to the last stage of Christ's Church

May the Lord bless you continually and encourage and support you in every time of need.

Bro. Piotr Woznicki
Pilgrim and Polish Representative



MARCH 2009
BIBLE HOUSE DRIVEWAY IN BACKGROUND

We appreciated the visit of Bro. Woznicki of Poland, and Bro. Puzdrowski of Germany to the Bible House in March of this year. Their services to the local classes and the Seattle, Washington Convention was a blessing to the brethren. *Editor's note.*

on earth has completed its work.

The Lord in His wisdom has removed from the earth the seventh shepherd and the eighth principal man. Our Pastor's labor of love here has ended, though our dear Master will still use him for our blessing: through his many writings enlightening us, through the memory of his great faithfulness amidst overwhelming trials and difficulties strengthening us, and by means of his absence manifesting to us that the Bride is now complete in glory and thus indicating to us in no uncertain trumpet sound that we have a great work to do as His Great Company and Youthful Worthy servants.

As we are here gathered in person, and as other faithful servants of the Most High gather with us this day and in days to follow in their meditation and devotion, let us all renew our consecration vow to our heavenly Father, to joyfully accept His holy will in all things and to find it our chief delight to do His will. We are bidden not to worship the Epiphany Messenger, nor to give him too much honor, for he was our fellow-servant; but we love him dearly and shall ever treasure his memory.

Personally I wish to testify that next to the Parousia Messenger, our dear Bro. Johnson has more than any other individual on earth, influenced my life. *Continued on page 47*

GOD BLESS HIS MEMORY



Pastor Charles Tase Russell

Among other promises that the Lord has given the righteous is one which pledges that they shall be in everlasting remembrance, that they will be held in sacred, hallowed and loving memory for their faithfulness (Psa. 112: 6). While this promise pertains to the Ancient Worthies especially, it is applicable in a general way to all of the righteous. In the Scriptures, certain righteous ones are specified whose very mention by name in the Bible, is a guarantee that they will be remembered to eternity; for as long as the eternal Word lasts, so long will such persons as Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Elijah, John the Baptist, Jesus, Paul, Peter, and John be held in hallowed, sacred and loving recollection. So, too, certain righteous ones are specified by name in Church History, whose very mention there as antitypes of persons in the Scriptures, is a guarantee that they will be held in age-lasting memory. As long as the eternal Word is understood in the related antitypes, so long will such persons as Marsiglio, Wycliffe, Huss, Wessel and Pastor Russell be held in hallowed, sacred and loving memory. Of all extra-Biblical characters, we believe that our dear Pastor will be held in most hallowed, sacred and loving reminiscence. Perhaps next to our Lord, he will be esteemed, loved and honored above all others who have lived on earth. We say this not with the least angel-worship in our heart, but because in the prophecies and types of the Scriptures, apart from our Lord, he is more honorably pointed out than any other member of the Church; and because, apart from our Lord, to him were committed greater privileges, and by him were performed greater works on God's behalf than were committed to, or performed by, any other servant of God. Let us not be ashamed to esteem, love and honor one whom Jehovah has so signally esteemed, honored and loved, and now more than ever so esteems, honors and loves. We write this now, because October 31 will be ninety-three years since Bro. Russell went beyond the veil; and we may, therefore, well consider him and his work in a memorial article in this number of *THE PRESENT TRUTH*.

WHY SUCH A PRAYER?

The title of this article refers to a prayer with reference to our former Pastor, and is a prayer that God bless his memory. Bible students have for many years offered up this prayer and have been blessed by the offering of it. Some may ask, why offer such a prayer? Why should Bro. Russell's recollection be blessed? We might give several answers to this question. In the first place, God has promised: "the righteous shall be held in everlasting remembrance" (Psa. 112: 6) and it is evidently proper, good and useful so to do; or God would not have made this promise. It is proper, since the memory of such a person is worthy of being kept alive; because it does those good who keep it active; and because it continues the good influence of such a person. God's having made the promise for these reasons, we may well ask Him to bless our brother's memory. The Lord, Himself, gives credence to the faithfulness and wisdom of his character (Matt. 24: 45-47; Luke 12: 42-44). He was faithful in great and small things. He was wise in his words, methods, plans, arrangements and works. He was full of the faith, hope and knowledge that make one wise. He was an example of the self-control and patience that make one strong. He practiced that piety and brotherly love that make one just; and he was a living expression of that charity that makes one loving. Beautifully did he exemplify humility, meekness, longsuffering and forbearance. His courage, industry, self-forgetfulness, liberality, amiability and frugality were most striking. He was as nearly a model Christian as Adamic imperfection has permitted any of Adam's fallen descendants to be. Such a character held in our memories must prove to be a means of honor to God and helpfulness to man, especially to the New Creation in the Harvest. So it would be proper to pray God to keep the knowledge of his life in our remembrance. In addition, it is proper that we pray God to bless his recollection because of the office that he filled. The office that he held as "that Servant" in our judgment, apart from that of our Lord, was the most responsible and far-reaching ever held by a human being. That

office made him the Lord's special representative, and it made him in the most remarkable time of all history, Christ's special eye, mouth and hand. As the Lord's special eye, it was, generally speaking, his function to see the things of His plan first of all, that the Lord desired God's people to see. As the Lord's special mouth, it was his responsibility to declare the Lord's message, after being apprised of it himself, to others with reference to God, Christ, the Spirit, creation, man, good and evil principles, persons and things, the fall into and punishment for sin, the permission of evil, the ransom, high calling, restitution, justification, consecration, the hereafter, covenants, prophecies, histories and types of God's Word. As Christ's special hand, it was his duty to superintend and do whatever work the Lord called on him to supervise and do toward the Church, Great Company, Youthful Worthies, Israel and Christendom. Certainly his office, as the Lord's special eye, mouth and hand, was one laden with such possibilities for the Parousia and the Epiphany as to warrant our praying God to bless his memory. So, too, the work that he has done is of a kind as warrants our praying that God bless his memory. As the Lord's special eye, it was not only his office to see the things that the Lord wanted revealed for the advancement of His cause; but he actually did the work of bringing these things to view. He watched the Word unfolding as due, in its doctrines, precepts, promises, exhortations, prophecies, histories and types, the signs of the times fulfilling, and the providences leading to the work toward the Church, the Great Company, the Youthful Worthies, Israel, Christendom and heathendom. This, in itself, was a work of no small compass. As the Lord's mouth, he declared the full counsel of the Lord as to all things due to be understood in the Parousia, as well as gave general teachings relative to the other times and seasons of the plan. This he did by word of mouth, in private conversation, in the pulpit and on the platform, in letters, books, tracts, newspapers, booklets, magazines and in his journals. As the Lord's hand, he actually superintended the reaping and gleaning of the wheat to a successful conclusion, the gathering of goodly numbers of the Great Company and Youthful Worthies, the infusing of life into languishing Zionism, the binding of the kings and princes of Christendom, and the executing of the judgments written, as well as indirectly superintending the gathering and binding of the tares (Psa. 149: 5-9; Matt. 13: 24-30). Additional to supervising these great endeavors, he personally participated in every one of them, and was more effective therein than any other person. A worker with these capacities deserves our recognition of his life.

Our request is that his recollection by us should not be expressed in words merely. It should be translated into acts. Therefore, whoever offers this prayer in sincerity of heart will desire to do his part in bringing about personally this blessing. How may we, therefore, co-operate with the Lord in furthering the blessed influence of his life? In the first place, we can do so by imitating, and by encouraging others to imitate his character. By sympathetically contemplating his character, as it displayed itself in his life and work, we will hold in our minds and hearts the thoughts of noble traits of character. Such thoughts sympathetically entertained will impress their own qualities upon our hearts, and with the exertion of will-power will impress them on our own characters by the imitation of them produced through such sympathetic contemplation. Likewise we may wisely commend his noble character, as it expressed itself in his life and works, to other sympathetic souls; and we will thus encourage them to imitate his qualities. Such a course is one of the best ways of cooperation with the Lord in furthering the influence of his memory.

THAT SERVANT'S OFFICE

Another fruitful way to cooperate with the Lord in furthering the blessed influence of his memory is to spread a proper estimate of his office in ourselves and in others. So to do, we must first of all properly esteem it for ourselves. Properly to esteem his office, we should recognize it at its true worth—consider it, under our Lord, the highest office given to anyone in the Church; for no other one individual was ever before made by our Lord His special eye, mouth and hand, and that in a work so unique, responsible and far-reaching. The twelve Apostles, not individually but collectively, were given a somewhat similar office, which had one characteristic—infallibility in declaring the Lord's mind as to faith and practice—that his office did not have; but his office was more responsible and extensive. Apart from our Lord's office, his office was the greatest ever exercised on this earth by one individual; and we will do well so to regard it, and therefore to esteem it very highly, and to commend it to the esteem of other sympathetic souls. It would be unwise to set it forth in its reality before unsympathetic persons. Proper esteem for his office will make us, under the Lord, very appreciative of him, and will make us exercise toward that office a becoming humility, meekness and support. While it will keep us from "the worship of angels," it will certainly help us to retain our balance in Truth and Grace at this time when the thousand are falling at our

side and the ten thousand at our right hand, and in their fall are grossly disregarding the proper attitude toward his office. A proper esteem of his office will help us gain, retain and practice the Truth that his office enabled him to bring to us. It will also help us to assist others to gain, retain and practice the same Truth. And his memory inuring to such good results will be blessed indeed. Let us, therefore, co-operate with the Lord in securing such a result.

Then, too, we may co-operate with Him to further the blessed influence of that Servant's memory by esteeming for ourselves and by helping others to esteem his work. We should rightly respect his office and his work, helping others to do the same. Rightly to esteem his work implies our taking God's view of it. How honorable, effective, faithful and wise was that work in its reaping and gleanings the Church, gathering many of the Great Company and of the Youthful Worthies, encouraging despondent Israel, comforting the mourning, binding tares, kings and princes and executing judgment! How wonderful it was from the standpoint of a Teacher, Pastor, Advisor, Lecturer, Author, Preacher, Editor, Theologian and Executive! To respect him and to encourage others to properly regard him in these offices, will make his memory a blessing; for it will continue in our own and in others' lives the effects of his works done in the previously mentioned capacities.

FURTHERING HIS WORK

Finally, we may show that the prayer is an honestly meant one in our lives, by cooperating with the Lord in furthering the blessed influence of his memory by perpetuating his work. We should continue to regard him as our helper by faithfully studying and practicing his teachings, spirit and works and commending them to others for their study and practice. This implies that we cherish and live in harmony with these teachings and practices, defend them against all attacks, and do our part in spreading them, as well as encouraging others to do likewise. Our so doing will enable us to co-operate with God in the answer of our prayer; God bless his memory!

On this last point, that of furthering his work, we desire to make a practical suggestion because of its relevancy to enlightened brethren as to their part in this special work, in which they continue as a phase of service, taken part in by him with especial proficiency. As an opponent of error his chief exploits consisted of his attacks on the doctrines of eternal torment and the consciousness of the dead. In these two particulars he is typed by Jashobeam, David's mightiest hero, who in slaying 800 men at one time typed our Pastor in his

work against eternal torment, and in slaying 300 men at another time typed our Pastor in his work against the consciousness of the dead (2 Sam. 23: 8; 1 Chron. 11: 11; Jashobeam is, in the former passage, called Adino). In a peculiar sense the enlightened brethren in Antitypical Gideon's Second Battle have the privilege of battling against the two king errors of Babylon, against which errors our Pastor chiefly distinguished himself as an opponent of error, and in this way they, above all others, have the privilege of continuing to work along lines in which he took so able a part. Indeed, in the book, Life-Death-Hereafter, in the Hell and Spiritism booklets and in the four tracts: Where are the Dead, Life and Immortality, What is the Soul, and Resurrection of the Dead he has furnished us with our chief ammunition in Antitypical Gideon's Second Battle.

One of the best ways in which we can continue one phase of his work, and thus co-operate with the Lord in fulfilling the prayer, to bless his memory, is vigorously to prosecute Antitypical Gideon's Second Battle. Oct. 16 will be the anniversary of his departure from Bethel for the last time, when he virtually ceased directing the work at Headquarters; Oct. 30 will be the anniversary of his reporting as the representative member of the man with the writer's inkhorn the completion of the Parousia work; Oct. 31 will be the anniversary of his death; Nov. 5 will be the anniversary of his Brooklyn funeral service; Nov. 6 will be the anniversary of his Pittsburgh funeral service; and his burial beginning just before 6 P.M. and ending after 6 P.M., which second period was Nov. 7 in God's way of reckoning time; Nov. 6-7 will be the anniversary of his burial. How very appropriate that, holding in abeyance the John and Elijah work during this time, we devote the time covered by these events—from Oct. 16 to Nov. 7—to a specially concentrated attack on the doctrines of eternal torment and the consciousness of the dead, in Antitypical Gideon's Second Battle! Certainly it would be a most appropriate way of making his memory as the foremost warrior of Antitypical David—the Church—against these two king errors, a blessing to the glory of God and our Gideon!

May we give several hours of the afternoons and evenings of that period for sharpshooting with the combination of the four tracts already mentioned. Will we not, dear brethren, one and all, do our utmost so to celebrate our dear Pastor's memorial anniversary, as a most fitting way of increasing the blessing of his memory to the glory of God and of Christ in freeing others from these errors, in the attacking of which our beloved Jashobeam freed so many, including all of us?

Will we not take this matter to the Lord in whole-hearted consecration and prayer? Will we not discuss and favor this matter in the classes immediately, so that the necessary preliminary steps may be taken in time to enable all to enter upon this attack Oct. 16? Who is on the Lord's side in this matter? May we all answer, "Here am I, send me!"

We will furnish these tracts free to any wishing to take part in this volunteer work. Please order at once as many as you think you can use, together with Bible Standards 101 and 102 so that we can make the shipments in time for all to go forth Oct. 14 in a grand attack all along the line on the hosts of antitypical

Zebah and Zalmunna. As a means of encouraging one another we may give in the meetings of the four involved Wednesdays of Oct 14-Nov. 4 our testimonies especially along the lines of our experiences in the work of this time. Gideonites, forward under the glorious and all-conquering banner of our Leader, Antitypical Gideon! In the attack "quit you like men," and the enemy will flee panic-stricken, leaving in our hands both the field of battle and their two kings, Antitypical Zebah and Zalmunna! Forward, then, Gideonites with the battle cry, "the sword of the Lord and of Gideon!"

* * *

SOLOMON ANOINTED KING

"And let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, 'Long live King Solomon'" (1 Kings 1: 28-39).

THAT Solomon was the Lord's choice among David's sons to succeed him upon the throne of Israel is clear from 1 Chron. 22: 8, 9. "The word of the Lord came to me, saying, . . . Behold, a son shall be born to you who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon and I will give peace and quietness unto Israel in his days" (See also 2 Sam. 12: 24, 25; 1 Chron. 17: 11-15; 2 Sam. 7: 12-17). From the fact that Solomon was the Lord's choice, David assured Bathsheba, Solomon's mother, that her son should surely inherit the Kingdom (1 Kings 1: 13, 30).

Solomon was the second son of David by Bathsheba. His name signifies "peaceful," thus commemorating the promise of God concerning him. The additional name Jedidiah (the beloved of Jehovah) seems to have been given by Nathan, the prophet, as a sign of David's forgiveness and restoration to the Divine favor (2 Sam. 12: 25). This was the special love expressed before the child could know or choose good or evil and it could not have been granted for his own merit, and therefore, must have been for his father David's sake, whom God had loved and chosen, and of whose posterity was to come the long promised Messiah—King of the antitypical Kingdom of God. The names, Solomon (peaceful) and Jedidiah (the beloved of the Lord) indicated that David was still the beloved, that he was fully restored to the Divine favor, and that the promises of God made to him and his posterity still remained.

Solomon came to the throne at an early age, probably at about nineteen or twenty. Of his personal qualifications at this time we know but little except from 1 Kings 3: 3, "And Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places." This was prohibited by the Mosaic Law (Deut. 12: 13, 14), but was accepted of God until the Temple was built (See 1 Sam. 9: 12; 1 Kings 3: 2).

It was not long, however, until the seductive influences of position, power, wealth and general prosperity bore down with telling effect upon the character of this favored young man whose future was all aglow with promise. His character had never been developed in the school of experience, for he was reared in luxury from his youth; nor were his principles put to the test. Right principles in him were not fixed and firm. Though he loved God because of what he had seen and heard of His goodness to His people and to David his father, and because God loved him and had chosen him to be king, yet his heart was not anchored in God. He had not learned to love God for His inherent goodness—that He is the embodiment and glorious exemplification of righteousness and truth. Furthermore, it is only those who love righteousness, and who therefore love God because He is righteous, who are securely anchored in God and who, consequently, have stability of character. Solomon was sadly lacking in such love to God. His instability of

character and his subsequent course was soon manifested.

Yet, though God discerned the end and all the intervening steps of Solomon's career from the beginning, though He foresaw his moral decline and its baneful influence upon the nation, still in His own wise purpose he chose Solomon to be king over Israel. The wisdom of God in choosing him proved to be instructional for himself and for the nation, notwithstanding his degeneracy and the sins into which he led the nation. The Divine purpose and its accomplishment will be more clearly understood from our consideration of the succeeding lesson. Let us observe here that God did not propose always to provide for Israel a king whose reign would afford them the largest measure of temporal prosperity. Indeed, when they demanded a king and He granted them their desire, He faithfully forewarned them of the infringements of kingly power upon the rights and liberties of the people (1 Sam. 8: 9-18). This was manifested to the nation in their experiences experienced in the subsequent years of their history.

This was not the Lord's ideal of government, but it was His foretelling of what He foresaw that the imperfect and selfish heart of imperfect man would do when exalted to power. Therefore, it was in Israel, and it has been in all the world: selfishness exalted to power has usually used that power for self-aggrandizement.

The Lord's instructions to the kings of Israel were, that the king should study the law of the Lord, and put its principles in practice, "that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left" (Deut. 17: 18-20). Few kings, either of Israel or of any other nation, however wise or good, ever did that. Most everyone has been more or less inflated with the pride of power, and their hearts have been lifted up above their brethren. Even David, the beloved of the Lord, succumbed to this baneful influence



until, being greatly intoxicated with it, he fell into gross sin. The temptations of power to our impaired humanity in any position of importance become powerful for wrong and to the gratification of pride, ambition and self-aggrandizement. The only ruler of the world who will fully meet the requirements of the Divine law, turning not aside to the right hand nor to the left, will be Jehovah's Anointed Son, our blessed Lord Jesus, who so loved His future subjects that He gave His life for them. His heart was never lifted up by pride, and knowing this "God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth and things under the earth" (Phil. 2: 9-11).

In Him there is no scheming for self-exaltation, no ambition except lovingly and willingly to serve and bless His subjects, and that not only in theory, but in a blessed reality fully attested by His great sacrifice on their behalf.

Though He was rich, for their sakes He became poor; though He had everlasting life, yet for their sakes He freely gave His life a ransom for theirs. Of Him, it is written, "Behold, a king shall reign in righteousness" and He is called "the Prince of peace." Until His righteous reign is established in the earth, the whole creation groans and travails in pain, and neither Israel nor the world could enjoy the blessings of that peace and prosperity which God designs to give through Christ. The reign of Solomon only prefigured this; and, as we shall see, the typical peace and prosperity of his reign were very hollow and unsatisfactory, yet the brilliant bubble was speaking a type of the Kingdom's future glorious reality. When it had accomplished this mission of shadowing forth the glory to be revealed in Christ, the bubble burst and the groaning creation continued to groan under the heel of the oppressor, and will continue to do so until He whose right it is shall take control of the Kingdom and possess it. Then, and not until then, will righteousness be exalted in the earth. * * *

Continued from page 42 As a true friend and brother he has reproved, rebuked, and exhorted me with all longsuffering and doctrine. The Lord has often chastened me through his ministrations, for which I am thankful. I rejoice in my hope of finally being one of the bridesmaids that shall be ushered into the King's presence with gladness and rejoicing. We all mourn our

temporary loss, but if, as consecrated servants of the Most High, we prove faithful unto death, we shall have him again and see him in all his glory together with all the hosts of heaven. May the faithful example of our dear Bro. Johnson help us all to attain our fullness of joy in the Lord. God bless his memory!

* * *

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IN REMEMBRANCE



Bro. Elmer Herzig, died at the age of 93, July 30, 2009. He was a member of the Lenox/Pittsfield Ecclesia for many years. He was appointed an Auxiliary Pilgrim by former Pastor R. G. Jolly. For many years he served in New England on the visiting ministers' circuit and at the Springfield, MA, and Philadelphia Area conventions. Many of the brethren will

remember Bro. Elmer's enlightening discourses. He was preceded in death by his first wife, Grace Marsh, and second wife, Doris Meers, and brother Gerald Herzig, who was also a minister of the L.H.M.M. Three brothers survive, Bro. Lester Herzig, of Massachusetts, Bro. Robert Herzig, Aux. Pilgrim of Florida and Bro. Ralph Herzig, Pilgrim of Pennsylvania. Bro. Roger Mullen ministered to Bro. Elmer's needs in his last years.

The funeral service was conducted by Bro. Gerald Kelly of the Lenox/Pittsfield Ecclesia.

Bro. P. Vijay Kumar, 74 of Bangalore, India died June 1, 2009. He leaves behind his wife and two sons, Authur William and Anil Kumar and daughter, Esther Donald and two grandchildren.

Bro Kumar first heard the Truth message in 1955 and was given the address for the Dawn in the U.S.A.

which he contacted. Later in 1975 he received the *Present Truth* with the proofs of the High Calling being closed. He left the Dawn and formed the L.H.M.M. Ecclesia in Bangalore. He translated the *Divine Plan of the Ages* and the *Present Truth* into the Kannada Language.

Sr. Jane McDonald, 86, died on June 27, 2009. Her husband, Bro. Curtis McDonald, preceded her in death. She is survived by three sons, Alan, Daniel and James McDonald and one daughter, Rebecca Colby. Sr. Jane was a member of the Springfield, MA, ecclesia for most of her life. She looked forward to the Kingdom.

Sr. Laverna Shaw, 83, Sand Springs, Oklahoma died August 5, 2009. She is survived by her husband of 63 years, Bro. James D. Shaw, Auxiliary Pilgrim of the L.H.M.M., two daughters; Sr. Donna and husband Larry Welker; and Sr. Karen and husband Bro. Richard Piquene. Bible study was most important in her life. Sr. LaVerna was steadfast in her love of God and His Son, our Lord Jesus.

Funeral services were conducted on August 10, by Bro. Thomas Cimbura of Minneapolis, MN. Bro. Cimbura is a minister for the L.H.M.M.

We pray for the Lord's blessings on the families of these brethren. We look forward to the wonderful reunion in the Kingdom with all those we have loved and lost for awhile.

2009 LHMM CONVENTIONS

United States:

Minneapolis, Minnesota, September, 18, 19, 20

France: All conventions in Barlin

Fall: October 31, November 1

Germany:

Diez, October 9, 10, 11

Nigeria:

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

Akwa-Ibom State convention rescheduled for November 27-29

United Kingdom:

Sheffield/Barlborough, October 24 and 25

Glossary — BS= Bible Standard; E = Epiphany volumes 1-17; HE= Herald of the Epiphany; P = Parousia volumes 1-6; PT=Present Truth; R = Reprints; SITS = Studies in the Scriptures

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