

The
PRESENT TRUTH
and
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In Remembrance
Announcements

"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.

2010 ANNUAL MOTTO TEXT

“REMEMBER NOW YOUR CREATOR IN THE DAYS OF YOUR YOUTH”

Ecclesiastes 12: 1

TO APPRECIATE more fully the blessings embodied in our text, we should study carefully the context. Eccl. 12: 1-7 is an exhortation to reverently keep in mind and serve our Creator during our youth and strength instead of delaying the matter until in later life, when the accelerated working of the dying process will lessen our ability.

This passage is generally considered a masterpiece in poetic thought, especially in its portrayal of the dying process in old age and of death itself. The time of youth and strength is the best and most fruitful

time to keep God in heart and mind, and to reverence and serve Him. We should not wait to do so until senior days, filled with trouble, come upon us, when we are wasting away in old age.

The Hebrew word for “youth” in v. 1 is derived from one meaning *choice, prime, vigorous*. Rotherham translates it “vigor” and Leeser “youthful vigor.” The exhortation of our text is meant especially for people young in years, as the context in Eccl. 11: 9, 10 shows; but in its general or wider sense it comprehends the period of both youth and manhood during which the strength of life remains intact; it applies also to many who are no longer so young in years. While this text does not apply directly to those who are broken in health, infirm, especially in advanced age, they nevertheless can derive many blessings from it, for they too are to reverently keep in mind their Creator, and are to serve Him according to their measure of ability

and opportunity, however small. He will look upon their service with appreciation, if done in the proper spirit (Heb. 6: 10). Let us remember our Creator every day, including especially our best days, the best most energetic days of our lives; let us remember that He is our Creator, that we owe our very existence to Him, the Source and Preserver of our lives (Job 12: 10; Psa. 36: 9; 66: 9; Dan. 5: 23), that He is our rightful Lord and owner, and that we should pay to Him the duty and honor which we owe to Him as our Creator and Benefactor (Psa. 29: 1, 2; John 3: 27; 1 Cor. 4: 7).



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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

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

Let us render to Him our full devotion and give to Him our best endeavors, especially in the choice days and years of our lives, “while the evil days [of physical decline and infirmity] come not, nor the years draw nigh, when you shall say, I have no pleasure in them [the delights of sense having largely passed away (2 Sam. 19: 34, 35)].” The next few verses show how the pleasures of life gradually fade away with the advancing years from the condition of vigor into old age.

Let us, then, remember our Creator while all is going well, “before the sun, and the light, and the moon, and the stars, are darkened [before our vision is dimmed, before we are unable to see and enjoy the beauties of God’s handiwork], and the clouds [of trouble] return after the rain [refreshing blessings]” (v. 2, A.R.V.).

In the days of infirmity or advancing age “the keepers of the house [the arms and hands, that care for the body, the house of clay—Job 4: 19, corresponding to the women who care for the home] shall tremble [become weak and unsteady], and the strong men [the legs, corresponding to the men who support the family] shall bow themselves [and be unable to support the weight of the body—Job 4: 4, margin; Zech. 8: 4], and the grinders [the teeth] cease [to masticate properly] because they are few, and those [various mental faculties] that look out of the windows [the eyes] be darkened [or dimmed; Gen. 27: 1; Deut. 34: 7].”

In the dying process “the doors [of entrance and exit, such as the ears, nose, eyes, sense of feeling, mouth, etc.] shall be shut in the streets [communications gradually diminish or cease entirely: deafness sets in; the sense of smell is not so acute; eyesight fails; numbness increases; appetite decreases; utterances and activities greatly lessen and gradually cease, for old age has little in common with the rising generation], when the sound of the grinding is low [when the jaws of a more or less toothless mouth produce only a dull munching or sucking sound], and he shall rise up at the voice of the bird [early, being unable to sleep well], and all the daughters of music shall be brought low [the gentle qualities and powers of instrumental and vocal music will largely fail, both as to its enjoyment and its execution— 2 Sam. 19: 34, 35; and, as Shakespeare puts it, ‘His big manly voice turning again towards childish treble’].”

Self-reliance is gradually lost as strength diminishes. The aged may boast of how they formerly ran up hills or scaled the rugged heights of

mountains, but now “they shall be afraid of that which is high [afraid to climb ladders, for it causes dizziness; they puff and pant as they struggle up a stairway], and fears shall be in the way [they are fearful on uneven or slippery footpaths and of traffic encountered in crossing streets], and the almond tree shall flourish [others will be chosen in preference to themselves to bring forth fruitfulness in various activities—Num. 17: 8], and the grasshopper shall be a burden [little things will become very burdensome and plague-some], and desire shall fail [old age is marked with general indifference, loss of appetite, lack of objective].” All these symptoms and distresses are incidental to the dying process and are sure to come in old age, “because man goes to his long home [the grave], and the mourners go about the streets [friends may mourn over his wasting away, before and especially after the stroke of death finally takes him from their midst].”

Eccl. 12: 3-6, the external signs of old age are poetically described—the arms and hands tremble, legs become bowed and unsteady, teeth chatter, cease functioning and fall out, eyes grow dim, ears become deaf, lips mumble, slumber is light and easily broken, music loses its charm, heights bring fears, others are preferred, little troubles are magnified and aspirations cease.

DEATH POETICALLY DESCRIBED

The internal and final stages of dissolution of the life of the body are related in vs. 6 and 7, after which the soul (or person) dies and its component parts—the body and the spirit or power of life—return to their respective original sources.

The “silver cord” may be viewed as representing the nervous system, the spinal cord and all its branches, which controls every action of the human body. It is indeed the silver cord of life. When it is loosed the nerves are said to be unstrung. The loss of nerve control is one of the last stages of the dying process, the last loosing being the fall of the lower jaw, the invariable and never-failing evidence of immediate death.

The “golden bowl” may be considered as representing the body, which contains the precious life-blood and which, in one organ after another is broken down in the last stages of the dying process, especially the head, the mind which is the body’s chief member; it is compared



to gold, which is most precious (Dan. 2: 32, 38). The mind holds all the precious thoughts, but when the golden bowl is broken the thoughts leak out and the memory fails. The total loss of mental faculties or unconsciousness, including the inability to recognize friends, often comes as one of the last stages of the dying process. When the “golden bowl” is broken, the brain is rendered useless.

“The pitcher broken at the fountain” aptly portrays the cessation of the breathing of the lungs, which draw in the life-principle (“the breath of lives”—Gen. 2: 7; SITS 5, p. 319; SITS 6, p. 39); from the surrounding atmosphere, as the fountain of life. When the lungs, as a pitcher, no longer drink in and pour out through the blood stream, the energizing oxygen from the air, the fountain of life, for the continued functioning of the body. When they cease to breathe—the blood is no longer oxidized and the person dies shortly thereafter. The death-rattle is often one of the final evidences that the pitcher is broken at the fountain. “The wheel broken at the cistern” suggests that the heart, the recipient (cistern) and the propeller (wheel) of the blood to all parts of the body, has ceased to function in its systole and diastole (contraction and expansion), whereby it sends out the blood to the various parts of the body and afterwards receives it back. The wheel is used in allusion to wheels that raise water from wells or deep cisterns for domestic purposes or to irrigate the land. When the heart ceases to function, to pump by the contraction of the muscles of its ventricles the life-sustaining blood throughout the body and to receive it back into its auricles, the wheel may be said to be broken at the cistern. It is usually then that the attending doctor pronounces the person dead.

After the silver cord is loosed, the nervous system is totally incapacitated and relaxed; after the golden bowl is broken, the body, including the brain, ceases to function, after the pitcher is broken at the fountain, the lungs cease to respire, no longer oxidizing the blood, no longer giving it the breath of life and, after the wheel is broken at the cistern, the heart ceases to beat and the blood becomes stagnant, then all voluntary and involuntary motion ceases—the soul, or person, is dead.

Then (v. 7) the body returns to the ground from which it was taken (Gen. 3: 19; Psa. 104: 29); and the spirit of life, the privilege of living, the power to live (Heb., *ruach*; see SITS 5, pp. 314-317), of every man, good or bad (for all forfeited life in father Adam’s sin—Rom. 5: 12), reverts to God, its original Source, the Fountain of Life (Psa. 36: 9). So it is that by death man’s condition is reduced to exactly what it was before he was

created; his power to live is no longer amenable to human control—it can never be recovered except by Divine power, which, thank God, will be exercised for him again in the resurrection. “Thanks be unto God for His unspeakable gift” (2 Cor. 9: 15)!

Our text is a wonderful encouragement, not only to those who are young in years, but also to all of God’s people, to keep God in heart and mind, to reverence Him, to serve Him, and to study, spread and practice His Word, and to do it now, while we still possess a larger measure of health and strength than we will in the future.

THE DEEPER MEANING

But our text will bring to us far greater blessings if we consider it also in the light of a deeper meaning—its application to the spiritual life of the new heart, mind and will, the “inward man” (Rom. 7: 22; 2 Cor. 4: 16), for we are “strengthened with might by His [God’s] spirit in the inner man” (Eph. 3: 16; Col. 1: 11). Let us remember our Creator (in motive, thought, word and deed, in daily renewing and carrying out our consecration to Him, in delighting to do His will—Psa. 40: 8—and in doing all things to His glory—1 Cor. 10: 31), especially in the days of our youthful and prime spiritual strength, vigor, vitality, health and prosperity, “while the evil days [of spiritual sickness, decline, and are infirm, a dying out of the new heart, mind and will] come not, nor the years draw nigh, when you shall say, I have no pleasure in them” (Eccl. 12: 1).

But one may say, “It is too late for me to remember God in my choice or best days of spiritual welfare, before the evil days come, for they have already come in my life—I have very poor health; my money is all gone and I own no property; and my wife opposes me bitterly.” But, Brother, are these experiences driving you away from the Lord? “Oh, no, they are drawing me nearer than ever to Him, my only help, strengthener and stay.” In your spiritual life these days are not evil, but are prosperous and glorious. If we would remember our Creator in our best days, we must try not to remember, to dwell unnecessarily upon earthly things, though we are to provide for ourselves and those properly dependent on us (1 Tim. 5: 8). We are of limited capacity; we cannot at the same time serve two masters with conflicting interests—both God and mammon (earthly riches Matt. 6: 24). Spiritual blessings come through trials—to those who are rightly exercised thereby “for which cause we faint not; though our outward man perish, yet the inward man is renewed day by day” (2 Cor. 4: 16).

But he may inquire, "How can I be sure my inward man is being renewed day by day? It seems that the years have come when I have no pleasure in them. I don't seem to have the same pleasure and joy in the Truth and in meeting the brethren that I had during the first year after I came into the Truth." But, Brother, perhaps you have far greater joy in the Truth than you realize.

The first year you knew the Truth, in which you received great enlightenment and manifold blessings, was so vastly superior to the previous years and their darkness of error that such a radical change made a very pronounced impression. It was like going suddenly from the darkness of a deep ravine into the bright sunshine on a mountain top. Since then you have made much progress as you have walked in the light year by year, but there have been no more such marked contrasts. So, you see, your progress may not have been as noticeable of late, but it has been nonetheless real. Take courage if you find on self-examination that you still zealously study, meditate on, love, practice and witness to the Truth and delight in doing God's holy will in all things.

There is cause for alarm, if our spiritual vision is failing—if the sun, the New Testament Truth, consisting chiefly of the Song of the Lamb—the elective salvation, the light, the Holy Spirit—Matt. 6: 23; (Aug. 9 Manna comment), the moon, the Old Testament Truth, consisting chiefly of the Song of Moses—the restitution salvation, and the stars, the Apostles and other special teachers of the general Church become darkened to us; for "if the light that is in you be [come] darkness, how great is that darkness!" (Matt. 6: 23). If we begin to love darkness, even in a small degree rather than light, it is because our deeds are evil; "for every one that does evil hates the light, neither comes to the light, lest his deeds should be reprov'd" (John 3: 19, 20). If a Truth person falls into such a condition, then indeed the evil days have come and the years have drawn near when "the inward man" will say, I have no pleasure in them, when successive hopes are shattered and followed by returning clouds of trouble.

THE IMPORTANCE OF FAITH, HOPE AND LOVE

Let us remember our Creator in the days of our spiritual youth, strength and prosperity, before such evil days come; for then "the keepers of the house shall tremble." Faith and Hope (corresponding to the women who care for the home, and to the two arms and hands that serve in caring for the human body) are two graces that in their activities look after the interests of "the inward man." Faith and Hope work together, and both are vital in caring for our spiritual interests.

"Without faith it is impossible to please God." We "draw near with a true heart in full assurance of faith"; "faith without works is dead"; and "this is the victory that overcomes the world, even our faith" (Heb. 11: 6; 10: 22; Jas. 2: 17, 20, 26; 1 John 5: 4). Let us, then, "fight the good fight of faith" and "lay hold on eternal life," "the gift of God"; and let us "fulfill all the good pleasure of his goodness, and the work of faith with power" (1 Tim. 6: 12; Rom. 6: 23; 2 Thes. 1: 11).

"For we through the Spirit, eagerly wait, for the hope of righteousness by faith"; "we are saved by hope"; and "the God of hope" fills us "with all joy and peace in believing, that we may abound in hope." However, we are of the house of Christ only "if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Gal. 5: 5; Rom. 8: 24; 15: 13; Heb. 3: 6; 6: 11).

Faith and Hope will keep "the inward man" in good condition "if we continue in the faith [the Truth] grounded and settled, and be not moved away from the hope of the Gospel" (Col. 1: 23). But if we allow death to work in the new heart, mind and will, Faith and Hope will waver and tremble, and gradually relax their hold on God's promises.

"The strong men" (corresponding to the men who support the household, and to the two legs that hold up the human body) fittingly represent the two forms of love: (1) duty and disinterested love to God and (2) duty and disinterested love for fellow man (Matt. 22: 37- 39; comp. E 11, pp. 706, 166). These are strongly upright in the

*O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.
Give to the winds thy fears;
Hope, and be undismayed.
God hears thy sighs and counts
thy tears;
God shall lift up thy head.*

days of spiritual prosperity. They are supports for faith, which “works by love” (Gal. 5: 6), and for all the other graces, which in fact are all elements of love (SITS 6, p. 186). Love in ultimate analysis is greater than faith and hope, but all work together for our support and welfare (1 Cor. 13; 1 Thes. 1: 3). However, if “the inward man” begins to die out, if iniquity abounds, the love of Christ, which constrains us (2 Cor. 5: 14), “shall wax cold” (Matt. 24: 12; Rev. 2: 4); and under the burden of malice, pride, self-exaltation, selfishness, loveless misunderstanding, etc., “the strong men shall bow themselves,” and we will stoop to doing things which will bring shame and reproach and which we would not think of doing under the upright support of love (1 Cor. 13).

MORE SIGNS OF GRADUALLY DYING SPIRITUALLY

“The grinders” represent the qualities whereby we masticate and properly appropriate to self “the good word of God” (Heb. 6: 5). If the the new heart, mind and will is dying out, the meditations on and applications of the Scriptures to oneself will gradually cease and become few and far between; and the powers of spiritual perception and clear discernment will become darkened—one will not understand and appreciate the Truth as formerly, and it will not be so appealing, for his viewpoints will have become darkened. “The doors shall be shut in the streets, when the sound of the grinding is low.” Spiritually, the door of hearing will become dulled, and “the door of the lips” (Psa. 141: 3) will also be closed in his concourses and contacts with others. He will no longer receive nor bear witness to the Truth as he once did; when he first came into the Truth he wanted to tell it to everybody, but now he will talk freely on most any other subject except the Truth. This sad condition comes when “the doors shall be shut in the streets, when the sound of the grinding is low.”

“And he shall rise up at the voice of the bird”—little trials disturb his peace and he flares up over little things. His mind is not stayed on the Lord as formerly, so he no longer has perfect peace (Isa. 26: 3). “The daughters of music shall be brought low” in those who are dying spiritually; they are no longer “filled with the Spirit, speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord” (Eph. 5: 18, 19; Psa. 95: 1, 2). Are our hearts in tune with God? Harmony with God should be exhibited in the home, in our church meetings, among the brethren, in our contacts with our neighbors, with business acquaintances and with all the people we contact. Do

we still let our light shine, or do we hide it in a secret place (Luke 11: 33)?

Many who once were strong in the Lord now show signs of spiritual old age—a weakening in their spiritual life. They are “afraid of that which is high”; they claim that the Lord’s standards of truth and righteousness are too high; they prefer to compare themselves with other brethren rather than with the Lord. They are afraid to take the special vow recommended by Bro. Russell; they are afraid that others will call them odd or extremists if they refuse to enter into the gossiping circles, to speak evil of others, to join in worldly pleasures and to govern themselves by worldly standards. By their conduct, if not by word of mouth, they testify that they are afraid to conform to the Lord’s high standards. “Fears are in the way.” Some fear difficult tasks, fear to put out tracts or to speak the Truth to others, shrink from God’s loving chastisements, fear that He will not reward them richly enough.

“The almond tree shall flourish.” It is a sign that one is dying spiritually if he sees another making progress and prospering and becomes jealous or envious of him. “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves”; and “be kindly affectionate one to another with brotherly love; in honor preferring one another” (Phil. 2: 3; Rom. 12: 10). It is a danger sign, if we allow ourselves to envy a brother who grows in knowledge and grace to the extent that the church elects him to serve as an elder, or to resent his being able to answer questions in a Berean study better than ourselves. Instead of its arousing envy or jealousy in us, it should prompt to rejoicing on behalf of the favored brother and to greater zeal and diligence, motivated by love, in the study and practice of the Truth.

“The grasshopper shall be a burden.” Those who are dying spiritually will indulge in more or less self-pity, will magnify even their small trials and will cease to consider the spiritual blessings as their chief aim in life—they will look at the things that are seen, rather than at the things that are not seen (2 Cor. 4: 17, 18). By their conduct, if not by word of mouth, they will



fault God for pouring a cup for them that is too bitter for them to drink and claim that their burden is too great for them to bear. They will more or less forget that “God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way of escape, that you may be able to bear it” (1 Cor. 10: 13).

Another sign that spiritual life is dying is that “desire shall fail.” It is indeed a danger sign if we lose the desire to study, meditate on and feed upon the Truth of God’s Word. When we lose the desire to pray, to attend meetings, to witness to the Truth, and go so far that “the word of the LORD is unto us a reproach,” we are in danger of dying spiritually; “they have no delight in it” (Jer. 6: 10).

Why does desire fail and why do all these other previously-mentioned maladies take place? It is “because man goes to his long home.” New Creatures who fell into this condition were in danger of eternal annihilation—the Second Death; Youthful Worthies in this condition are in danger of the loss of their Youthful Worthiness; and Consecrated Epiphany Campers who pursue such a retrograding course are in danger of the loss of their position among the restored people of God on the human plane.

“And the mourners go about the streets,” saying: “Have you noticed that Bro. A doesn’t attend the meetings any more?” or “Sr. B doesn’t seem to care to talk about the Truth any more, isn’t it too bad?” or “I fear for Bro. C; he has left the table of the Lord and is beginning to feed at the tables of devils; he seems to like the sifting literature as much as the Truth literature, and his mind is becoming quite confused —how sad it is!”

SIGNS OF SPIRITUAL DEATH

The final stages of the dying out of “the inward man” are given in v. 6. “The silver cord” (the Word of God—Psa. 12: 6; as illustrated by the ten pieces of silver—Luke 15: 8) is loosed (loses its hold on “the inward man,” so that he ceases to heed its instructions, exhortations); “the golden bowl” is broken, the relationship between him and the Lord as his Head is broken; the Lord ceases to function for him as his Head; “the pitcher” is broken at the fountain, he no longer fills himself with the water of life derived from the Word of God as its fountain, and he no longer bears it to others—he becomes too much engrossed with business cares, pleasures, faultfinding, (John 4: 14; 6: 63; 7: 37; Eph. 5: 26; 1 Thes. 2: 13); and “the wheel” is

broken at the cistern (the Holy Spirit is finally quenched); the heart, out of which are the issues of life, is no longer loyal and true—it ceases to function for the Lord; “the inward man” that once “delighted in the law of God” is dead (1 Thes. 5: 19; Prov. 4: 23; Rom. 7: 22). “There is a sin unto death” (1 John 5: 16). Perhaps the saddest sight walking on the face of the earth was the person who, as a New Creature, had sinned away all grace. He was as a natural brute beast, made to be taken and destroyed—“twice dead [once in Adam and secondly for his own willful sin], plucked up by the roots with no hope of future life” (2 Pet. 2: 1, 12; Jude 12).

“Then shall the dust [the fleshly body] return to the earth as it was [to the practice of sin, error, selfishness and worldliness, similar to its condition prior to consecration]; and the spirit shall return unto God who gave it.” God



withdraws His holy influence from such a person; He no longer works in him “to will and to do of his good pleasure” (Phil. 2: 13); He withdrew His life-giving Spirit and the New Creature died—the Second Death. An analogous experience is the lot of the unfaithful Youthful Worthies and the unfaithful Consecrated Epiphany Campers, though, having lost their

favored standing before the Lord and having died in respect to it, they will still have a trial for life under the New Covenant, seeing that they are not yet on trial for life in the Gospel Age. However, if they are unfaithful in their consecration now, their chances for eternal life are not nearly so favorable as they would have been otherwise (Eccl. 5: 4-6).

Dear brethren, let us each prayerfully and carefully examine ourselves (1 Cor. 11: 31) to determine whether or not we are truly and fully in the faith; let us prove ourselves (2 Cor. 13: 5). Let us make sure that we are not allowing any of the above-described signs of death to work in us. Let us see to it that our life in “the inward man” is ever more abundant, that it is “renewed day by day,” and that we are ever growing stronger in and by the power of the Lord. Let us remember our Creator, especially in the days of our youth, our choice days, yielding to Him our very best endeavors in all things—in the study, spread and practice of the Truth. May God bless us all richly as we apply our year’s motto text to our daily lives.

As a companion hymn we suggest No. 238 — “Heavenly Truth” (see page 69).

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CARIBBEAN TRIP REPORT

Dear Bro. Herzig: Christian Greetings!

On April 9 of this year, Sr. Sandra and I embarked on our journey to Jamaica, Barbados and Trinidad. In Jamaica, we were greeted by the smiling faces of Brothers Calvin Hall, Victor Lipscombe and Nicholas Brown. We made our way to Bro. Brown's Toyota and began the journey through the Kingston night toward the Halls' home in the rural Parish of St. Catherine. We arrived at the Hall home between 10:30 and 11:00 p.m. to meet our dear Sr. Mary Hall at the door. We sat down at their table for a "late meal" and much lovely conversation, acquainting ourselves with one another and passing on the love and greetings of the dear servants from the U.S. who had served here in Jamaica in recent years. Somewhere after midnight we went off to bed.

We arose on Friday morning to a breakfast of fried fresh water fish, sliced tomatoes, boiled eggs and freshly squeezed orange juice. Bro. Lipscombe and Sr. Hall cooperated together in the kitchen and worked hard to make us feel at home. We had a lovely prayer and meal and then made our preparations to travel up the mountain to Bartons and the hall that the brethren use for their meetings. We quickly ascended to the top of the mountain and pulled into the steep drive leading up to the meeting place to discover our energetic brethren making all of the necessary arrangements for the meeting and for our comfort. We were greeted with many warm handshakes and hugs by both children and adults. The meeting hall slowly filled as the morning progressed. It appears that there were some new visitors attending that day as well as the return of a long lost sister and her son. The number rose to

about 40, though some departed before the last meeting of the day. Bro. Milton Grey gave us a warm welcome address, then Bro. Hall gave a wonderful discourse on the Times of the Gentiles, showing God's grand plan of salvation and His timepiece as it is directed toward us. We had lunch which included Callaloo (a spinach based soup with yam), neasberries, rice, fried plantain, and meatballs, all washed down with pear juice (guava). The second session continued with a lovely testimony meeting and a two-part symposium by Bros. Grey and Brown from a section of the Millennium volume. As they called out for various Scriptures the sisters would rise from their seats and read them out. It was all very moving. The brethren voted to bypass the intended intermission and I was invited to the podium to give my first discourse entitled: "The Proclamation," based on Isaiah 53: 1 and the premise that we are all so blessed to be privileged to "see and hear" the message of God while others must certainly wait for the time of general enlightenment. There were 33 brethren present in this service. When I finished, Bro. Hall ended the day with a few comments and then we closed with prayer. During the praise sessions the Jamaican brethren demonstrated their love for the hymns, and their small numbers seemed to multiply themselves by 10 as their voices ascended to the vaulted ceiling above. This indeed

seemed like it was quickly becoming the life-changing experience that the brothers had told us about.

April 11—day 2 brought another day of pleasurable weather with a temperature in the mid-eighties and a continual mountain breeze gently blowing through the little chapel. After the morning worship and an extended praise service, I



served the brethren again with a discourse on the Millennium, showing some of the time prophecies that indicate its start and then some of the proofs that it did indeed begin in 1874; bringing to light some information on a multitude of inventions and the rise of technology since 1874, while at the same time drawing attention to the increase in both travel and trouble. Additional talks were given by Bro. Lipscombe, "The Seven Words From The Cross," and Bro. Allison "Continuing In God's Love," were both very satisfying. We were lightly amused by the Chairman's approach to brothers who are bumping up against the edge of their appointed time slot on the program. Bro. Hall simply gets up and joins them at the platform. The brother then announces, "I see that my time is up," and quickly closes. Again the testimony session was heartfelt and uplifting and among other things much was said regarding the recent death of Bro. Ken Amir. We had hoped to visit Bro. Ken in his nursing home when we first arrived, but he died just previous to our trip. I received the questions for the Sunday question meeting at the end of the day and spent the evening doing a little research on my laptop to clarify a few points in regards to their answers.

The sudden change in our diet has had no significant effect upon us except for the good, as these brethren tend to eat a balanced and healthy diet. They do not have access to much of the boxed food that we are accustomed to with all the manmade byproducts and preservatives.

Bro. Brown pointed out to us that the Jehovah's Witnesses and the Seventh Day Adventist brethren were the fastest growing groups on the island, and that indeed they seemed to be in a competition regarding the putting up of new buildings. We noted several churches under construction along the short path of seven miles between the home of Bro. and Sr. Hall and the meeting house at Bartons.

Another delight we have encountered here is the children who range in age from about 3 years old to young teens. They are all so polite and relatively quiet during the meetings. They each exhibited a bit of shyness on the first day as could be expected, but have warmed up to us now.

April 12—Jamaica is a wonderful place to wake up in the morning... it's always summertime. We had the usual fish-based breakfast with tomato, cheese and fried plantain. Some of our party was a little behind in making their morning preparations today so when Bro. Brown's taxi arrived we were not really ready to depart. We arrived at the hall about 5 minutes past the regular starting time, but Bro. Hall got down to business right away. We had a lovely worship service followed by

about 15 minutes of praise before I was called forth to deliver the Baptismal Discourse for a dear sister. I based my talk on 2 Peter 3: 11, "What manner of persons ought ye to be..." and found this little one in the front row to be very attentive. After the talk was over she slipped out with another sister to prepare herself for the immersion. The brethren quickly sprang into action, moving the pews about and exposing a door in the flooring that was removed, revealing the baptismal pool which is fed by an eave spout from the roof keeping it full of fresh rainwater. They dropped a set of wooden steps down into the pool; the sister soon appeared to follow her father down those steps. Bro. Brown asked her the questions of affirmation and then baptized her in the name of the Father, Son and by the Holy Spirit. We then sang some hymns as they went to change their garments and finally, were privileged to offer this young one the right hand of Christian fellowship.

After lunch we had another testimony meeting. Following the testimonies I was called forth to the question meeting. The questions were good and I was able to answer all but 2 or 3 whose deep antitypes would require my home library to satisfy. The brethren seemed quite satisfied with the service and I had many comments along that line. The brethren then voted to bypass the intended intermission. Bro. Allison gave a second discourse on "The Kingdom of God" (The Rich Young Ruler). He made many interesting points and brought the 3rd day to a conclusion for us. We arrived at the Hall residence for an evening supper, some conversation over carrot cake, and then off to bed.

April 13—we arose on this sunny Jamaican morning to the singing of the Island birds and the crowing of the neighborhood rooster whose practice has been to begin crowing about two hours before the sun's rising. It has been no great problem though since we generally retire quite early, about 9:00 and rise long before the sounding of the alarm on my cell phone. It is hot today already with little wind, but we can look forward to the mountain breeze at Bartons to give us some comfort. Bro. Victor has told us that this has been their driest year on record with no measurable recorded rainfall for the last six months.

After the usual breakfast we trekked up the mountain again for what would be our last session with the dear Jamaican brethren. The morning worship was carried out and we again sang praises to the Lord for 45 minutes. Bro. Hall then gave the final discourse of the convention, explaining that the custom for many years had been to hold a public meeting on the last day of convention, so he would be giving a "lighter subject,

which was titled, "The World's Judgment Day," with many Scriptural readings in which the sisters were all too glad to rise and read. It was a wonderful talk that approached an old subject from a fresh perspective. We were all fortified and strengthened. Lunch followed and then we all assembled for the Love Feast. Bro. Hall opened the next meeting and took the vote of Christian love to be sent with us on our further travels and back home and on to the Bible House and the upcoming Connecticut Convention in May. He then turned the meeting over to me and I made a number of comments, seeking to uplift the brethren to be vigilant in their consecrations as they pressed further and further into the Time of Trouble. We all passed through the line and partook of the bread and then closed with "God be with you 'til we meet again," and a final prayer I was privileged to offer up. The brethren were slow in departing as they repeated their goodbyes and well wishes to one another. As we descended the mountain for the last time on this Jamaican Holiday weekend we carried mixed emotions for sure, sad in the leaving but joyful that we had come.

BARBADOS

Due to a number of mishaps we contacted the Bible House so that the brethren in Barbados could be notified that our meetings there would have to be cancelled. Our flights were rescheduled through Miami, FL, and then on to Barbados. We were to land in Barbados at 9:50 p.m. on Thursday and take off again for Trinidad at 8:00 a.m. Friday morning, hardly leaving us an opportunity to meet with the Barbados brethren which saddened us very much.

When we arrived at the terminal in Barbados, Bro. Phillips met us just outside; along with his son and two of the sisters. We had a brief greeting with them in the parking lot and then Bro. Phillips drove us to the western part of the island to our hotel, where we caught a few hours' sleep before rising at 3:30 a.m. to shower and catch our flight to Trinidad.

TRINIDAD

We landed at Port-Of-Spain where Bro. Madoo was standing with his Bro. Steenrod special issue Ransom T-Shirt of vivid blue, next to a smiling Sr. Madoo, and we were suddenly overjoyed to have arrived. We directly went into Trincity and had a little breakfast together at the "Millennial Mall" and then on to their home residence.

The Friday evening meeting was at the home of Sr. Margaret Nelson whom we had met on a couple of previous occasions in 1980 and 1995. She lives in a

house with her daughter and two grandchildren. While we rather expected Mr. Obama's visit to Trinidad might give us a little grief as to extra airport security, we did not take into consideration that it would reek havoc with our meetings. Since the roadway had been sequestered, we found it to be a problem as we headed out for the evening meeting. We left a full two hours early to drive a route that usually takes only 40 minutes. We picked up Bro. Ghany on the way and arrived at Sr. Nelson's home at exactly 7:00 p.m. In total we had 12 brethren when more were expected, but some were simply not able to navigate the traffic situation.

Sr. Madoo has started a good work by placing many pieces of our literature in various medical facilities. They have received a number of replies; one from a man who desired the Life-Death-Hereafter and then also the Millennium books. He says he is using them for "research." Another response was Bro. Ghany who has now become a regular ecclesia member and lives in this neighborhood within walking distance of Sr. Nelson's home. He is a delightful brother of Indian descent with a Catholic background. He has more recently migrated through Garner Ted Armstrong and other groups before finding our movement and feels sure that he has finally landed in the right place.

I spoke on "The Proclamation," based on Isaiah 53:1. The talk was quite well received and we had a lovely time of fellowship afterward before leaving to take Bro. Ghany home. He had some good comments and questions and an avaricious appetite for the Truth. When we returned home we had a lively Bible discussion with the Madoos at their table and then retired.

On Saturday morning after breakfast we gathered on the back porch for a time with the morning Manna. We had a nice reading and some comments and then made our preparations for the day.

The meeting was held in an area called Barataria at about 5:30 p.m. This place is within walking distance for Bro. Ghany so we did not pick him up. We had eighteen at this meeting which included a number of family members of the entertaining sister. I spoke on "Threshing The Grain," which is a presentation as to why the Lord allows His people to have such difficult experiences in their lives in the worsening Time of Trouble. Sr. Sandy noted that some of the visitors were listening rather intently. Tomorrow's meeting promises to have even more brethren as we gather at Sr. Whitehead's and the meeting hall her husband had

provided for the brethren. We arrived back at “home” about 9:45 p.m. and had a little snack as we watched the evening news. We all went off to bed confident that we had done our best in the Lord’s service.

After breakfast we gathered as usual on the back porch for our morning devotions. After the Manna was done we talked for some time as we took in the morning air. After a tour of the island we headed to Diego Martin and the home of Sr. Whitehead. The house is perched up on top of a mountain overlooking the valley below. Over the period of just a few minutes 14 brethren gathered and the meeting began. I spoke on the subject of “God’s Great Kingdom,” and sought to bring to the surface just how much we know about this subject and possibly take for granted. We discussed both the blessing and trouble features of the last 135 years of the Lord’s Parousia, and of course the Epiphany features of the Time of Trouble. There was some good conversation following, along with refreshments that Sr. Whitehead’s daughter had prepared.

After we spoke our goodbyes to the brethren, we made our way back to drop Bro. Ghany home and

headed then for the Madoo residence. We sat out in the front patio until about 10:00 p.m., had a glass of juice and went to bed. Another good day!

We arose fresh on Tuesday morning (the 21st), and had another fine island breakfast. Later we headed for the back porch one last time for our little devotions. We looked at some photographs afterward, including some of Bro. Seebald’s visits when Sr. Jenny was alive. He had presented the Poems of Dawn to the Madoos when they were immersed in 1980. It was all very nice. We then packed up the car and set our sights on the airport.

We arrived home two days later than originally expected, but certainly more blessed than when we had departed. The Lord was good to watch over us and cover us with His providential wings during our trip. We will reflect on these moments for many months to come and think of our dear Caribbean brethren often.

Yours in the Master’s Service,
Bro. Jon Hanning
Auxiliary Pilgrim

HEAVENLY TRUTH

Truth, how sacred is the treasure!

Teach us, Lord, its worth to know

Vain the hope, and short the pleasure,

Which from other sources flow.

Praise to Him, by whose kind favor

Heavenly Truth has reached our ears,

May its sweet, reviving savor

Fill our hearts and calm our fears.

What of Truth we have been hearing,

Fix, O Lord, in every heart;

In this day of thine appearing

May we share Thy people’s part.

ANNUAL HYMN
HYMNS OF THE MILLENNIAL DAWN — #238

European Trip Report

Dear Brother Herzig: Greetings in Jesus' name!

Sister Patricia and I are thankful to the Lord for the privilege we had in meeting and fellowshiping with so many brethren. One of the brethren stated: "that in spite of the different culture and language, we feel similarly; we desire to please the Lord and to serve Him, using our best abilities. It is the Spirit of the Lord that joins us." This was true wherever we served.

We left on our trip July 28 flying to Chicago and then to Paris arriving on July 29. Bro. & Sr. Alain Viard met us at the airport and we stayed at their home in Barlin during the convention. The next day we had a meal with Bro. & Sr. Hermetz who speak some English but since their daughter, Sr. Viard, speaks English fluently, we were able to communicate with each other quite well.

The French Convention was held in a new center on the outskirts of Barlin close to wheat fields. It was so new that the streets surrounding it were not yet finished. It was a very nice facility with ample seating for all the brethren plus tables around the perimeter of the room so the brethren could bring food and have lunch each day. The cover for the convention program cited 2 Cor. 9: 8 "God is able to make all grace abound toward you; that you always having all sufficiency in all things, may abound to every good work" and a picture of the rising sun with Psa. 91: 1 "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." The convention was for three days with morning and afternoon sessions.

The first day Bro. Hermetz gave the welcome address for the convention. I gave a discourse each day and the attendance was 93, 124 and 127. Sr. Ann Marie Obajtek-Kirkwood did the translating of my discourses. During the convention Sr. Viard would give Sr. Patricia and me notes in English with some of the thoughts and Scriptures the brothers were giving in their

discourses. This helped us to follow along and understand what was being said.

Bro. Hermetz gave a discourse on Ex. 3: 1-8 and gave as his reference Epiphany volume 11 on Exodus. A couple of his comments were "We are one of the last groups of cleansed Levites. We have accepted the Lord's servant of the time, Bro. Herzig." He further said "We are privileged to have the works of Brothers Russell, Johnson, Jolly, Gohlke, Hedman, and Bro. Herzig, with no breaks." The brethren voted to give their greetings to the conventions in England, Germany, Poland, and the USA.

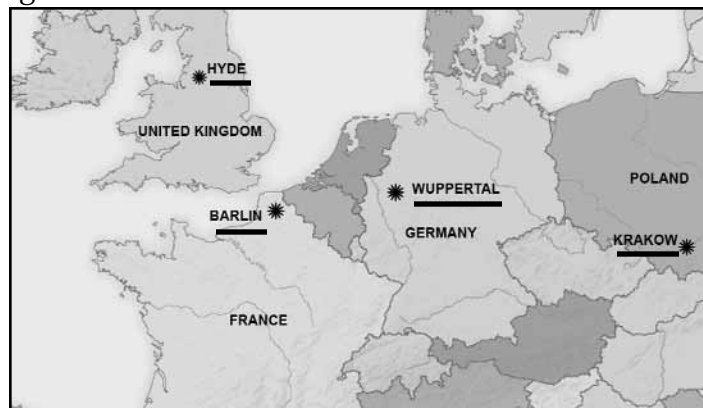
It was a very loving convention and many brethren came to us and if they could not speak some English they would get someone to translate for them. The convention was closed with final comments and the Love Feast. Then the brethren took their handkerchiefs and waved goodbye to us.

On August 4 we flew from Paris to Manchester, England and were met at the airport by Bro. Paul Markiewicz. He drove us to Marsden where Bro. & Sr. Doidge reside. After a brief visit with Bro. and Sr. Doidge, Bro. Paul drove us to the Weirside Bed and Breakfast where we stayed while in England.

The British Convention is a three day convention held in the Festival Theatre in Hyde. The cover of the program consists of an artist's picture of a couple reading the Bible from the light of the fire in their fireplace and at the bottom is "God is able to make all grace abound toward you." This Scripture was given again on the inside of the cover and was the theme for the convention. Under this theme were quotations from

Pastor C. T. Russell on the Scripture and it mentioned that it was also our annual Motto text.

The opening service on Friday, August 7, was led by the Hostess Ecclesia (Hyde), the next day the morning worship was led by the Birmingham Ecclesia and the last day the morning



worship was led by the London Ecclesia. After the Address of Welcome I gave my first discourse of the convention with 50 brethren in attendance. In the evening there was a Baptismal Service held at the Trinity Baptist Church in Manchester. Bro. Dooley conducted the service and two sisters were immersed. There were probably 75 people in attendance counting brethren, family, and friends. The service was one of the highlights of the convention.

Saturday, August 8, I spoke again with attendance of 50 and then on Sunday, August 9, with attendance of 57. After my last talk I had the privilege of conducting a Child Blessing Service. The Scriptures were read and then I mentioned that it took me 43 years to return this favor; our third child was blessed by the Lord through Bro. Charles Stapleton of England. He was on a Pilgrim trip in the States and served the Minneapolis Class in 1966.

There may not be as many brethren here as in other countries but they sing with full voice and it sounds like there are more brethren present. They also send their Christian love to you and all the brethren.

On August 11 we flew from Manchester to Düsseldorf, Germany via Paris. We were met at the Düsseldorf Airport by Bro. Puzdrowski and two other brothers and transported to Schwelm where Bro. & Sr. Puzdrowski and their son Samuel live. The brethren had arranged for Sr. Patricia and me to stay in the apartment of brethren who were visiting Poland. We later met this family at the Polish Convention. This very nice apartment is in the same building where other brethren live and is only a couple of miles away from the Puzdrowskis. We were invited for meals and fellowship each day and appreciate the hospitality of these brethren.

We went to a Bible Museum in Wuppertal where arrangements were made for a guide who spoke English to give us the hour and a half tour. He covered the history of the Bible by showing copies of the oldest Bibles plus artifacts and a replica of the Gutenberg printing press. He showed us copies of the Hebrew Bible and the Greek Bible that Luther used in translating the Bible into German. This gentleman was a Christian and was going to lead another tour to Israel in October. Bro. Puzdrowski talked to him and maybe there will be further contact.

On Saturday we went to the St. Lazarus House in Wuppertal to meet with the brethren. The ecclesia rents a room for their meetings in this nursing home. That afternoon I gave two discourses with a 30 minute intermission between the two talks. The Wuppertal Ecclesia has about 15 brethren but there were brethren

from other parts of Germany and the attendance was 51. Bro. Puzdrowski translated the discourses into Polish since most of the brethren were Polish and a brother sat in the back of the room who translated the Polish into German for one or two who spoke only German. Brother said the last time he translated an English talk into Polish was eighteen years ago. Sr. Patricia had the privilege to play the keyboard for the service. After the meetings we had fellowship with the brethren and then headed back to Bro. Puzdrowski's apartment for dinner.

Sunday we met at the St. Lazarus House in the morning for two discourses with 61 in attendance. Following the talks we had lunch in the cafeteria of the nursing home. After lunch we met in the meeting room for coffee, tea, cakes, bars, etc. and about a two hour question meeting and fellowship.

On August 17 we left Düsseldorf for Krakow via Prague. With a Bible Standard in hand we waited for the brethren to find us but that was not necessary since Bro. Puzdrowski had e-mailed pictures of us to the brethren who would meet us at the airport. Bro. Ozimek and his son, Paul, met us and drove us to their home in Tychy which is about 60 miles from Krakow. Bro. Woznicki arrived at Bro. & Sr. Ozimek's home about 9:30 pm. He had just been at a three-day convention in the Ukraine and had driven over three hundred miles to Tychy. He had left in the morning but it takes about two hours or more to cross the border from the Ukraine to Poland. I know he goes in the Lord's strength but it still is amazing that an 88 year old man conducts a three day convention with talks, question meeting and separate sessions with brethren and then drives by himself to his next destination. We appreciated the hospitality at the Ozimek home.

On Thursday we were driven to Krakow where we stayed during the convention, at Bro. & Sr. Nowak's home. They rent out some of their rooms to college students, who moved out temporarily, and we moved along with Bro. Woznicki and Sr. Kucharz, our translator. The Nowaks, besides providing meals, got us to the convention each day. Their daughter, who spoke English, helped with translating conversations.

The Polish Convention began on Friday, August 21, in the Krakow Convention Center. In the meeting room, behind the podium, was displayed a banner which said "And now abideth faith, hope, love, these three; but the greatest of these is love"—1 Cor. 13: 13. The convention was open by several young girls singing a song of welcome.

The program for the Polish Convention had on its front cover the year's motto text "And God is able to

make all grace abound toward you; that always having all sufficiency in all things, may abound to every good work"—2 Cor. 9: 8. Also, on the cover is the cross and crown. Sr. Kucharz sat next to Sr. Patricia throughout the whole convention so she could help in any translation that was needed.

The Friday morning service began at 9:00 am. with the welcome address and then my discourse followed. The program allows each speaker one hour and then a 30 minute break between. The convention ended at 4:30 pm. The attendance for that day was 680 with 100 computers for viewing the convention on line.

On Saturday there was a morning service and a testimony meeting for an hour and twenty minutes. Then a forty minute break, and after that I gave my talk. There was a baptismal service scheduled on the program but since there were no candidates I was asked to speak again. Following this there was a symposium on Romans 12: 11, "Not slothful in business; fervent in spirit; serving the Lord," participated in by three brothers. The convention session finished at 5:00 pm. The attendance for the day was 910 with 204 computers connected to the Internet for remote viewing of the convention. The highest number of those viewing was 136.

The last day of the convention, Sunday, August 23, had the morning service and a testimony meeting using the Manna text 1 Cor. 13: 13. The brother who led the meeting gave a testimony concerning how he came into the Truth by the prison ministry. Bro. Woznicki had about 50 questions at the Question Meeting and answered as many of them as possible in the hour and a half. Following this I spoke again. The attendance was

963 and during the day, there were over 120 computers constantly connected. The convention closed with comments and the Love Feast. The brethren said goodbye by waving their handkerchiefs.

We went back to Bro. & Sr. Nowak's for dinner. They had invited some other brethren to their home along with the Krakow Ecclesia which regularly meets at their home. The Krakow class has about 15 brethren and many of them came that night. We had questions and fellowship to about 8:00 pm. Then we said good night and went to our room to pack our bags.

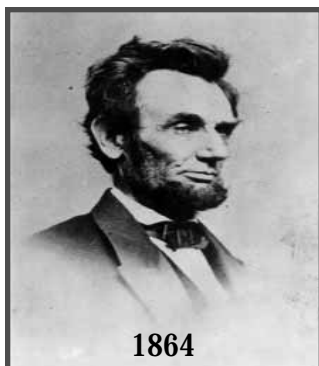
Christian love was expressed wherever we met with the brethren. At each place they voted to send with us their love to you, the Bible House family, the brethren in the States and any others we would meet.

On August 24 we flew from Krakow to Frankfurt with a 4 hour layover and then took a plane to Chicago. At Chicago we had to clear Customs at the International part of the airport then to the domestic part to check our luggage and get a boarding pass. Two hours later we flew home to Minneapolis and arrived at our house at midnight. We had been up 25 hours. We were tired but thankful to our Heavenly Father for His providential care and the wonderful privilege He had given us to meet and serve the brethren. It was good to see that so many brethren are holding to the Truth and the arrangements.

Your brother in His service,
Bro. Donald Lewis
Pilgrim, Minnesota

WHAT LINCOLN FORESAW

Pastor Russell in *The Battle Of Armageddon*, page 58 said, "The nations of 'Christendom' are heedlessly stumbling on in the long-preferred darkness. Even this fair land of boasted liberty, in many respects so richly favored above all other nations, is no exception; and it, too, has had many warnings. Note the almost prophetic words of its martyr President, Abraham Lincoln, written shortly before his assassination, to his friend, [William F. Elkins, November 21, 1864] in Illinois. He wrote: "Yes, we may all congratulate ourselves that this cruel war is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has been a



trying hour indeed for the Republic. But I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, an era of corruption in high places will follow, and the money-power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands, and the Republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war." *The Lincoln Encyclopedia*, p. 40, by Archer H. Shaw.

* * *

The Battle Of Armageddon \$4.75

HABAKKUK

Continued from our Autumn issue

IN our last two issues (copies free on request) we treated, from the standpoint of type and antitype, the first two chapters of this prophecy. Briefly, these chapters contain the following: Chapter 1 records the lamentation of Habakkuk, who, for the end of the Gospel Age types Bro. Russell and other faithful watchers as they viewed the many and vile sins of Fleshly Israel, typing Christendom in the Gospel Age and his perplexity at God's allowing such conditions to continue; God's revelation of His intended use of the ruthless Babylonians, who typed the great army of warriors, revolutionists and anarchists in the end of this Age, to punish them; Habakkuk's expression of confidence in God, but perplexity at God's intended use of the wicked Chaldeans to punish the comparatively more righteous Fleshly Israel; and Habakkuk's questioning as to whether the Chaldeans would be allowed to continue their destructive work to a completion.

In Chapter 2 the prophet takes his stand as of one apart, on a watchtower, and is rewarded with a prophetic vision. In it he receives his answer; the Babylonian oppressor is set forth under the figure of a proud, self-exalted, degraded, drunken, nomadic, insatiable and power-crazed man, against whom five woes are pronounced, as taken up by the oppressed, showing forth the retribution, spoliation, etc., to come in due time upon the wicked oppressor.

HABAKKUK'S PRAYER

We come now to Habakkuk 3, which contains the beautiful reverential prayer of the awe-stricken Habakkuk, after he had received from God the wonderful vision of future events recorded in Hab. 2: 2-20. This prayer types the reverential response and proclamation of further features of the Truth by Bro. Russell and other faithful watchers here in the end of the Age, after they had received the first wonderful revelations of the Truth as due (a prayer of Habakkuk, the prophet, upon Shigionoth [in the manner of an Ode—Rotherham], Hab. 3: 1).

As we indicated while treating Hab. 2: 2, 3, God's giving of the antitypical vision—His great Plan of the Ages (R 5374, 5731)—to antitypical Habakkuk, and the latter's making it plain to others, is progressive. It continued throughout the Parousia and has continued in the Epiphany (PT '38, p. 188, top). God first gave those features of the antitypical vision, which were due in the Parousia, to and through Bro. Russell, "that faithful and wise servant," except in a few instances (Matt. 24: 45-47; E 9, pp. 109-113). After receiving the Truth as due through Bro. Russell, some, as the Edgar brothers, served quite well in making various features of it plain upon tables (charts) for others to understand readily.

Treating the matter from the standpoint of Bro.

Russell as pictured in antitypical Habakkuk, we

know that by the end of the year 1875, he

had come to understand many features of

the antitypical vision, including the

object and manner of our Lord's return,

and had published 50,000 copies of a

tract on the subject. But, due largely to

the Adventists' misuse of prophetic

time in forecasting the date of Jesus'

alleged return in the flesh and its

alleged annihilation of the physical

universe, he ridiculed, and was prejudiced

against, the use of prophetic chronology,

and was still unprepared to receive and declare

the Truth on the time of our Lord's return and other

subjects which are based on time prophecy. Beginning in

January 1876, the Lord graciously led him to see that

time prophecy is necessary (R 3821, 3822; E 9, pp. 460-

463) and that the 1335 days of Daniel points directly to

1874 as the time of our Lord's return and the beginning

of the Gospel-Age Harvest, when the vision was to speak

and not lie (E 6, p. 463).

As Bro. Russell came to recognize God's voice

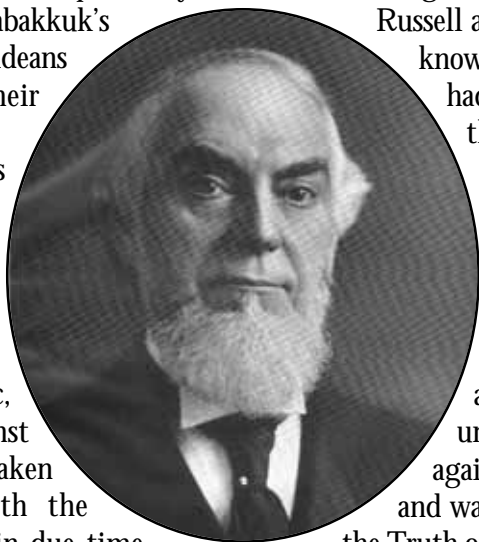
speaking to him through the time prophecies and the

momentous signs of the times and the events at hand

and about to take place in fulfilment of these

prophecies, he, being of those who tremble at God's

Word (Isa. 66: 2, 5), stood in awe and reverential fear



before Him (O LORD, I have heard thy speech, and was afraid [Heb. *yare*, also meaning reverence—see Lev. 19: 30; 26: 2; Psa. 89: 7, where it is so translated], Hab. 3: 2; comp. Dan. 10: 8-17; E 9, pp. 477-481). With these thoughts, including God’s impending punishment of Christendom in mind, Bro. Russell’s supplication was that God would again work deliverance for His faithful people and manifest it, and that, even though He would use the rod of His anger upon Christendom, He would nevertheless also show compassion (O LORD, revive your work in the midst of the years, in the midst of the years make known in wrath remember mercy).

“IN THE MIDST OF THE YEARS”

The knowledge that the time prophecies proved that the Lord’s Second Presence (Heb. 10: 37) and the Harvest had arrived in 1874, filled Bro. Russell with increased loving zeal to proclaim it to others. He states, “The knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the Truth such as I never had before. I at once resolved upon a vigorous campaign for the Truth” (R 3822, par. 8; PT ‘50, p. 149, col. 2, top; comp. E 6, p. 454; PT ‘50, pp. 44, 45; ‘54, p. 52).

The Spring of 1877 marked the start of the “vigorous campaign” and started the cry, “Behold the Bridegroom” (Matt. 25: 6), and it went forth, exactly midway—“in the midst of the years”—between the Fall of 1799 and the Fall of 1954. God’s work of deliverance for His people in the Gospel-Age Harvest began to be manifested publicly through this campaign (Ex. 5: 1-3; E 11, p. 71); and since then, during the wrath features visited upon nominal Spiritual Israel, beginning especially with His spewing them out of His mouth (Rev. 3: 16) in 1878, and continuing through the various stages of Babylon’s overthrow, He surely has been showing mercy to His cleansed Sanctuary class, His cleansed “consecrated class” (PT ‘56, p. 25, par. 3).

Accordingly, we see that God’s mercy was manifested especially during the time from the Spring of 1877 to the Fall of 1914 in His great works of deliverance on behalf of the Little Flock. Though it continued to be manifested for Little Flock members after 1914 as long as they were in the flesh, since 1914 it has been manifested more particularly on behalf of the Great Company and the Youthful Worthies.

A secondary application of the expression, “in the midst of the years,” within the primary one already mentioned, is exactly at the end of the Parousia, Sept. 20, 1914, and the beginning of the Epiphany, Sept. 21, 1914.

The Parousia and the Epiphany are each 40 years long in the restricted sense, and are so considered here (comp. Ex. 12: 29; E 11, p. 150), though in wider senses each continues beyond its respective 40-year period. With Bro. Russell’s lecture at Fort Worth, Texas, the afternoon of Sept. 20, 1914, and in the newspapers the next day, the work toward the Great Company began in its first feature—the confession of the willful sins of Christendom over Azazel’s Goat (PT ‘34, p. 178). The work toward Azazel’s Goat and the Great Company Levites is God’s great work of deliverance in the interests of the Great Company, showing His great mercy to them in the Day of His Wrath (Psa. 110: 5), the great tribulation, in which their cleansing is accomplished (Rev. 7: 14). Likewise, God’s great work of deliverance has been manifested on behalf of the other class of the Epiphany’s elect, the Youthful Worthies, showing His mercy to them during the time of His wrath.

Surely all of God’s consecrated people, as they count their manifold blessings, have much cause to join them, praising Jehovah for His goodness, and for His wonderful works to the children of men, and in giving thanks to Him, for He is good; for His mercy endures forever (Psa. 107)!

GOD’S MIGHTY WORKS

Habakkuk’s prayer, Hab. 3: 3, changes from a petition to a contemplation and declaration of God’s mighty works, particularly in the destruction of the wicked and the deliverance of His people. The prophet’s expressions in vs. 3-15 are largely figurative, more in the nature of a prophetic vision, mixed with evident allusions to glorious things God had accomplished for His people in times past—deliverances of them in times of great distress and perplexity, such as their deliverance from Egypt, from troubles that otherwise would have overwhelmed and destroyed them. As he contemplated and declared these wonderful works of God, they took on a much deeper significance to him, giving him, and others through him, strong assurance of ultimate deliverance for God’s people, despite the immediate prospect of the invasion by the wicked Chaldeans and the desolation of the land, with accompanying trouble and distress. Indeed, in times of distress and impending trouble, it has always been helpful and reassuring for God’s people to consider and make mention of His course toward His faithful people in “the days of old, the years of ancient times” (Psa. 77: 5; Isa. 63: 11-14)!

Antitypically, from the Spring of 1877 onward, the response of antitypical Habakkuk turned to a special contemplation and declaration of God’s mighty works,

including particularly His mighty accomplishments in the Time of Trouble, the Epiphany, such as the shaking and destruction of the kingdoms of this world, the establishment of God's Kingdom and the deliverance of God's people. As antitypical Habakkuk meditated on the Scriptures, especially the prophecies and types that describe the wonderful works provided by God for His people, such as their deliverance from Egypt and the destruction of Pharaoh and his host, etc., these Scriptures were seen to have a much deeper significance, typing the deliverance of the elect now and the eventual deliverance of all who will ultimately become God's people, and the destruction of the incorrigible, including Satan. These passages helped to clarify various parts of the antitypical vision (Hab. 2: 2, 3), and to give to antitypical Habakkuk, and to others through him, the joyful assurance that deliverance would surely come for God's faithful in due time, despite the fearful, immediate prospect of the Time of Trouble with its overwhelming trials and distress.

The antitype of Habakkuk 3: 3-15 is similar in many respects to the antitype of Phurah (Judges 7: 9-15; E 9, pp. 405-416), in which Bro. Russell is set forth as seeing and reporting many secular and religious signs of the times indicating Christendom's imminent overthrow.

The expression in v. 3, "God came from Teman, and the Holy One from mount Paran," is very similar to that used by Moses in Deut. 33: 2, where the scene is laid at Mt. Sinai, at the foot of which, the children of Israel were encamped. In that connection Moses seemingly referred to the glory of God coming upon them and likened it unto the sun which, in its rising would flood light down upon them from Sinai; but first, it would be seen rising up upon them from *Seir*, in the distant east, the highest peak in the mountainous highlands of Teman, which is the southern district of Edom (the Hebrew word *teman* means south, and is frequently so translated, as in Isa. 43: 6; the same word appears as Yemen among the Jews of today); then, it would shine out on the mountains of Paran to the northeast of Sinai. As the sun would mount higher into the sky, it would finally shine down and flash forth its rays upon the camp of Israel. Moses evidently used this figuratively to describe the manifestation of God's glory and His shedding of light upon Israel (Deut. 33: 2: "Out of his right hand [proceeded] fire [literally, fire of a law] to guide them"—Rotherham).

In Judg. 5: 4, 5 (Psa. 68: 7, 8), in the song of Deborah and Barak, a similar scene is laid, but it is described in the light of battle and victory—God's

triumphant march, following the course of the sun, coming from *Seir* (the highest peak in Teman), out of the field of Edom, to bring blessings to the people. Also, in the first part of Hab. 3: 3-15 the figure of the sun seems to be used; additionally, however, God's triumphant march is clearly portrayed in this passage. Teman here stands for Edom as a whole.

Jehovah's Anointed is portrayed as being one who is "mighty to save," Jehovah's Anointed, coming in a victorious march from a great slaughter (comp. Rev. 19: 11-16) in Edom, which types Christendom (Jer. 49: 7-22; Ezek. 25: 12-14; Amos 1: 11, 12; SITS 4, pp. 14-20; E 14, pp. 463-466; PT '37, p. 178). The Lord tells us that then (1) "the day of vengeance is in mine heart" and (2) "the year of my redeemed is come" (Isa. 63: 4; SITS 1, p. 308). A two-fold work in the end of the Age is shown by these expressions: (1) the pulling down of the old and (2) the establishing of the new arrangement or dispensation (SITS 2, p. 222).

GOD'S TWOFOLD WORK

Antitypical Habakkuk surely recognized from the Scriptures and the signs of the times and proclaimed to others, that here in the end of the Age, God, through His Anointed, will come in a victorious march from this twofold work: (1) the destruction of Christendom (God [Eloah, the high and mighty Deity] came [cometh—and similarly to the end of v. 15—see A.R.V. footnote; comp. Psa. 50: 3] from Teman, v. 3), and (2) the establishment of the Millennial Kingdom (and the Holy One from mount Paran [abounding in foliage, or in caverns]. Selah).

It is interesting to note that the three occurrences of the word "Selah" in Hab. 3 are the only ones in the Bible apart from the Psalms. This usage and the dedication to the chief singer (v. 19) show that Habakkuk's prayer was evidently used as a psalm, sung in the temple service. "Selah" was evidently used as a rest in the music, probably indicating that there should be a pause, providing an interlude for meditation on the message just given. It also apparently served to connect the two passages between which it was placed, indicating a change to a new line of thought; nevertheless related to the one just completed, this relationship being that of a parallelism, a comparison, a contrast, cause and effect, a continuation after a diversion of thought, or a generality, and then a specification.

The change in v. 3 seems to be that of cause and effect, for as a result of God's twofold preparatory work—His destruction of Christendom (His coming from Teman) and His establishment of the Millennial Kingdom (mount Paran)—will come the shining forth

of the Sun of righteousness in the Kingdom, with healing in His beams (Mal. 4: 2; Matt. 13: 43) to bring blessings of light, life, health, etc., to all who will become God's people under the New Covenant. The glorious Divine attributes will encompass the Christ, the new powers of spiritual control; and the human society of the world to come, "wherein dwells righteousness," will "from the least of them unto the greatest of them" laud and magnify God (His glory covered the heavens, and the earth was full of His praise; 2 Pet. 3: 13; Jer. 31: 34; Rev. 5: 13).

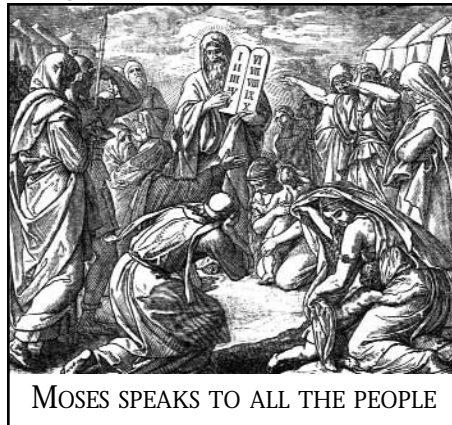
Antitypical Habakkuk recognized and spoke of the great shining forth of the Truth and its Spirit as due (especially in the Harvest), revealing God's great plan of salvation, shining resplendent with wisdom, justice, love and power, as being just like God, the great Source of all Truth (His brightness was as the light [sunlight—Leeser; comp. Isa. 60: 19, 20; Psalms. 84: 11], v. 4). Great flashes of Truth and blessing were recognized and proclaimed as coming forth for all mankind from His Millennial acts of power, which acts, being mainly future, were of course largely concealed for a time from mankind in general (He had horns [rays—A.R.V., Rotherham,] coming out of His hand: and there was the hiding of His power).

The Hebrew word *keren*, here rendered horns, is derived from the Hebrew verb *karan*, meaning to push, as in shooting out horns, or rays of light. Incidentally, this verb is correctly translated "shone" in referring to Moses' face in Ex. 34: 29, 30, 35; however, the Vulgate, a Latin translation of the Bible dating from about 400 A.D., in use in the Roman Catholic Church, in these verses represents Moses' face as having horns, rather than as shining forth. Consequently, in Catholic sculpture and art Moses has sometimes been represented incorrectly as having horns on his forehead.

God's power exercised against Satan in Christ's Second Advent ministry was recognized and set forth as being active before the great tribulation began in 1914, in the first nine great antitypical plagues that the Christ brought upon Satan, his servants and empire, typed by the first nine plagues that God, through Moses and Aaron, brought upon Pharaoh, his servants and Egypt. The culmination of the antitypical plagues is the tenth, which is inflicted through the great tribulation, when special destruction accompanies Jehovah's course (Before Him went the pestilence, and burning coals went forth at His feet, v. 5; comp. Ex. 7: 14—12: 30; E 11, pp. 116-157).

GOD SHAKES ALL NATIONS

Antitypical Habakkuk saw and taught also that God, in the end of the Age, turns His attention to and judges conditions in human society, doing so from 1878 onward through Christ, His Vicegerent (He stood [Ex. 2: 24, 25; Dan. 12: 1; Psalms. 82: 1-5; E 11, p. 29; SITS 2, p. 147; E 6, p. 454], and measured the earth, v. 6); that God saw Christendom weighed in the balances and found wanting (Dan. 5: 27; E 9, p. 449), and as a result His punishments come upon it here in the end of the Age, when, in the Time of Trouble He shakes all nations (He beheld, and drove asunder the nations [caused nations to tremble—Rotherham, Young, etc.]; Psalms. 68: 8; Hag. 2: 6, 7; Heb. 12: 26-28); and that, consequently, even the long-established and supposedly stable kingdoms of this world are overthrown and the lesser powers of Satan's empire, however well established, are brought low (the everlasting mountains were scattered, the perpetual hills did bow; Dan. 2: 34, 35, 44; Rev. 2: 26, 27). While the thrones of this earth are all to be cast down eventually, it is not so with God's Kingdom under Christ, for it is "an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed" (His ways are everlasting; Dan. 7: 9, 14; 2: 44).



MOSES SPEAKS TO ALL THE PEOPLE

Two enemies of Israel (Hab. 3: 7) are brought before the mind's eye of the prophet: the Cushites and the Midianites. The Cushites (Ethiopians) here referred to, seemingly dwelled in Eastern Arabia (Gen. 10: 7; 1 Chro. 1: 9; Num. 12: 1; 2 Chro. 21: 16; Ezek. 27: 20-22). They seem to be the same as those referred to in 2 Chro. 21: 16, who

type "the most depraved sinners" (E 3, p. 229). From such passages as Num. 31, as explained in E. 9, p. 255 we learn that the Midianites (Midian—strife) type "controversialists who defend error and attack truth."

Antitypical Habakkuk saw and proclaimed that, as God's sharp, exposing truths and His judgments go forth against evil and evildoers here in the end of the Age, and all things that can be shaken—all things not founded on truth and righteousness—are being shaken, removed (Heb. 12: 27), and destroyed, and God's victorious strength is displayed, the dwelling places of sin suffer distress and the habitations of error quake (I saw the tents of Cushan in affliction: and the curtains [hangings of the tents] of the land of Midian did tremble, v. 7).

GOD'S WRATH

Rivers mentioned in the Bible are often used to represent peoples from various standpoints: The Jordan; the peoples

under the curse in their organized capacities, and the Nile; the peoples subject to the world powers under Satan, the antitypical Pharaoh. Antitypical Habakkuk recognized and taught from the Scriptures (SITS 4) that much trouble, suffering, etc., would come upon the peoples here in the end of the Age, especially in the great Time of Trouble. He recognized and taught that this would be the case in connection with the separation of the peoples as a result of the antitypical smiting of Jordan (R 5846; E 3, Chap. 2), with the transfer of the kingdoms of this world from the domination of Satan to the rulership of Christ (Rev. 11: 15).

When such acts of Jehovah in relation to the peoples of Christendom, and His similar acts in relation to the restless masses of mankind were seen, taught and discussed, the question frequently arose, "Is God's displeasure, anger and wrath against them, that He is to go forth against them in such a severe manner with His teachings and organizations of deliverance (Was the LORD displeased against the rivers . . . against the sea, that thou didst ride upon your horses and your chariots of salvation" Hab. 3: 8)?

To and through antitypical Habakkuk came the explanation that, in the Harvest, especially in the Time of Trouble, in connection with the overthrow of Satan's empire, God's offensive weapons, particularly His power of propelling sharp, controversial truths, would indeed be clearly manifest in censures, exposures and punishments of evil and evildoers (Your bow was made quite naked [drawn from its case], v. 9). God, in His Word, had pledged that such censures, exposures and punishments would come. He shows also that they are but incidental and necessary means to the end of establishing the principles of truth and righteousness (Psa. 72: 1-3; Isa. 2: 4; Zeph. 3: 8, 9; Hag. 2: 6, 7; Psa. 97: 2, Isa. 28: 17) throughout the earth and blessing all the families of the earth through Abraham and his seed in its twelve tribes, both spiritual and earthly, according to the Oath-bound Covenant made to Abraham, Isaac and Jacob, when the tribes were still in their loins (according to the oaths of the tribes, even thy word; Gen. 22: 16-18; 26: 4; 28: 14; Deut. 9: 5; Acts 3: 25; Gal. 3: 7-9, 29; Rev. 7: 4-8). Here, then, we have the answer to the query—in God's sworn purpose to overthrow Satan's empire, sin and error, and to establish truth and righteousness for the blessing of His people.

Antitypical Habakkuk saw and declared that God's chastisements in the Day of Vengeance are both necessary and just (SITS 4, Chap. 3); that they are not brought upon any except in their best interests, and that they are intended "for correction" (Hab. 1: 12); that any

of those not now on trial for life, who die in the Time of Trouble, will have their own individual full and complete opportunity for salvation after they are awakened in the Kingdom, under the New Covenant, when no one will die except for his own individual sins (Jer. 31: 30); that those who would seek righteousness and meekness would have many advantages over others amid the trouble, even possibly being hidden in some way (Zeph. 2: 3; SITS 1, p. 334). In this way antitypical Habakkuk showed how, even to the world, God in His wrath would remember mercy.

The "Selah" following the interjected query of v. 8 and its answer in v. 9 seems to connect the preceding details of Israel's deliverances with those that follow. In addition to representing the peoples, rivers sometimes are used in the Scriptures to represent the Truth (comp. E 5, pp. 510, 511), either pure (e.g., Psa. 46: 4; Rev. 22: 1, 2), or mixed with error (Ezek. 34: 18, 19; Matt. 7: 25, 27). In Rev. 12: 15-17, the great flood of waters represents the stern truths regarding the rights of man, etc., which came forth at the time of the French Revolution (SITS 3, pp. 65-67). Secular and religious truths have been coming forth increasingly since then, particularly during the Harvest.

Antitypical Habakkuk saw and taught that God in the end of the Age divides human society into various parts, especially the conservatives and radicals, through such pouring forth of secular and religious truths (You did cleave the earth with rivers); that the kingdoms of Christendom recognize in part that it is a manifestation of Divine power that they witness in the unprecedented events and conditions here in the end of the Age, such as the presence of a great crisis in human affairs, with which they manifestly cannot cope successfully, and, consequently, they are greatly perturbed (The mountains saw You, and they trembled [Psa. 97: 4; 114: 6, 7; Dan. 5: 5, 6; Luke 21: 26; SITS 1, p. 323; E 9, p. 445], v. 10).

Furthermore, Bro. Russell saw from the Scriptures and proclaimed that the abundance of Truth coming forth in the end of the Age would utterly destroy such errors as eternal torment, the immortality of man, the consciousness of the dead, etc. (the overflowing of the water passed by [comp. Isa. 28: 17; E 16, p. 295]); that in the Time of Trouble the rebellious masses would cry out vigorously, with much propaganda and agitation (the deep uttered His voice; Psa. 46: 3; E 2, p. 308) and would reach up to engulf even the highest pinnacles of human society, including the ecclesiastical powers (and lifted up His hands on high; Psa. 107: 26; PT '50, p. 172).

"THE SUN AND MOON STOOD STILL"

God indicates that His victory over the Amorites in the valley of Gibeon (Josh. 10: 8-14; Isa. 28: 21), when

“the sun stood still, and the moon stayed” (R 3344, 3345; E 1, pp. 357-359; BS ‘53, p. 45), is a type, and that it is in the antitype a part of His strange work . . . His strange act (Hab. 1: 5). The defeat of the five kings of the Amorites and their hosts (Josh. 10: 5) at the hands of Joshua and Israel types the defeat of the five great sifting errors and classes of the Gospel Harvest reaping period (E 5, Chap. 2), at the hands of Jesus and His faithful followers (E 10, p. xiii; E 9, p. 555), a part of God’s “strange act” here in the end of the Age.

Antitypical Habakkuk saw and taught that upon the sifting leaders and their followers the New Testament and Old Testament would refrain from shedding further light (The sun and moon stood still [were silent, inactive] in their habitation [Joel 2: 31; Matt. 24: 29; Luke 21: 25, 26; Acts 2: 20; E 6, p. 506; SITS 4, pp. 584, 590-596], v. 11), as the light of the sharp sayings of God’s Word goes forth (at the light of Your arrows [as—A.R.V]. they went [“hailstones”—hard, distressing truths—Isa. 28: 17]) and as the bright-shining of the Truth (2 Thes. 2: 8) is manifested more and more in the exposures in the controversial writings directed against their errors (and at the shining of thy glittering spear); also that God in the Day of His Wrath, the Time of Trouble, would go forth victoriously throughout Christendom in His anger, which is manifested against all unrighteousness, and would tread the nations under His feet (You did march through the land in indignation, You did thresh the heathen in anger, v. 12; Jer. 51: 33; Zeph. 1: 14-18; 3: 8).

In the type, the treading or threshing of the heathen would include God’s punishment upon the Babylonians, which was to come in due time, as indicated in Hab. 2. In the antitype it would indicate, that because of the evils they commit, especially in the Time of Trouble, God would punish also, especially in the later phases of the trouble, the great army of warriors, revolutionists and anarchists who overthrow Christendom.

THE TWO DELIVERANCES

But, additionally, antitypical Habakkuk in the Harvest recognized from the Scriptures and proclaimed to others the heart-cheering assurance that all these great works of destruction have a definite object in view, which is chiefly not retribution, but rather the deliverance of

God’s people: (1) the deliverance of His Gospel-Age elect: (a) His Anointed, the Christ, Head and Body, and (b) the Great Multitude (Rev. 7: 9-17) the entire Church of the Firstborn, and also (c) the unbegotten consecrated, the Youthful Worthies (You went forth for the salvation of your people, v. 13); and (2) the deliverance of the non-elect, “whosoever will” (Rev. 22: 17) of the world of mankind, which, in the second deliverance, He will accomplish through the instrumentality of His Anointed—His Christ, the Mediator of the New Covenant (for salvation with your anointed [with your Anointed One—Rotherham]).

THE DESTRUCTION OF SATAN’S EMPIRE

One of our Lord’s first acts after He came in 1874 was to commence the binding of Satan as an individual, preparatory to beginning to attack and overthrow his empire. This is pictured by binding the strong man, preparatory to spoiling his house (Matt. 12: 29; Mark 3: 27; R 4695). The Christ, Head and Body, (the Church which was resurrected in 1878 as the first part of the rapture Rev. 19: 14-16; 17: 14), is pictured as going forth as an army with Jesus as their commander, to attack Satan’s empire. With the sharp sword that goes out of His mouth—the Truth on secular and religious subjects—He smites the nations (E 2, p. 127). Antitypical Habakkuk saw and taught this smiting of Satan (You have smitten [Young] the head out of the house of the wicked) as being done, from 1878 onward (E 6, p. 454), by the exposures of Satan’s house or empire as being corrupt from bottom to top (by discovering [laying bare] the foundation [even] unto the neck. Selah).

The “Selah” here probably indicates a pause for meditation on the great general event just mentioned—the smiting of Satan by exposing his empire as being thoroughly corrupt; it seems also to serve to connect this generality to the specification that follows. This specification is an outstanding feature connected with the smiting of Satan, the head of the house of the wicked, “the god of this world” (2 Cor. 4: 4), the commander of the enemy host—it is the smiting of the angelic and human leaders of his cohorts, particularly the papacy (including the hierarchy), the chief ones in the “synagogue of Satan” (Rev. 2: 9; 3: 9), and the



Amorites Defeated—Joshua 10: 1

sectarian, Catholic and Protestant, clergy. God not only brings forth advancing Truth that puts the Papacy and the sectarian clergy to flight, but He also sends them strong delusions (2 Thes. 2: 8-11), and makes their table “a snare, and a trap, and a stumbling block, and a recompense to them” (Rom. 11: 9). Using, in many cases, their own contradictory teachings to confound Satan’s sectarian leaders (Judges 7: 22; E 5, pp. 219, 220), God thoroughly refutes and overthrows their errors and destroys their assumed office powers and evil works in all their warlike groups and controversial sects (You did strike through [puncture, perforate violently] with his staves the head [*chiefs*—Leeser] of his villages [Hebrew, *separations*—sects], v. 14). He has been seen doing so both in Big and in Little Babylon.

In the Time of the End, particularly since the time of the Miller movement and the time of the formation of the Evangelical Alliance in 1846 (SITS 3, p. 119), the sectarian leaders, regardless of differences among themselves, have acted and are acting more or less united in a common interest in opposition to the Truth (John 3: 19). They hate it, especially because it exposes their errors and wrong practices, for “every one that does evil hates the light” (John 3: 20); and because they hate it, they hate its servants also (Matt. 10: 22).

By various means, such as ostracism (Isa. 66: 5), misrepresentation and slander (Matt. 5: 10-12), religious boycotting (Rev. 13: 15-17), deception (2 Tim. 3: 13), etc., their attacks against these servants have been and still are launched, especially and most strenuously against antitypical Habakkuk—Bro. Wm. Miller, Bro. Russell, Bro. Johnson and other faithful watchers. Antitypical Habakkuk recognized and declared that these sectarian leaders would spare no efforts in seeking thus to overwhelm him (they came out as a whirlwind [*rushed out furiously*—Leeser] to scatter me), and that they would take much delight in their plotting to enslave or destroy him and other humble ones underhandedly (their rejoicing was as to devour the poor secretly; Psa. 10: 8-11).

The features of Truth which antitypical Habakkuk saw are brought to our attention in Hab. 3: 13, 14. He proclaimed that God through Christ would smite Satan here in the end of the Age by the Truth, exposing his empire as corrupt from bottom to top; that God through Christ, would, by the Truth, thoroughly refute and overthrow the errors and destroy the assumed office powers and evil works of Satan’s sectarian underlings, especially those who opposed and sought to overwhelm antitypical Habakkuk; with the result that Satan’s empire would be destroyed and he and his fallen angels

would be fully restrained, so that he could “deceive the nations no more, till the thousand years should be fulfilled” (Rev. 20: 3, 7). God is to accomplish the deliverance of all His people (“Your people”—v. 13), first the elect, and then, after Jesus’ merit is applied on their behalf, “whosoever will” of the non-elect, through the instrumentality of the Christ, the Mediator of the New Covenant.

Furthermore, antitypical Habakkuk saw and proclaimed the final consummation of God’s plan of salvation for the human family, including the final testing of the race at the end of the thousand years, when Satan is loosed, and goes out to deceive the nations (Rev. 20: 7-9), then God goes before His people amid the dangers of that time with His teachings (You did walk through the sea with horses, v. 15), even amid the greatest danger—the threat of the Second Death (the heap [surge—A.R.V.] of great waters; Psa. 77: 19). By obediently and carefully following these teachings, the faithful, the “sheep” class, will eventually gain their final deliverance, while the “goat” class will perish with Satan and his hosts in the Second Death. Then “all iniquity shall stop her mouth” (Psa. 107: 42) and all creatures in heaven and earth will join in the great anthem of praise to Jehovah, typed by the great song of deliverance sung by Moses and the children of Israel (Ex. 15: 1-21; E 11, pp. 276-296).

HABAKKUK’S REACTION

As shown in v. 16, Habakkuk’s reaction to the things he saw prophetically, as well as to the refreshing of his mind on great past deliverances, especially the deliverance of God’s people from Egypt amid the destruction of their enemies, was similar to that mentioned in v. 2, only it was greatly intensified.

A like reaction by Bro. Russell and other faithful watchers was manifested in the antitype, as they saw and taught from the prophetic time teachings and types of God’s Word many further revelations of “Truth as due” here in the end of the Age. As they contemplated these and the impending destruction in the Time of Trouble “such as never was since there was a nation even to that same time” (Dan. 12: 1)—which is also called the “tempest of hail,” the “destroying storm,” the “flood of mighty waters,” the “besom [broom] of destruction” (Isa. 28: 2; 14: 23; SITS 4, p. 528; E 2, pp. 138, 139), etc.—and the tremendous upheavals, destruction, bloodshed and suffering incidental to the overthrow of Satan’s empire, “the present evil world,” they were deeply moved with awe, reverence and compassion (When I heard, my belly trembled, v. 16;

comp. Jer. 4: 19; E 14, p. 335; PT '44, p. 81, par. 1). Their verbal and written teachings were greatly affected by the message God gave them (my lips quivered at the voice).

Especially because of the catastrophes on Christendom seen from the sure word of prophecy to be imminent, their humanity felt as though decay had entered its inmost parts (rotteness [decay—Rotherham] entered into my bones); and it was in trepidation as to how it would fare in the impending trouble upon Christendom, when the great army of warriors, revolutionists and anarchists would come against Christendom to overthrow it (I trembled in myself, that I might rest in the day of trouble [Psa. 119: 120]: when he comes up to the people, he will invade them with his troops).

Also, they were rightly concerned over their and others' spiritual welfare, with such questions as: "Who shall stand when he appears [during the time of His Epiphaneia, or Apokalupsis, the Time of Trouble]?" "For the great day of his wrath is come; and who shall be able to stand?" (Mal. 3: 2; Rev. 6: 17) Would they and the others of God's people be able to maintain their rest of faith (Matt. 11: 28, 29; Heb. 4: 3) and their standing, in the day of God's Wrath?

THE VICTORY OF FAITH

In concluding his prayer (vs. 17-19), Habakkuk expressed much joyful assurance. Even though the fruit trees and the vines would be unproductive, the fields would yield no crops and there would be no flocks or herds in evidence—he would nevertheless rejoice in Jehovah, the God of his salvation, his unfailing source of strength, knowing that, despite these adverse conditions, God would certainly provide necessities for him and all others of the just who lived by their faithfulness, and that in due time all of God's purposes, including the foretold

punishment of the oppressor and the deliverance of His people, were sure to come to pass. Though all else fail, Jehovah and His Word surely could not fail!

Habakkuk expressed his trustful and joyful assurance in terms that have seldom, if ever, been surpassed in poetic beauty and sublimity and in tones of tender and unalterable fidelity to God, regardless of all external adversities. As his expression was communicated to others, and perhaps used as a psalm in the temple service (v. 19, last clause), no doubt it was a source of great help and encouragement to many. God has indeed blessed it to many, even to and including our day.

Antitypically, Bro. Russell and other faithful watchers certainly expressed much similar joyful assurance. Even though fruitfulness as expected along certain lines and in connection with certain classes in God's plan would not come or would be delayed in coming, they also expressed a strong and fixed determination to rejoice in God, their great Deliverer, and to rely on His strength, knowing that He would supply all their needs through Christ, and that in due time all of His purposes, including the destruction of Satan's empire, and the deliverance of God's people, would surely come to pass! As others have heard and read such expressions from Bro. Russell and other faithful watchers, they too have been and are being greatly blessed, helped and encouraged thereby. As one example of such expressions, we might instance Bro. Russell's and others' frequent use in such connections of the expression which appears also in the Morning Resolve, "Faith can firmly trust Him, come what may."

Much more could be mentioned here on the antitype of Hab. 3: 17-19, but we will defer it for consideration, in our next issue.

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BRO. JOHNSON'S 1933 EUROPEAN PILGRIM TRIP REPORT

By the Lord's favor, the Editor has been privileged to make his sixth European pilgrim trip and the prayers of the brethren and of himself have been abundantly answered in rich blessings poured out upon an ever-increasing number of European Epiphany enlightened brethren. We left the Bible House June 7 after finishing all the work that we had planned to do before leaving; and about six hours later glided out of New York harbor for a seven days' ocean trip to Southampton, England,

where we landed safely in the early afternoon of June 15. Both our trip to Europe and our return to America were very pleasant, our old friend, seasickness, keeping at a respectful distance from us. Only about 36 hours of mildly stormy weather were met in each trip. We were quite weary at the beginning of each ocean trip, but both trips were quite restful; and we felt better at their ends than at their beginnings. We did considerable sea travel beside our twice crossing the Atlantic, *i.e.*, between

England and Norway and in meeting all three of our Danish appointments. In them all we experienced the Lord's loving care and protection in very manifest ways.

The day we landed at Southampton, England we reached Reading, our first English appointment, in time to give them two services, to which also five London brethren came; for we were unable to keep our London date. The Leviathan, on which we originally booked our passage for both ocean crossings, was taken off of its trips; and the Deutschland, to which our booking was transferred, reached England three days later than we had first announced our expected arrival. This fact also forced us to reduce our stays at Manchester and Bolton. New classes having been formed at Darlington and Middlesbrough, England, we served there the new brethren during four days, whence we journeyed to Edinburgh, where we spent two days of blessing with our only Scotch Epiphany Ecclesia. Our nine days visits with our dear British brethren having been finished, and that in much blessing, we departed from Edinburgh for New Castle-on-Tyne where we took our steamer for Bergen, Norway. A 21 hours' voyage brought us to beautifully situated Bergen, where on the wharf about 20 of the dear ones greeted us with loving welcomes. We arrived in time for a Sunday night's service and left about 48 hours later, after conducting six services which the Lord crowned with His blessing. An overnight railroad trip through some of the most beautiful scenery that we have ever viewed, made clear by the northern summer nights in which without artificial light one can read all night, brought us to Oslo, Norway's capital. Here, since our last visit, a new ecclesia has been formed. Here we gave eight blest services in two and half days. While our class in Oslo numbers about 10, there are about 40 other brethren at Oslo more or less interested in the Epiphany Truth; and seemingly here more will be added to the number of Epiphany enlightened believers.

A night trip carried us to Copenhagen, Denmark. In Scandinavia we traveled with five other dear ones, including Bro. Danielsen, our Dano-Norwegian representative, who also on all our five trips in Norway and Denmark, acted as our interpreter. In the three Danish Conventions we conducted 17 services and take joy in giving witness to the Lord's blessing on the Word and fellowship of these three conventions, which were held at Copenhagen, Ronne (on the Bornholm Island, 125 miles east of Copenhagen in the Baltic Sea) and Randers. In all we met over 200 of our dear Scandinavian brethren in Norway and Denmark and are glad to report the Lord's work and Word to be prospering there. On account of our failure to secure a

suitable interpreter we were unable to hold a Swedish Convention for which we had set aside two days. Accordingly, we gave these days to the Oslo and Copenhagen brethren, who were thereby addedly blessed.

After a two days' stay in Germany we entered Poland July 9 and left the afternoon of July 24th. Eight conventions, each of three days' duration, were held, though we were present only two days at each of these. There attended our Polish convention nearly 2500 different brethren, some of these making long trips by foot to attend, one of these, a Catholic who was just beginning to take instruction in the Truth walked 60 miles each way to attend the convention. Our Polish brethren are amid much persecution continuing their aggressive work for the Lord, an evidence for which is 106 baptisms that occurred there during June and July and until August 6. Besides this 12 French brethren symbolized their consecration August 14. In Poland instigated by a Truth-people-hating judge, a detective with more zeal than knowledge brought charges against us as a Communist agitator; but for some reason or other the charges were not pressed and we were not molested further than being informed that we were desired for investigation, which was never further asked. The Lord greatly blessed the work in Poland and many previous memories of our fellowship with the brethren there are with us. Here we conducted 40 services in 16 days, an average of 5 for each two days.

An appointment having fallen out in Alsace, we had with the two days allowed for travel between Katowice, Poland, and Lausanne, Switzerland, a little much needed rest between our Polish and Swiss appointments. These days we used in visiting Dresden, Leipzig and Munich, Germany, and Luzerne, Switzerland. Resuming our work again at Lausanne, July 29, we worked steadily until August 18, when we left Paris for Cherbourg and our steamer. During this portion of our pilgrim trip we averaged nearly 5 services every two days. During this period we spent three days among our French-speaking brethren in Switzerland, five days among our Polish-speaking brethren in France, seven days among our French brethren there, and four days among our Belgian brethren. Everywhere the Lord blessed richly the service and thus fulfilled many prayers.

In all we conducted during this trip 129 services, three of which were for the public, traveled 15,787 miles, addressed between 2900 and 3000 different brethren. We were away from the Bible House just 11 weeks and 2 days, 21 days of which were devoted entirely to traveling without any services performed

therein. Hence our 129 services were conducted during 8 weeks and 2 days, *i.e.*, in 58 days. We did not attempt to discuss a great variety of subjects. Apart from our Question meetings we used only 12 different subjects and generally gave *Ruth—Type and Antitype* in two lectures; and The Hour of Rev. 17: 12 and the Sixth of the Eight Large Wonderful Days as the four lectures of the visits. We felt that these were the special food in due season for this trip; hence gave them almost everywhere we went. We brought with us a set of ten pictures of the Bible House intended to show the ten works there performed; and these were much enjoyed by the brethren, whose interest in the work naturally made them interested in the center of the Epiphany work.

As in former years, Sr. Johnson, who attended to the orders in the letters during our absence, sent to us at Paris most of the mail that had accumulated since our Secretary left the Bible House to join us in Poland. This we read and answered on the steamer homeward bound and thus greatly reduced the amount of mail awaiting our attention on our return to the Bible House, where much work must be done between the time of our arrival August 25 and departure October 6 for our fall pilgrim trip. Brethren, please join us in thanking and praising God for His many blessings on our pilgrim trip and in prayer for the Lord's blessing on Bro. Jolly's and our Fall pilgrim trips. * * *

RUTH'S CHOICE

*“Entreat me not. Let Orpah go,
If Moab still has charms for her:
No more my native land I know,
Nor love the paths which cause to err.
A hand she does not—cannot see,
Still waves me on to follow thee.*

*“Entreat me not. Whate'er the road
Thou chooseth, there I too shall tread;
And wheresoe'er thou mak'st abode,
There also shall I rest my head.
For thee I henceforth all resign—
Thy people and thy God are mine.*

*“Entreat me not. When life shall fail,
And thou, my mother, com'st to die,
With thee I'll face the shadow'd vale,
And, where thou'rt buried, I shall lie.
My leading stars—thy God and thou—
Not even death shall part us now!”*

*Daughter of Moab, nobly done!
On, onward to the promis'd land!
There shines on righteousness the sun;
There dwells for God the chosen band;
On milk and honey shalt thou fare
And Israel's God accept thee there.*

*No more the widow's moan shall rend
Thy bosom, wailing for the dead;
New joys shall on thy steps attend,
New virgins deck thy bridal—bed;
A num'rous offspring round thee bloom
And monarchs issue from thy womb.*

*More favour'd still, the promis'd seed
Thy life—blood in His veins shall feel;
He, who for sinful man shall bleed,
And Satan crush beneath His heel.
Such honour on thy name shall rest,
And unborn millions call thee blest!*



BRO. JOHNSON'S DISCOURSE
AT MONCEAU-SUR-SAMBRE, BELGIUM
AUGUST 8, 1933

Today, we are going to study the book of Ruth. This morning, we will study the first and second chapters and this evening, God willing, the third and fourth chapters. The study relates to Ruth—type and antitype. The book of Ruth covers the period of time from 1844 to 1921. The first chapter relates to events whose antitypes took place from 1844 to 1874, and the second chapter refers to events which happened from 1874 to 1881. The period of time in which the typical account takes place is during the rule of the Judges. Therefore, in its beginning, it types things occurring before the Parousia. The famine which is talked about in the first chapter relates to the scarcity of the Truth between 1844 and 1874. The first chapter talks about a family constituted of a man, a wife and their two sons. The name Elimelech means *powerful king* and the name Naomi means *pleasantness*, Mahlon means *sickly*, Chilion means *destruction*.

Elimelech represents the crown-lost leaders who were in the Miller movement from 1825 to 1844, and who went back to Babylon from 1844 to 1874. Naomi represents the crown-losers who were led by the crown-lost leaders. Mahlon represents the more faithful tentatively justified leaders, and Chilion represents the less faithful among the tentatively justified leaders. All this is included in the Miller movement, and the fact that they left the Truth people to go back to Babylon is shown by this family going from Judah to Moab. This appears to us as obvious, when we remember that Canaan represents the land of those who are in the Truth and in the Truth's Spirit. Moab represents error and the spirit of error in the nominal church. Canaan being the land of promises made to Israel; this fact bound Israel to this land; the decision to leave it and to go to Moab represents the unfaithfulness of these brethren in light of these teachings and, consequently, this means a move backward.

The death of Elimelech types the loss of spiritual life for the crown-lost leaders, and the fact that Naomi was

bereft of her husband represents the fact that the crown-losers were bereaved of their leaders; their two sons, who were also bereaved of their father, represent the tentatively justified ones who had no longer these opportunities to serve. The marriage of the two sons indicates how they gained justified ones as associates. The name Ruth means *friendship*, and types those among the tentatively justified who are the more faithful; whereas Orpah, which means *stiff-necked, stubborn*, types the less faithful of the tentatively justified. In this book, we find that the husband represents leaders, while the wife represents those who are led. Their abiding in Moab ten years represents the fullness of time during which these justified ones remained in the nominal church. The death of Mahlon and Chilion represents the loss of spiritual life of these leaders who returned to the nominal church; and Naomi's bereavement of her husband, and also of her two sons, types how the crown-losers lost those who led them.

The LORD's giving food again in Judah, types how the Lord again gave Truth to His people. Let us consider these things in another way: Elijah fell asleep twice, and each time, he awoke to eat a cake or to drink. The first time he ate a cake represents how the Little Flock members fed themselves in the Miller movement from 1824 to 1844, and the second time he ate represents the Truth people eating the Truth during the Parousia from 1874 to 1914.

The period of time from 1844 to 1874 represents the time of the famine during which He gave His people very little Truth; and the time when He gave food again types the Parousia time. The fact that Naomi arose with her daughters-in-law and that she returned from the fields of Moab symbolizes the first attention that these three classes gave to the Parousia Truth. The place in which these three classes were when in the nominal church represents their abiding in the sphere of error and the spirit of error. The fact that they arose from this place, points out the first steps they took

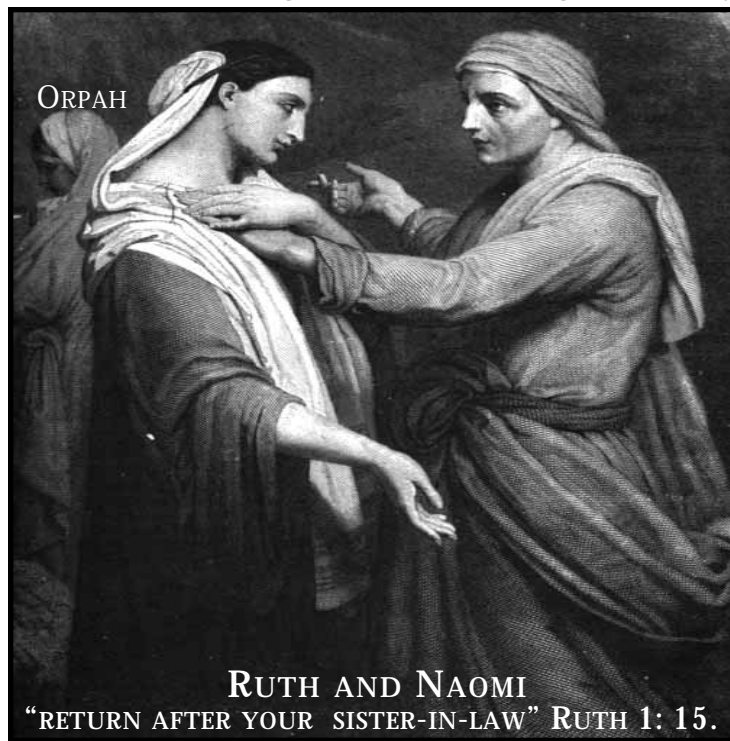
towards the Truth, when they went forth out of the sphere of error. The fact that they went to Judah represents the progress they made, when leaving the sphere of error and reaching the Truth's sphere.

The appeal done three times by Naomi and her daughters-in-law does not represent, in the antitype, the words by which the crown-losers alienated the tentatively justified ones, but it represents their acts. Just as, if you remember, when Elijah tells Elisha to turn back; this fact does not refer to words, but to acts, so is the case here. There were three attempts from Naomi to discourage her daughters-in-law. What does the first type? You remember that, in the type, it was an invitation to them to go to their country and find a husband; in the antitype, it was a suggestion for these classes to seek for leaders. There was something in Naomi's attitude which had the effect of urging these classes towards leaders. What was this thing? We can see it easily. These two classes of justified ones desired leaders; the natural response would have been to look for them in the nominal church. Naomi, while searching for Truth, met the opposition of nominal church leaders, and because these two classes thought that their natural leaders were those of the nominal church, Naomi's act for them as classes had a repelling effect.

The thought arose in Ruth's and Orpah's minds: "Why do these teachings contradict those of the nominal church leaders? We would like just to be led by those and we would do better to follow them instead of moving apart from them." These Truths given by Naomi affected the leaders of the nominal church in such a way that they, in turn, rebuffed those who wanted leaders; as in the type, Naomi desired that they depart. The fact that they wept, points out that, in the antitype, they did not readily accept the idea of parting. Yet in this they overcame Naomi's efforts to dismiss them.

Naomi's second attempt consisted in suggesting to them to find a husband; this represents the attempt to find leaders for these two classes in the nominal church. The fact that Naomi said to Ruth and Orpah that she

had no sons to give them represents, in the antitype, the fact that she had no leaders for them; and that, even if she had leaders, they would have been too young for them and would have not begotten descendants; and that, even if she could have had children, it would have been too long for Ruth and Orpah to wait for these to be adults. This means that the Naomi class would have wanted to win other followers, but she could not, which means she had no leader to help her to win leaders for these two classes which were without leaders; this means that she could not give any to them, and that she had so little influence, that a very long time would have been necessary for her to be able to win them for the Truth. The preceding shows, in the antitype, how the Naomi class pointed out to the two classes without leaders, that she was not able to give them any leader to win them for the



Truth; and also that she was progressing so slowly that she could not hope to win leaders for these classes.

This idea that they could not get leaders through Naomi, incited Ruth and Orpah to return, but when thinking of such a separation, in the type, they wept; this points out the love of these two classes towards Naomi. But this love was not strong enough in Orpah to cause her to stay with the Naomi class; and the Orpah class, although she wept, returned to the nominal church. However, the more faithful of these

two classes remained as such to the Naomi class.

But a third trial happened for Ruth, and not for Orpah. Naomi invited her to go back to her land, to her people and to her gods. The antitypical people, represents the nominal church, and the gods represent their creeds. Naomi did something which confronted the Ruth class, and which gave them the idea to return to the nominal church and to its errors. In Naomi's action, what was this thing which Ruth had to face? It is the consideration for her to denounce the nominal-leaders' teachings and to determine to leave them. Now, here is the effect on the Ruth class: this class believed that the nominal church congregation was God's people, and that the creeds were sacred. The effect of Naomi's action was such, that Ruth was influenced to think that

such a course was wrong! “Why was it not the nominal church which was the channel? Did not a decision to leave the channel mean leaving God? Yes, these things seem wrong and it would be better for me to return”: This was the thought which arose in Ruth’s mind. But the Ruth class overcame this appeal, and so it was in the antitype. This is shown in the first chapter of Ruth, verse 16 : “*Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God*”. What shows Ruth’s resistance to temptation is her determination to stay with Naomi, as it is shown in the continuation of this verse : “*Where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if ought but death part thee and me.*” My dear brethren, this shows, in the antitype, the resistance of the Ruth class and the consecration of this class. Now, here is how the consecration of the Ruth class is shown in this verse. In consecration, the persons who consecrate agree to take the Truth and the Spirit of the Truth, this is shown by the words: “whither thou goest, I will go.” Antitypical Naomi was going towards Truth and the Spirit of the Truth. This points out the Ruth class’ determination to go toward the Truth and the Truth’s Spirit. By the words, “where thou lodgest, I will lodge,” we see her expressing the determination to remain in the Truth’s Spirit and in the Truth, as antitypical Naomi was intending to do. The second determination we assume in consecration is: “Truth people shall be my people”; this is shown by Ruth’s words, “thy people shall be my people.” The first thing we do in consecration is to accept God’s will as our will; the second determination is to remain in the Truth until death. In the type, this is shown by the words: “where thou diest, will I die (in Canaan), and there will I be buried,” namely, I want that my memory be kept, until death, I will remain in the Truth. Sincerity of consecration is found in the following words, “the LORD do so to me, and more also, if ought but death part thee and me.” So in really sublime language, we see the consecration of a new class; and this class is the Youthful Worthies, those who remain faithful; and what enables them to fulfill this consecration. So, Ruth types a new class among the consecrated.

This thought, we must keep in mind, is shown in the following: the “Fullness of the Gentiles” came at the Memorial of 1878. During the next three and a half

years, there was a testing relating to the High Calling and all those who were not found fully faithful were rejected in 1881. The crowns which had become available were set aside by God for those who were consecrating, and for whom He was calling by new calls; and there were many more consecrating than crowns available; the surplus of these consecrated ones are termed Youthful Worthies. But, let us note, my dear brethren, that no one was called from 1878 to 1881; so, those who became consecrated at this time were Youthful Worthies. Therefore, chronologically speaking, we can divide the Youthful Worthies into 3 groups: the first from 1878 to 1881; the second from 1881 to 1914 when there were many more consecrated ones than crowns and, the third: those who consecrated after 1914. All who became consecrated from 1878 to 1881 were Youthful Worthies because no crown fell from 1878 to 1881. The surplus of consecrated ones from 1881 to 1914 also became Youthful Worthies, and all those who consecrated, from 1914 until now, were also Youthful Worthies. Therefore, there are three

Three Groups of Youthful Worthies

1878—1881

1881—1914

1914—

groups of Youthful Worthies, and Ruth represents all the Youthful Worthies. From 1878 to 1881, she represents the first group; from 1881 to 1914, she represents the second group; and from 1914, she represents all those who became consecrated from this time onward. So, we see the new class of consecrated which is represented by

Ruth. Likewise, Naomi did not attempt to deter Ruth when she firmly determined that she would remain, so all those who were fully consecrated did not look to be stumbling-stones for those who endeavoured to consecrate. The fact that they walked in this way until they came to Bethlehem, shows that they walked in this manner in the Truth. Moab is separated from the land of Israel by the river Arnon, and the two branches of this river represent the two classes leaving the nominal church, and entering into the Truth Movement.

The fact that they left this land to enter into Bethlehem shows us that they entered into the full Truth and the Spirit of the Truth; just as, in the type, when coming to Bethlehem, they provoked a great awareness in the town, so these two classes, leaving the nominal church and coming into the Truth, caused the Truth people and specially those who had been in the Miller movement to say: “Is this Naomi?” This is the antitype of what the inhabitants of the town said to Naomi. And, indeed, a wonderful change had occurred. Her disposition to agreeableness worked a good

response in the Truth leaders. By following leaders, she had been the recipient of bitter experiences. The change which had occurred in her was so great that the question was asked, "Is this Naomi?" In the antitype, Naomi shows how she had changed, as well in her attitude as in her words. "Call me not Naomi, call me *Mara*, for the Almighty hath dealt very bitterly with me." Here Naomi points out that she did wrong and that the LORD had chastised her: "the LORD filled me with bitterness." And so, all those who had no longer any leaders showed that they had been disciplined by the LORD because of their unfaithfulness. "I went out full, (I had leaders [Elimelech] and I had two classes [Mahlon and Chilion]) and the LORD brought me home again empty (without these leaders and without these two classes). Why then call you me Naomi when the LORD has forsaken me?" This is the confession of the fact that her course was wrong and that she had been chastised. Dear brethren, this is the reason why all those who left the Truth to go to the nominal church only found trials and sorrow, as it is shown by the Naomi figure. This class goes out from the nominal church and returns to the Truth, being accompanied by another class; the Youthful Worthy class. When you see the expression "Ruth the Moabitess," this refers to Youthful Worthies. Those who were born in the land represent those who are begotten in the Truth; but inhabiting the land represents remaining in the Truth. Therefore, being born in the land represents being begotten by the Spirit of Truth.

The strangers who are in the land represent those who are in the Truth and in the Truth's spirit, but who are not Spirit-begotten, because they were not born in the land. Note that they came to Bethlehem in the beginning of the barley harvest. There were two harvests in Israel; the barley harvest and wheat harvest. Wheat, being a more valuable grain than barley, represents the Little Flock; and barley represents the Great Company. What is the meaning of the barley harvest? It types a part of the Harvest during which a large number of the Great Company members were won; while the wheat harvest types that part of the Harvest during which mainly the Little Flock members were won. Those who were called before the eleventh hour became mostly crown-lost members, and those who were called during the eleventh hour were specially Little Flock members. Accordingly, we find that the barley harvest took place from 1874 to 1908, and that the wheat harvest took place from February 1908 until 1914, with the gleaning until 1916. Thereby, they came to Bethlehem in the beginning of barley harvest. You know that the morning lasts from 1874 to 1881, and it is the

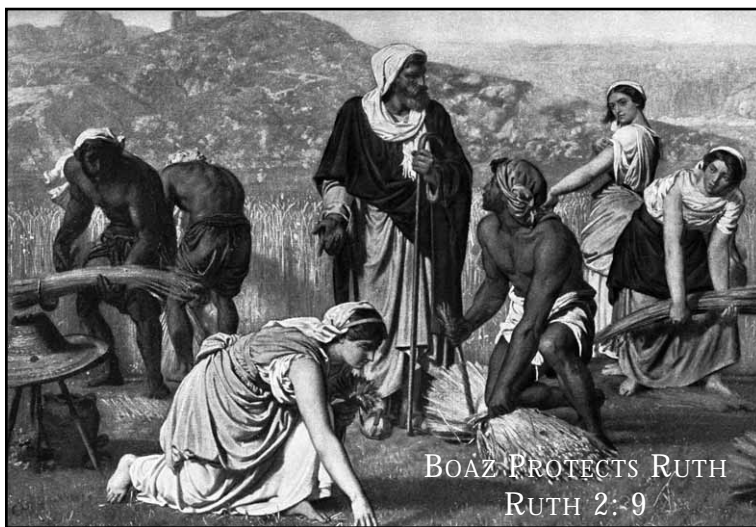
beginning of barley harvest; it is the reason why they came to Bethlehem at the beginning of the barley harvest.

Now, we begin the second chapter of Ruth. The name Boaz means *strength*, and Boaz types our Lord. There is kinship between our Lord and the crown-lost leaders, as there is a kinship between Boaz and the Elimelech family. Ruth, wishing to glean in the barley harvest, points out the Youthful Worthies wishing to glean in the antitypical harvest. Naomi's encouraging Ruth to glean represents the Great Company encouraging the Youthful Worthies to glean. The poor and strangers gleaned in Israel. The poor—the Great Company were those who had lost their crown since the last jubilee. The strangers represent the Youthful Worthies; the fact that they are not born in the land shows that they are not Spirit-begotten; but the fact that they live in the land, proves that they are in the Truth and in the Spirit of the Truth. Ruth gleaning shows that, in the antitype, the Youthful Worthies took part in the harvest. Boaz coming from Bethlehem shows that, previous to this time, the Lord had ceased to feed His people; and the fact of His going towards the reapers types that He was going to observe the harvest. The fact that He said to the reapers: "The LORD be with you," shows that the Lord wished that the work be blessed. The servant, types our Pastor who was set over the Harvest. Brother Russell did clearly know that the "fullness of Gentiles" had come in 1878, and that they had remained without any lost crowns until 1881. So, he knew that during this period of time, during which no one fell, all those who became consecrated were not Spirit-begotten; moreover, he knew that the General Call ended in 1881, by the fact that he proved that there were special calls as needs appeared. But he saw that there were many more consecrated ones than available crowns; and the fact that, in his mind, he did realize that those who had come from 1878 to 1881 were not Spirit-begotten, points out that, in his mind, there was the question asked by Boaz to his servant, "Whose damsel is this?" The answer given by the servant, "It is the Moabitish damsel that came back with Naomi out of the country of Moab." This types Brother Russell's idea when he gave this answer in a Tower article; later he gave other articles in the Watchtower and in Parousia Volumes 3 and 6. You will note that the servant, who was set over the reapers, answered to Boaz in praising words concerning Ruth. He explained the humility that this damsel had when she had asked: "I pray you, let me glean and gather after the reapers among the sheaves." He told also of her perseverance in her work: "she has remained standing until now, and

she has continued, even from this morning and rested in the house only a little.” He explained how much this damsel was industrious and for how little time she remained doing nothing. In Hebraic language, it is also shown that she did not even remain seated in the house, showing Ruth’s activity. Boaz addressing Ruth types the message given by the Lord Jesus to the Ruth class. His expression towards her is agreeable in the type as well as in the antitype; and this is intended to encourage her in the type as well as in the antitype. Then he ordered her: “Go not to glean in another field,” namely in the antitype: do not engage in the activity of nominal church assemblies, go not in a reformation work, in a charity work and take no part in these works—good deeds of society. That is what is meant to go to glean in another field than the Lord’s field. We find in a writing of Brother Russell that these exhortations were done, and, thereby, that the Lord spoke through Pastor Russell. “Do not leave the Harvest work but abide here fast by my damsels; but earnestly labor in the work which devolves upon you until the Harvest end.” The expression “fix your eyes” in verse 9 means to look into. “And you will glean after the reapers.” The fact that he cautioned the servants not to touch her types how the Lord ordered the pilgrims and elders to not be a stumbling-stone for this class. Thirst represents seeking Truth; and water that the young men drew represents the Truth that pilgrims and elders drew from the Bible, the vessels they filled representing the publications and discourses they delivered. The fact that Ruth was invited to drink types the invitation given to the Youthful Worthies to take part in these discourses and publications, in order to quench their thirst for Truth. Verse 10 shows the effect that these words had upon Ruth, in the type as in the antitype: “she fell on her face and bowed herself to the ground”; this indicated the Youthful Worthies’ humble acknowledgment of what was destined for them.

The wonder shown by Ruth, because she was favored though she was a stranger, points to the Youthful Worthies’ wonder as to why the Lord regards them, though they are not Spirit-begotten. Boaz’s answer types Jesus’ answer to the Youthful Worthies. “All that thou

hast done unto thy mother-in-law since the death of thy husband.” These words show that the Lord was appreciating the faithfulness they had shown since they had left their leaders, since they had given up their humanity in consecration — typed by the fact that Ruth left her father and her mother, who type the nominal church, which the Youthful Worthies had left. The country left by the Youthful Worthies represents the sphere of error, and spirit of error, which they had left when they became consecrated. Ruth’s entering into the land of Canaan shows, in the antitype, that the Youthful Worthies left the sphere of error to enter in with the Truth people and the Truth’s Spirit. Boaz telling her that he knows all, shows the feeling that the Lord Jesus has about all that the Youthful Worthies have to do. Boaz wishing her the Lord’s blessing for her work, points out in antitype, as the Lord’s prayer, for the Youthful Worthies’ work to be blessed. The wish that His reward be fully given shows the Lord’s earnest wish that the Youthful Worthies be associated as princes with the Ancient Worthies in the Millennium (Psa. 45: 16). God’s



wings, under whom he wishes her to take refuge, represent the Old Testament and New Testament, the Truth in which the Youthful Worthies believe. Ruth, comforted by Boaz’s wish, expresses another wish: this types the Youthful Worthy class comforted by the Lord’s favour and asking something else. The fact that Ruth asked more than the favour already granted to her is the reason why the Youthful Worthies asked more. In the antitype, the Lord spoke to them through publications.

During the meal, Boaz spoke again to her “Come thou hither, and eat of the bread.” In the antitype this shows the invitation, made by the Lord to the Youthful Worthies, to partake of the food, which was on the table for the Lord’s people; In our days, we use many kinds of sauces, and in most there is vinegar. Vinegar, in which Ruth dipped her bread, types what makes the Truth more savoury. The fact that she sat beside the reapers types that the Youthful Worthies took part with the reapers during the Harvest. Boaz passing parched corn types the Lord’s giving them the food, through Bro. Russell, through sermons, lectures,

pilgrims' and elders' visits. The fact that she ate shows that the Youthful Worthies took of this food. The fact that she was sufficed shows their hunger being satisfied, and the fact that she left some of the food shows that the Lord gives much more Truth than what they are able to assimilate. Ruth's leaving with the reapers gives us a good example. For some brethren, the Christian life is only to study, but the Lord wants more than students. He wants us to be witnesses for the Truth and He gives us, as an example, Ruth, who after having eaten, went to glean. Now, after she left to go and glean, Boaz charged his young men, saying: "Let her glean even among the sheaves." In the antitype, this order represents our Lord Jesus' charges. Sheaves represent classes, and Ruth's gleaning even among the sheaves points out the Lord Jesus' order to work inside the classes to seek to glean others for the Truth. "And reproach her not." The word should not be reproach, but *not shame her*. So, Boaz commanded his men to let grain fall from the bundles for her. He represents the Lord charging the reapers to give opportunities of service to the Youthful Worthies. When he says, "Rebuke her not," he shows that in the antitype, the servants should not rebuke the Youthful Worthies. Here, not to rebuke means not to discourage.

These are the four orders given by Boaz, which are reported in the antitype and you will specially find these orders in Brother Russell's writings. The account tells us that Ruth gleaned in the field until the evening, namely, she served as faithfully as she could, and she sought to glean for the Truth. The beating out of what she had gleaned represents the Youthful Worthies preparing those they had gleaned for the Truth. The fact that she got an ephah shows the great abundance of her efforts. An ephah equals about three-fifths of a bushel and weighs about 57 ½ lbs. In order that a gleaner can find that in one day, he has to do a great work; this shows also the large number of persons found by the Youthful Worthies in their work for the Lord. The fact that Ruth took it up and went in the city shows the responsibility taken by the Youthful Worthies when they won for the Truth those that they had gleaned. Naomi's seeing what Ruth had gleaned shows the Great Company's taking note of the work done by the Youthful Worthies. Ruth's bringing forth food that she had reserved after she had been sufficed shows the portion that the Youthful Worthies left to the Great Company in preparing those they had won for the Truth, after they had taken care of them. Naomi's question, "Where hast thou gleaned today? Blessed be he that did take knowledge of thee" shows that the

Great Company recognized the blessing and the service that Jesus gave the Youthful Worthies, by working for Him; and Ruth's telling Naomi with whom she had worked, types that the Youthful Worthies understood that the success had not been ascribed to them, but to the Lord. Naomi's bespeaking blessings upon the one with whom Ruth had worked, points out to the Great Company's desired blessing to the Lord because He had allowed the Youthful Worthies to win many persons for the Truth.

Naomi saying: "The man is near of kin unto us, one of our next kinsmen" shows that the Great Company told that He was one of those who are able to join to them, in order to gain much fruitage. Ruth telling Naomi that Boaz had told her: "Thou shall keep fast by my young men, until they have ended all my harvest," types the Youthful Worthies telling that they had been invited to work until the end of the Harvest. Naomi answering, "It is good, my daughter, that thou go out with his maidens" types how the Great Company encouraged the Youthful Worthies to continue for their good to work with those who were of the consecrated. And "that they meet thee not in any other field" types the Great Company saying to the Youthful Worthies not to go in any other field than the harvest field, namely, not to go into the so-called good work in society as charity work, a slumming work, or of reformation of any kind.

Ruth is shown in verse 23 to have followed Naomi's suggestion to keep close by the maidens of Boaz to glean, typing that the Youthful Worthies, following antitypical Naomi's suggestion, kept on serving faithfully the consecrated. Ruth's doing this until the end of the barley harvest and wheat harvest, types that the Youthful Worthies persevered until 1908 the barley harvest; and until 1916, the wheat harvest.

Ruth's dwelling with her mother-in-law shows that the Youthful Worthies remained in fellowship with the Great Company members, as it is pointed out by the picture of Elisha and Elijah. Elisha represents the Great Company class. My dear brethren, it is very special for the Youthful Worthies that I give this discourse; and I hope that the Lord will bless you through this study.

MEMORIAL DATE FOR 2010
Sunday, March 28, after 6:00 p.m.

The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 11:23 p.m. March 15. Accordingly, Nisan 1 begins at 6:00 p.m. March 15 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 28. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!

Q What does harvest mean? We studied the dispensations of the ages Sunday and the question was asked by a young teenager “what does harvest mean on the chart?”

A Good question—Jesus put it this way as illustrated by the chart of the ages. “The harvest is the end of the age” (Matthew 13: 39). The KJV states it “...the end of the world,” but a more proper translation is age. The Greek is *aión* [Strong’s 165] and the meaning is “age.” There are two harvests on the chart and they not only are the end of their respective ages, but the beginning of the next age and there is an overlapping period of the two “sets of ages” that make up the harvest. Volume 2 shows us that there is a parallel between them and that the former (Jewish) harvest determines the length and design of its counterpart (The Gospel Age Harvest).

The Jewish Harvest has four particular dates that refer to its events:

29 A.D. The baptism of Jesus as He arrived on the scene of His first Advent;

33 A.D. This period marked the death and resurrection and ascension of Jesus;

36 A.D. This marked the end of the special call for the Jews only and the opening of it to Jews and Gentiles alike and was indicated by the conversion of Cornelius as the first Gentile convert.

69 A.D. This showed the end of the Harvest which culminated with severe trouble on the nation, with the Roman armies subduing them nationally.

The period of their favor, from the commencement of their national existence at the death of Jacob, down to the end of that favor at the death of Christ, A.D. 33, was eighteen hundred and forty-five years; and there their double (*mishneh*), the repetition or duplication of the same length of time, eighteen hundred and forty-five years, without favor, began. Eighteen hundred and forty-five years since A.D. 33 shows 1878 to be the end of their period of disfavor, A.D. 33 plus 1845 = A.D. 1878.

This special figure, 1845 years long, corresponds with these four sets of Harvest dates in the Gospel harvest:
29 A.D. + 1845 = 1874; commencing Christ’s Second Advent.

33 A.D. + 1845 = 1878; casting off of nominal Christianity.

36 A.D. + 1845 = 1881; ending of the General Call.

69 A.D. + 1845 = 1914; beginning of the great Time of Trouble (Dan. 12:1).

The function of a literal harvest is to process the standing grain at the end of the growing season . . . which in Biblical times consisted of 7 distinct steps. The reaping, which included the gleaning, as they occurred simultaneously, sheaving, drying, threshing, winnowing, sifting, and garnering. The 40 year harvesting periods in both cases consisted primarily of the reaping and gleaning of the wheat class of Christians. Those in the Jewish Harvest were pictured as being separated as wheat from chaff; in the Gospel Harvest as wheat from tares. After the wheat was reaped (cut from the stalk, i.e., its former place of growth which was the Church nominal) it was dealt with by these seven processes.

Sheaving—gathering into classes or ecclesias, as we noted in Bro Russell’s day. The early harvest showed these small groups gathering in various places all over the globe; small groups that consisted of a handful or in some cases 20 or 30. By the end of the Gospel Harvest some of these ecclesias had grown to a considerable extent. Take the major cities of Ohio for instance and research the memorial numbers in the 1890s and you will see these classes in Columbus, Toledo, Cleveland, and Cincinnati etc. were in the 20’s or 30’s, but by 1914 they were in the area of 200 brethren each.

Drying—testing as to faithfulness (wheat or any grain that is not properly dried, [i.e., subjected to heat] before storage [garnering] will simply rot and then become useless.

Threshing—separating the chaff or outer shell or skin of the wheat from the grain, representing those experiences the Lord gives to separate the wheat class from their worldly associates and institutions.

Winnowing—a further process whereby the separated tares are removed. Christians don’t easily walk away from those who prove unfaithful . . . like the representation given in the OT by King Saul when told to destroy the Amalekites; he spared the choicest of their flocks and herds instead of destroying them as commanded.

Sifting—separating the true Christian (wheat) from the false Christian (tares).

Garnering—changed by death into the Kingdom reward.

We trust that this explanation of the Harvest will lead to a better understanding of the subject.

* * *

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IN REMEMBRANCE

Sr. Mary Burton, 79, of Arcade, New York, died October 10, 2009. She is survived by her husband Bro. Everett Burton, two sons, Walter and Homer Burton; three daughters, Rebecca Sherwood, Lee Ellen Fry, and Eva Briley and grandchildren. Sr. Mary and Bro. Everett served at the Bible House during the 1980's. Sr. Mary trusted and rejoiced in the Lord, confident of His overruling providences and care as she looked forward to His Kingdom. Bro. David Lounsbury, Jr. conducted the funeral service.

Sr. Jenny Hummel, 88, of Cambridge Springs, Pennsylvania, died October 19, 2009. She was born in Wola Komborska, Poland. She came to the United States in 1930. She was preceded in death by her husband, Devon Hummel. Sr. Jenny is survived by her son, David and his wife Monica, and a daughter, Cean Schopf, husband William. Sr. Jenny was a devoted student of the Bible. Funeral services were conducted by Bro. John Wojnar of Carlstadt, New Jersey

Sr. Sharon Gainer, 70, of North Canton, Ohio, died October 8, 2009. She is survived by her husband of 50 years, William Gainer; one son, Mitchell and his wife Natalie; two granddaughters, Marcy and Alexandria. Son Jeffery preceded her in death. Sr. Sharon's love for the Lord, the Truth and her wonderful laugh will be missed. She set a good example of cheerful endurance during her long illness. Bro. Jon Hanning of Nelsonville, Ohio officiated the funeral service.



Sr. Pearl Gohlke, 94, died August 29, 2009. Her husband, Bro August Gohlke, former Executive Trustee of the L.H.M.M preceded her in death. They served

together at the Bible House under Bro. Johnson and Bro. Jolly. Her first love was the Lord and she was faithful in telling forth the Good News of the coming earthly Kingdom. Although Sr. Pearl did not have any natural children, she had many spiritual ones. Bro. Robert Steenrod of Athens, Ohio, conducted the funeral services, which were held in the Bible House chapel, on September 1.

Bro. Lester Herzig, 89, died October 3, 2009. He is survived by his wife of 61 years, Sr. Mary; one son, Peter; two daughters, Karen Ball and Carol Sama, and two brothers, Bro. Robert Herzig and Bro. Ralph Herzig; grandchildren and many nieces and nephews. Bro. Lester was a devoted student of the Bible and a member of the Springfield, MA Ecclesia for many years. Bro. Michael Dukette of Massachusetts officiated at the funeral

Sr. Ethel Smith, a member of the Sheffield Ecclesia of England finished her course at the age of one hundred, on October 3, 2009. Sr. Ethel supported the Lord's work and her local ecclesia since she left the "Society" in middle age. She gave much encouragement to all the British brethren by her example of faithfulness.

**CORRECTION OF 2010 CONVENTION DATES
LITHUANIA, NIGERIA, POLAND, AND UKRAINE**

Lithuania:

Kowno, June 19, 20, 21

Nigeria:

Aghado Area (Ogun State) General Convention, March 26, 27, 28

Poland:

Gdansk, April 3, 4, 5; Poznan, May 1, 2, 3;

Leszno, July 10, 11, 12; Wroclaw, July 13, 14, 15;

Krakow, July 16, 17, 18; Susiec, July 20, 21, 22;

Gliwice, August 27, 28, 29

Ukraine:

Orlowka, June 25, 26, 27;

Lwow, August 20, 21, 22