



The
PRESENT TRUTH
and
Herald of Christ's Epiphany

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

**BRO. JOHNSON'S
DISCOURSE AT
MONCEAU-SUR-SAMBRE,
BELGIUM**



**AUGUST 8, 1933
(4TH CHAPTER OF RUTH)**

The fourth chapter deals with events which begin in July 1919 and continue until July 1921. Boaz going to the gate types how Jesus was going to do a public work before the entire group of Truth people. How did He do that? He did it through *The Present Truth*, 1919 issues 6 and 9. In issue number 6 of *The Present Truth*, we find the articles: *The Epiphany Is In Our Midst*, *Last Related Acts of Elijah and Elisha*. These two articles were refutations of a new article concerning J. F. Rutherford's second new view which were refutations written in January but not printed until May. When I was writing

this article in January and having it printed in February, I knew that the Society leader would be delivered from prison in the spring. *The Present Truth* 1919, #6 and #9, were printed before issue #3, which was not put into circulation at this time. I did not want it to be circulated because Society brethren were still imprisoned. Knowing from the Scriptures that they would be delivered in the following spring, I put the article into circulation in May of 1919, having printed it in February. May arrived, J. F. Rutherford was ill with typhoid. As I did not want to attack an ill man, I waited. It is for this reason that the article was not circulated until July. In the 1919 *Present Truth* #9 containing the article *Calls, Siftings and Slaughter Weapons* was published. The last part of this article, in dealing with the sixth slaughter weapon, pointed out the revolutionism of the Society leaders, by what is shown by those who, in the parable of the penny, received their part but were unsatisfied therewith and murmured for more. The Society leaders wanted more than their penny. Over 30,000 issues of #6 and 25,000 issues of #9 were circulated among Society adherents. The wide circulation of these two issues was the antitype of Boaz going to the gate and sitting down there.

When these two *Present Truth* issues were put into circulation, the Society leaders had restarted again a public work, and this is shown by the nearer kinsman coming and sitting down also. Boaz saying, "Ho, such a one! Turn aside, sit down here," types Jesus requesting, through *The Present Truth*, for these Society leaders to come and settle this matter.

The nearer kinsman sitting down types how the Society leaders were asked to hold their attention on this matter, because a lot of issues had circulated among their adherents.

The ten men of the city's elders type the eight leaders of the Levite groups and the leaders in the Epiphany Movement—ten sets of leaders in all, which existed at that time (E. 4, p. 389; '33 PT p.87). The Truth people were divided into ten groups. The Priesthood was divided into two groups: those who were in the Epiphany movement, and those who were among the Levite groups. Before the gate scene was finished,



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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.

the eight sections of the Truth people were formed. How did Boaz call them? Through this issue of The Present Truth which drew their attention to the matter. The elders seating themselves types how these leaders paid attention to the matters which were laid before them. "And he said to the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's." In this transaction, Naomi types the Great Company in its good members; Elimelech represents this class in its leaders. Now, the parcel of ground represents the privileges of acknowledging the Great Company members as brethren; and the selling of this parcel of ground gives the idea that they wished that the leaders assume the responsibility of this office. The price of this parcel of ground represents the faithfulness they ought to show as leaders, to assume control of the Great Company. In the antitype, how did antitypical Boaz make His proposal? Through two articles published in The Present Truth in September, 1919. One of these articles was entitled, "*The Society as a Channel*," and the first part of this article refuted the idea of the Society as a channel of the Priesthood and of the Priesthood's service. The second part addressed the Society's effort toward the public, and that the members were performing it by putting into circulation Rutherford's writings. In the article entitled, "*The Church Completely Organized*," antitypical Boaz, through His messenger, explained that the Great Company members could fulfil this work if they were faithful, but they gave up this opportunity as leaders in the Society; and this is the antitype of Boaz saying to the nearer kinsman, "If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know, for there is none to redeem it beside thee; and I am after thee. And he said I will redeem it."

By this article, the Lord pointed out to the Society leaders, by being faithful, they could be the mouthpiece towards the Great Company and the Youthful Worthies. This proposal could be accepted; and just as the nearer relative agreed to buy the field, the Society leaders also agreed to control the affairs toward the public. They expressed this agreement at the convention in Cedar Point, Ohio. In the middle of September 1919, they delivered discourses saying that the time had come to win brethren for the Great Company. They entered into this work with great enthusiasm. Clayton Woodworth stated, "the time has come to win little Benjamites."

As soon as he had stated this proposal, Boaz made another one immediately after, "What day thou buyest the field of the hand of Naomi, thou must buy it

also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

How was this told? In The Present Truth, when I rejected Rutherford's view, which was that the Society—Elijah—was the head, and that the body was Elisha. Rutherford changed in the following way; he stated that the Little Flock has been represented by Elijah until 1919, and by Elisha from 1919. I rejected this view from various standpoints, and especially in the following one: Elisha represents the Great Company and the Youthful Worthies.

Rutherford declared that Elisha's faith was twice greater than Elijah's faith; concerning Elijah until 1919 and Elisha after 1919, the Little Flock typed by Elisha had twice more faith than the Little Flock typed by Elijah. To uphold this view, he used the passage of the Authorized Version which is incorrectly expressed by "double portion." The Hebrew expression translated by double portion is *pe shenayim* and PT 1930, p. 74 gives that translation, and undoubtedly this expression means two classes; "Let there be of me two classes [acting] in thy spirit" namely, let me be the representative of two classes to be your successor as mouthpiece.

This explanation, which undoubtedly is the right one, and which as given, corresponds to the type as Boaz showing that the piece of ground offered to the nearer relative belonged also to Ruth; namely, seeing that Elisha represented two classes, both of these classes had the duty of mouthpiece. It is the reason for which, in the antitype, Boaz must have said, "if you buy the privilege to be in charge of the Great Company, you also will have to assume the charge for the Youthful Worthies." This is the antitype of what Boaz said. Why? Because Ruth was the owner of this piece of ground through her husband and it was also necessary to temporarily endure with Ruth to raise up the name of the dead upon Mahlon's inheritance. So, while giving, in The Present Truth of October 1919, the explanation that Elisha represented two classes, (Great Company and Youthful Worthies) Jesus gave the antitype of what Boaz says here, "you have to buy the charge toward the Youthful Worthies as well as the Great Company because they are also owners."

Now, when someone bought such a field to raise up the name of the dead, he was not allowed to buy it with the purpose of giving it to some one else, because this field was the property of the dead one's offspring. In other words, it was a kind of transaction in giving money and getting nothing in exchange. The kinsman (v. 6) was not determined to do this transaction, so he said, "I cannot redeem it for myself." As a result, he refused to buy the field.

Explanations are necessary concerning the buying custom in Israel. In Israel, when a man died being childless, his nearest relative ought to enter into marriage with the widow to produce an offspring, in order that his family not disappear from the annals of Israel. The legal deed of this action is given in Deut. 25: 5-9, and it was stated that the man who took his brother's widow (or his nearest relative's widow) to him to wife and gave her an offspring, was doing well. But if this man refused, the widow had to go up to the gate unto the elders and to ask publicly that he marry her; if he continued to refuse, the widow had to spit in his face and loose his shoe from off his foot, and if the one who had the right to redeem did not accept to redeem he had to give his shoe, to show that.

Let us see what is the antitype. The Society leaders, directors and editors were the nearest relatives when the explanation was given that Elisha represented both Great Company and Youthful Worthy members. The leaders realized that they had fallen into the trap, since they thought that they were leading the Little Flock movement; but when they were shown that they were really leading the Great Company and Youthful Worthy movements, they could not lower themselves to be such leaders, because this meant to alienate their desired inheritance in the Bride. Therefore, they did not accept the idea to give up their thought that they were the leaders of Little Flock members, for fear of marring their inheritance. How did they refuse? By denying the existence of a class of Youthful Worthies, and that Elisha could represent both classes, the Great Company and the Youthful Worthies. They discussed for a long time about the explanation concerning these two classes; and their denial of tentative justification caused them to deny that there were Youthful Worthies, because the Youthful Worthies are also tentatively justified ones. After having discussed at length, they came to the point of denying the existence of Youthful Worthies, and of course, at the same time, they denied that they were leading a Youthful Worthy movement. In the January 15, 1920, Tower, the writer-editor Rutherford wrote articles on this subject.

The denial of the Youthful Worthy class is the antitype of the refusal to redeem the field. Here, the husbands represent the leaders of the various classes. A husband, dying without having had a child, represents a leader ceasing from being such and having no one as substitute. The Little Flock's leader is Jesus so He never dies; accordingly, the Little Flock will never be a widow. That is why He is not mentioned here. But it may happen that the Great Company leaders cease from being such, without having any substitute; accordingly,

the Little Flock leaders are capable to take their place. Likewise, if the Youthful Worthies' leaders should die without leaving leaders for this class, the leaders of the higher class ought to take the place of the Youthful Worthy leaders, because the Great Company leaders would be the nearest relatives. If the leaders of tentatively justified ones should die without successors, the leaders nearest to the justified ones would also take their place. Such was the custom concerning the fact of redeeming, in order to raise up a seed to the widow. In the antitype, this law applies also to the widow, because the Youthful Worthies lost their leaders who were the most faithful ones, represented by Mahlon; and accordingly, the leaders nearest from these Youthful Worthies were the Great Company leaders who should have taken the Youthful Worthies to cause them to prosper. But the Society leaders refused to do that when they denied the existence of such a class.

Now, in the record, we do not read that Ruth spat in the face of her kinsman, because it is not Ruth who acts here, but Boaz, her representative. There is no record of Ruth spitting in the face of her kinsman. But this was done by God's people, when the Great Company leaders refused to take the Ruth class to cause her to prosper. What does this represent? The explanation follows.

The spittle of God's people represents God's Word, because God's Word is God's mouth. And accordingly, God's Word comes through God's people's mouth as symbolic spittle, because God's people are His mouthpiece. To be God's mouthpiece points out that this means using the Word to disapprove of those who used it wrongly; and this was done by God's people and especially toward Rutherford. This spittle at Rutherford was done by God's people, as God's mouthpiece. For instance the article: *That Evil Servant* in 1920, and the article *The Foolish, Unprofitable Shepherd* in 1921, and many others came as symbolic spittle. Certainly, they disapproved him and revealed him in his real position before God's people.

What does loosing the shoe represent? What happens to one who has only one shoe left? He limps. What does the limping walk represent? In the Bible, to walk straight means to act according to righteousness; and on the contrary, to limp would represent to walk in injustice. Certainly, they walked (limped). Now, note that the article about the denial of Youthful Worthies was written in December 1919. We should expect that limping followed and it became manifest a little later, in February 1920. This limping occurred in three different ways: falsehood, hypocrisy, and power-grasping. At the voting shareholders' meeting, they decided to elect the Society director and officers for

three years. They changed the election date in order that the director and officers be elected every three years and ten months. Then the fallacy, hypocrisy and power-grasping about this transaction were manifested as follows. In 1917, the Society leaders claimed that the law required a vote be taken every three years. It was a half-lie and a half-truth. This law declared that a vote was required each year, not for societies which already existed, but for those which were going to be created. Accordingly, this law clearly stated that since the Society had been created previously, the new voting requirements did not apply to the Society; and Rutherford, a lawyer, did know that such was the case. Several years later, the advocate who had given him the idea to vote each year, declared that he did not make a mistake. Because, to one of our brothers who asked him, "Why did you give him this advice?" He replied: "Rutherford wanted me to present it this way for which he paid me, saying, "You know, we advocates, do what we need to do." This shows that he had lied and acted hypocritically in 1917. They expelled the four directors, because Rutherford wanted the power for himself. There was no change in the law from 1917 to 1919; and so, we note the hypocrisy that he manifested in 1917, when he asked for an annual election. In 1920, he proclaimed that the law warranted the election of the directors for three years, whereas it was power-grasping. In fact, Rutherford feared to be deprived of his power, if there would be an annual election. This hypocrisy and power-grasping were only the beginning of the Scriptural limp. Since then their limping has increased. This is the explanation of the limping walk.

Continuing with Ruth 4: 9 "And Boaz said unto the elders, 'Ye are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.'" Rutherford denied the existence of the Youthful Worthies in an article written in January 1920. In the March 1920 Present Truth, an article entitled *Worthies—Ancient and Modern, Reviewed* was published, which indicated that the Society leaders were Levites. In the same Present Truth, there was a third article entitled, *Some Hindrances to Fruitful Service* and this came as the antitype of what Boaz says in verses 9 and 10.

Because they had refused to act rightly in this matter, the editors and directors refused to take their responsibility and to manage the work of the Great Company and the Youthful Worthies towards the public. From that time onward the Lord managed the work for the Great Company and Youthful Worthies; and this is the antitype of what Boaz says to the elders and people in verse 9. And what does this mean? This

means that the Lord took in His hands the control of the Great Company, Youthful Worthies and justified members. Accordingly, the directors and editors of the Society have not done the Lord's work since 1920; they are doing the devil's work among the Truth people. They are no longer God's children, but they are the devil's sons, and not God's. Accordingly, this means that they are in the Second Death class. In this article, Jesus, as antitypical Boaz, worked hand-in-hand with the Youthful Worthies, to raise up leaders in the dead (Mahlon's place). When He said, "Ye are witnesses this day," the article called upon as witnesses, the good leaders of the Truth as well as the whole Truth people. The Truth people said, "We are witnesses," just as the elders and the witnesses said. This types how the good Levites, the leaders of the Priesthood and the Truth people, in general, said "Amen" to these things.

The declaration, "The LORD make the woman that is come in thine house, like Rachel and like Leah," antitypes the fact that just as Jacob, through Rachel, raised up the true Israel, and as antitypical Jacob through antitypical Leah begot the spiritual nominal church, here they wished that Jesus through the Youthful Worthy class, should raise up the Youthful Worthy house.

Pharez was the chief of Israel's house, because he was descended from David. The fact that the people and the elders wished that Boaz, having redeemed Ruth, give a house as Pharez's, shows that in the antitype, the people wished that Jesus, having redeemed the Youthful Worthy class, should raise up princes in the Millenium (Psa. 45: 16).

Boaz taking Ruth to wife types how the Lord united the Youthful Worthies to Himself to raise up leaders among the Youthful Worthies; and the fact that Boaz and Ruth produced a son, shows that Jesus, with the Youthful Worthies, raised up Youthful Worthy leaders.

The women saying to Naomi, "Blessed be the LORD, which hath not left thee this day without a kinsman" types how God's consecrated people would congratulate the Great Company members by showing to them that they had a successor among the Youthful Worthies' leaders, who had been developed as soon as Jesus united Himself to the Youthful Worthies to raise up a son. Their proclaiming that this child would be a help even to the aged represents the consecrated ones assuring the Great Company members, that these later found Youthful Worthies would be a comfort for them. The women saying, "For thy daughter-in-law, which loveth thee, is better to thee than seven sons, hath born him," points out to the consecrated ones giving the Great

Company members the assurance that the Youthful Worthies were loving the Great Company.

Naomi's taking the child shows that the Great Company would love the Youthful Worthy leaders. Naomi's laying the child in her bosom and nursing it shows how the Great Company would feed, with the milk of the Word, all the new Youthful Worthies who would be won by Jesus. The women's saying to Naomi that a son was born to her types how the consecrated ones said to the Great Company that she had just inherited a son through her Youthful Worthy associates to take the place of Mahlon in the type and in the antitype. The women calling the child Obed (Obed means *servile*) points out that the Youthful Worthies are a class of servants, to the Great Company. This thought that they are servants for Levites is shown also in the name Abed-Nego which means "messenger servant"; this also indicates the fact that the Youthful Worthies are to serve the Little Flock as God's

priestly messenger, and also the Great Company as God's Levite messenger.

The rest of the chapter being a genealogy, the account ends here. We have studied the book of Ruth; it is a wonderful book and I hope it is a blessing both in our hearts and minds. Since, at Charleroi (Belgium), you are Youthful Worthies, I thought that you would be very pleased to know that the Bible was talking about you. Therefore, I gave you this lesson. Certainly, there are many things to remember about Ruth, who types the Youthful Worthies, their loyalty to God's people and to the Truth, their humility, their confidence in the Lord. All these are glorious declarations for the Youthful Worthies. The blessed privileges that God reserved to antitypical Ruth should encourage all who have this hope of Youthful Worthyship, to complete their consecrated course, and to be victorious. Amen.

* * *

HABAKKUK

3:17-19

THE FIG TREE

We believe that since Bro. Russell's death the various parts of this prophecy have become clear to true watchers, through their use of the keys he supplied and through a consideration of his expectations for 1914 and shortly thereafter, in relation to different classes in God's Plan and the fulfillment of the great Abrahamic promise.

**"ALTHOUGH THE FIG TREE
SHALL NOT BLOSSOM"**

Though Bro. Russell did not in the R 5383 article explain that the fig tree represents the Jewish nation—Fleshly Israel, he did so in many other places in his writings, showing it from the Scriptures (Matt. 21: 19, 20; 24: 32, 33; Mark 11: 13, 14, 20; Luke 21: 29, 30).

Another passage he used to prove it, is the parable of the barren fig tree (Luke 13: 6-9). The three years (v. 7) represent the Jewish Age, in which Fleshly Israel was dealt with by God as an object of special care, in three ways: (1) under Moses, (2) under the Prophets and (3) under the Scribes (particularly from Ezra onward—Ezra 7: 6, 11, 12, 21). However, as a nation they did not respond properly, and when He sent them prophets and teachers they mistreated and in many cases slew them (comp. Matt. 21: 33-36). God made a final effort ("this

year also," v. 8) through Jesus and the Apostles, who negated and broke up many of the traditions of the blind leaders (Matt. 15: 1-20; Mark 7: 1-23), and watered the symbolic fig tree with much Truth—the water of the Word (Eph. 5: 26)—and gave it plenty of good nourishment. But the Jewish nation "received him not"; except for a small remnant, they hated Jesus and His followers (John 1: 11, 12; 15: 18-25) and finally slew Him (Matt. 21: 37-39).

Despite the additional special care that God gave the symbolic fig tree in the Jewish Harvest, it still did not bear the desired and proper fruitage. Therefore, He cast it off and had it cut down and cast into the fire ("Why does it use up the ground?" Luke 13: 7, 9, 34, 35; 21: 20-24; Matt. 3: 7-11; 23: 37-39; 1 Thes. 2: 14-16), and gave the heavenly Kingdom privileges to Spiritual Israel, the nation bringing forth the proper, God-pleasing fruitage (Matt. 21: 40-44).

While God cast off Fleshly Israel and allowed them to be destroyed as a nation, He did not cast them off forever (Rom. 11). Jesus' words, as recorded in Matt. 21: 19 and Mark 11: 14 do not mean that the symbolic fig tree was cast off forever. Rotherham and the Diaglott

render them, “No more from thee let fruit spring forth, unto times age-abiding”; “No more unto times age-abiding let anyone of thee eat fruit.”

Many passages (Rom. 11: 25-32, 11-15) testify clearly to the restoration of Fleshly Israel, Abraham’s natural seed, and to God’s use of them, when regathered and converted, in the blessing of the Gentiles during the times of restitution (Isa. 2: 3; 52: 9, 10; 65: 17-19; 66: 10-13; Jer. 3: 17; Joel 2: 32; Zech. 8: 20-23). Beginning early in his ministry, as his writings show, Bro. Russell taught these truths from the Scriptures, and also showed that Israel’s 1845-year “double” of disfavor ended in 1878, at which time her blindness gradually began to be turned away (Rom. 11: 25, 26).

Early in his ministry Bro. Russell expected that this turning away of Fleshly Israel’s blindness and their regathering into their homeland would continue and increase, until by the end of the Gentile Times, in the Fall of 1914, they as a nation would be ready to recognize Jesus as their Messiah and King (P 2, p. 232), and to receive the restitution blessings as the first-fruits of the nations, under the resurrected Ancient Worthies as their rulers, in the earthly phase of the Kingdom then established at Jerusalem (R 1769, 2076, 2217, 2361, 2420, 2631, 2882, 2883, 3249). Bro. Russell, after referring to the sprouting of the symbolic fig tree (P 4, p. 604), as evidenced by thousands of Israelites returning to Palestine and the activities of the Zionist movement at that time he: “These buds will thrive, but can bear no perfect fruit before October 1914—the full end of ‘Gentile Times.’”

When in 1904 Bro. Russell came to understand that the Time of Trouble would begin, not end in the Fall of 1914, he realized also that Fleshly Israel’s blessings under the earthly phase of the Kingdom would be delayed, for he recognized “Jacob’s trouble” (P 4, pp. 552-558) as “the final blast” of the Time of Trouble. After Herzl’s death in 1904, the budding of the fig tree seemed to languish for awhile. But through Bro. Russell’s ministry to the Jews, beginning especially with the Hippodrome mass meeting in 1910 (R 4700, 4701, 4764, 5016), Zionism was given new life (Ezek. 37: 1-14). The brethren were greatly encouraged because of the work toward the Jews, and many thought it meant that after all the hopes for Fleshly Israel would be realized at or shortly after the Fall of 1914, and that the Church’s deliverance would surely come as expected in the Fall of that year.

In 1912 a question was brought up at Bethel as to how the Jews could within two or three years become so rich in Palestine as to be ready for Jacob’s Trouble, after Babylon’s overthrow and the end of the time of Anarchy.

Bro. Russell commented that it looked impossible. He then cautioned the brethren against expecting very much along this line in such a short time (R 5329). The years 1914 and 1915 came and went, and many more years have come and gone since. Developments have come in the intervening years in connection with the symbolic fig tree which are very encouraging to the watchers, such as the issuing of the Balfour Declaration, the establishment of the State of Israel in 1948, the return of hundreds of thousands of Jews to their land, and the development of the land (*current population is 7,587,000 and growing at a rate of 1.8% per year. Figures released by the Central Bureau of Statistics*). We lift up our heads with rejoicing as we see these evidences that the symbolic fig tree “puts forth leaves” (Matt. 24: 32, 33), for we know thereby that now “the kingdom of God is nigh at hand” (Luke 21: 28-31).

Developments have not come as rapidly as expected, and there have been many unexpected set-backs. The seeming tarrying of this part of the antitypical vision since 1914, especially prior to 1948, has brought further testing to God’s people. In these trials antitypical Habakkuk’s admonition and example have been very helpful to those who have heeded them and have likewise waited resignedly for the fulfillment of this feature of the antitypical vision, despite its tarrying. Those who have not heeded antitypical Habakkuk’s admonition and example have in many cases stumbled and fallen away from the Truth, and have lost their confidence in this part of God’s great Plan of the Ages. Among these were the adherents of the Watchtower Society, who years ago have given up entirely this feature of the antitypical vision, as a result of their leaders’ false teaching that the promises of Fleshly Israel’s restoration are fulfilled only in Spiritual Israel.

As a reason for giving up this part of the great antitypical vision, some claim that those now returning to the land of Israel are for the most part unbelievers. Such evidently fail to keep in mind that antitypical Habakkuk taught us from the Scriptures that we were to expect the regathering of Israel to their homeland and to God’s favor while they are still unconverted. Their conversion does not take place until after they are regathered (Ezek. 38; 39; R 3982, 5442; P 4, p. 600), at the end of the Time of Trouble, in “the final blast,” known as “Jacob’s trouble” (Jer. 30: 7). Therefore, according to Zech. 12: 9, 10 regathered Fleshly Israel as a nation will still be in unbelief at the time of the beginning of Jacob’s Trouble, but will be converted to faith in Jesus as their Messiah during and at the end of Jacob’s Trouble.

Others claim that the nation of Israel does not possess Jerusalem—that it is still trodden down of the Gentiles—therefore the time for favoring her cannot be here yet. Such fail to notice or keep in mind that, as antitypical Habakkuk taught so plainly (R 5568, par. 2), that the term “Jerusalem” in the expression, “Jerusalem shall be trodden down of the Gentiles,” refers to “the Jewish polity, government, institution, people.” The treading down of Jerusalem does not refer to “walking over the stones and streets in Jerusalem” literally. For “Jerusalem” according to Matt. 23: 37-39 shows clearly that “Jerusalem” represents the people (P T ’40, p. 139), as distinct from the literal city. The treading down of the Jewish people has ceased, though the old part of the literal city of Jerusalem was not in their hands until the 1967 war.

Let us resolve that, even though others have fallen away from the Truth of this prophecy and for various reasons have given up or are giving up their confidence in this part of God’s great Plan of the Ages as set forth through Bro. Russell and other true watchers, we will still maintain our faith and rejoice in it. Those now living who have maintained this faith throughout the years have been rewarded with seeing the wonderful and encouraging developments in Israel’s regathering to their homeland, in fulfillment of prophecy as taught by antitypical Habakkuk, and they can rest securely in faith that in due time the further features of the fig tree’s blossoming (flourishing—see A.R.V.) will surely come to pass, such as their national conversion during and at the end of the future time of Jacob’s Trouble (the last feature of the Time of Trouble), the establishment of the earthly phase of the Kingdom at Jerusalem under the resurrected Worthies as their rulers, and, subsequently, the blessings flowing from there to all the other nations of the earth. In due time the symbolic fig tree will bear “perfect fruit.” “Though it tarry, wait for it; because it will surely come”!

**“NEITHER SHALL FRUIT
BE IN THE VINES”**

It is evident that “the vine of the earth” (Rev. 14: 18, 19), which represents Christendom (including the nominal church), the counterfeit Kingdom of God, cannot be referred to here, for it has no part nor lot in the fulfillment of the Abrahamic promise in the Kingdom, either in blessing others, or in being blessed under it.

It is not of the Father’s planting (Matt. 15: 13), and therefore is in the process of being rooted up and destroyed—in the great Time of Trouble, which has been operational in earth’s society since 1914. Furthermore, this part of Hab. 3: 17 specifies a plurality in referring to

vines, not vine. For this reason Jesus, the one true Vine (John 15: 1-8), with the Little Flock as His symbolic branches, is also evidently not referred to here.

In addition to using the term Church in the narrow sense, as referring to the Little Flock only, we may properly use it in a wider sense, to include the Great Company also, for as Bro. Russell showed, they too are included in the Gospel-Age “church of the firstborn” (Heb. 12: 23; R 4761, 4823; Question Book, 304, 309, 435-438). The Levites were taken by God in place of the firstborn in Israel (Num. 3: 12, 13). Apart from the priests, who typed the Little Flock, another part of Levi types, for the end of the Age, the Great Company. The Levites were of various families—Kohathites, Merarites and Gershonites—each having their special service (Num. 3; 4); and these families were subdivided. Corresponding to these families and their subdivisions there are various divisions and subdivisions among Truth people here in the Time of Trouble, the Epiphany period (E 5, pp. 26-29). It is to these, “the Great Company in its various groups” (PT ’29, p. 138, par. 1; ’43, pp. 50, 66) that the “vines” of Hab. 3: 17 evidently refer.

Prior to 1904 Bro. Russell and other faithful watchers expected also that the Great Company would be delivered by 1914 (P 3, p. 364; Appendix, p. 381) and would be ready then or shortly thereafter to do its part in the spiritual phase of the Kingdom, in helping to bless all the families of the earth. However, when in 1904 Bro. Russell came to understand that the Time of Trouble would begin, not end, in 1914, he recognized also that the Great Company’s deliverance could not come prior to 1914, for the Time of Trouble is the special time for their development and deliverance (Rev. 7: 14; Matt. 24: 21; Question Book, 290, 296, 314). Keeping this in mind, there has been a seeming tarrying in the fulfillment of this feature of the antitypical vision also. The final deliverance of the Great Company did not come in 1914, but it has come in its last member finishing his earthly course in 1979. They are not yet assisting in the joyful work of blessing all the families of the earth but are engaged with Jesus and the Church in the work of tearing down Satan’s evil empire in preparation for Restitution blessings.

Instead of God’s people beginning the blessing work in the Kingdom, severe experiences have come to them, especially from 1917 onward, which have tended to make them sorrowful and disappointed. In 1917, because of J. F. Rutherford’s usurping course, a separation came between those who opposed his wrongs and those who supported him. Many tender ties of fellowship between brethren were severed. Later on, there occurred other

separations among the Lord's Truth people, resulting in the breaking of many more relationships. Especially to those who have not understood God's purposes in allowing these things to happen, these separations have indeed been exceedingly trialsome.

Many do not realize that the separation of antitypical Elijah and Elisha, which Bro. Russell was expecting and of which he wrote just prior to his demise, took place in that first great division in 1917; nor do they realize that amid the various other subsequent divisions among Truth people, the division and subdivision of the antitypical Levites has been enacted (Autumn PT 2008, *What Does It All Mean?*).

Many do not yet recognize that the reaping of the Little Flock class, the wheat that was fully ripe at that time, began in the Fall of 1874 and ended in the Fall of 1914, with a gleanings work continuing until Passover 1916 (John 9: 4; Rev. 7: 1-3; Isa. 66: 7; Amos 9: 13; P 3, pp. 129-134, comp. Appendix 387-404; E 5, Chap. III; Bible Standard Extra No. 51). The Time of Trouble, or Epiphany period, has been God's time for accomplishing other features of His plan, particularly His dealing in a special way with the Great Company (E 4, p. 216), as the wheat which was "not fully ripened at the time of the gathering of the first fruits" (P 1, p. 240), and then dealing with the Youthful Worthies as a class, before establishing His Kingdom for the blessing of all the families of the earth. Bro. Russell wrote that the Great Company "are represented as separate from the 'little flock' class at the end of this age" (R 4876, 4745, 5845; E 4, pp 126-128). It is only after this separation that occurred in the Epiphany period that the Great Company has come into existence as a class in its various groups, the "vines." The Great Company having completed their earthly course are now engaged in the work of preparing for the blessing of all the families of the earth in the Kingdom.

As we look at the teachings and practices of the Great Company groups under bad leadership, we find that, largely because of such leadership, they have set aside the Truth and its arrangements in many respects, and have substituted erroneous teachings and wrong arrangements. Furthermore, their leaders not only failed to recognize many advancing truths as they have been brought forth, but also have fought against them.

TEACHINGS, ETC., OF THE SOCIETY "VINE"
In the case of the Society "vine," it was not long after Bro. Russell's death until it came under the bad leadership of J. F. Rutherford. He illegally ousted four of the seven directors appointed through Bro. Russell and in various other ways usurped authority. After his

campaign of 1917, he was elected to the presidency of the Society, and his by-laws were passed, which gave him the control of the Society's teachings and policies. Soon Bro. Russell's teaching that the Society is a financial channel or fund, a business convenience, etc. (E 6, pp. 103, 128, 130), was laid aside. Instead, J.F.R. and his supporters began to teach the error that the Society is "the one and only channel which the Lord has used in dispensing his truth continually since the beginning of the harvest period" (R 6414). They raised a great hue and cry that "Elijah must get into the chariot [the Society organization] and mount to the skies." Largely through fear, they corralled many. This same line of teaching and practice has been continued and intensified, until now the Society leaders teach publicly, far and wide, that the only ones who will live through Armageddon and will be given the privilege of assisting in the repopulation of the earth are those who jump onto the Society bandwagon, while all others will be destroyed in Armageddon.

Also, J.F.R. and his supporters soon began teaching (Feb. 1918 *Kingdom News* and in their *Millions* booklet) their own newly-invented "Gospel of the Kingdom," that "Millions Now Living Will Never Die" after 1925. Even though long before 1925 it was pointed out to them by Bro. Johnson and others that they were basing this teaching on a wrong application of the jubilee cycles and that they were sure to reap disappointment, and bring criticism unnecessarily on Truth people (E 6, pp. 282, 391), they persisted in setting forth their error, circulating it to the public far and wide. The disappointment came as predicted, and also the bad name. It has reacted unfavorably even on Bro. Russell, for the responsibility for this erroneous teaching has to this day frequently been laid on his doorstep.

In furthering J.F.R.'s "*Millions*, etc." error, another important feature of Truth was cast aside—Bro. Russell's teaching that the Great Company is a spiritual class, (R 5138, 5731) which the Scriptures point out that they are antitypical firstborn, as Levites who had no inheritance in the land, and therefore of necessity had to be a heavenly class (E 4, pp. 115-117). Instead, J.F.R. and his supporters taught that the Great Company is an earthly class—their never-dying millions.

More and more emphasis was placed on service, engaging in various Society-instigated drives. The development of a Christlike character was pushed more and more into the background, until finally J.F.R. and his supporters repudiated this Scriptural teaching altogether (E 6, pp. 345-352), instead of continuing to give it its rightful place as one of the seven steps in the

Christian walk, along with self-denial, watchfulness, prayer, study of God's Word, spreading God's Word and suffering for loyalty to God's Word.

Furthermore, it was not very long before he and his supporters began to set aside the Scriptural teaching, given through Bro. Russell, that the final separation of the Sheep and Goats (Matt. 25) takes place in the Little Season, and began to teach instead that it takes place in the end of this Age (E 6, pp. 248-262). Consequently, they taught that the clergy and the principals of the flock, many of whom are not begotten of the Spirit and cannot now be on trial for life, go into the Second Death at the end of this Age. They began to impinge against the ransom, the teaching that Jesus' death is a ransom-price for Adam and all the race in his loins when he sinned and brought death upon himself and them, and that as a result Adam is redeemed and every individual of his race receives one full and complete opportunity for salvation. This trend of anti-ransom teaching continued and has been intensified, until now the Society leaders openly teach that Adam was not ransomed, that Jesus died only "for obedient believing ones on earth." In this they no longer teach that Jesus Christ tasted death "for every man" (Heb. 2: 9; send for "The Teachings of Jehovah's Witnesses—Examined in the Light of the Scriptures" \$1.50).

In the books which they have published, beginning with *The Finished Mystery* (which, with some others published later, they have now repudiated, as they have gone deeper into error), the bad leaders of the Society "vine" have set aside the Truth and its arrangements in numerous other ways and substituted erroneous teachings and arrangements (many more instances are given in E 6). However, the instances we have mentioned should suffice to show that because of bad leadership and consequent wrong teachings and arrangements, the Society "vine" had indeed, failed to bring forth Divinely-pleasing fruitage when they were here in the Epiphany.

Some in the Society group point to the extensive service they render and the large numbers they have drawn into their group, as sure evidence that their group, with its leaders, teachings and arrangements, is Divinely approved. The shallowness of such claims is evident in the light of the Scriptures, which show clearly that claims of extensive service in Jesus' name and the making of converts, or proselytes, does not necessarily prove that such works are Divinely approved (Matt. 7: 22, 23; 23: 15; Luke 13: 24-27).

P.B.I. AND DAWN "VINES"

In the case of the P.B.I. "vine," it was not long after its formation before it also came under bad leadership.

Instead of forming their institute as merely a business convenience before human laws and as a financial channel or fund, they made the mistake of setting it up as a religious body (they brought another religious body into the Church, which made of it in effect an antichrist—E 7, pp. 198, 199) and a doctrinal clearing house (E 7, pp. 161-166). We have already mentioned their course in respect to Bro. Russell's chronology. In place of this chronology, proven to be the true one by the outbreak of the World War (Phase I) in 1914, they set forth a false one, derived from nominal-church sources, in the interests of which they gave up the Truth on the Jubilees.

The P.B.I. leaders laid aside Bro. Russell's teaching (see the booklet, *Our Lord's Return*) that the *epiphaneia* is a period of time in our Lord's Second Advent, despite the fact that the Scriptures (2 Tim. 4: 1; 1 Tim. 6: 14, 15; E 4, pp. 42-45) clearly teach it. Not being able to give any Scriptural, logical and factual explanation of the antitype of the last related acts of Elijah and Elisha, in harmony with what Bro. Russell had given on the subject, (other than the one Bro. Johnson gave, which they would not accept) they soon began to cast doubts on these last related acts as being typical at all. This they did also with other Scriptures that Bro. Russell had indicated as being typical.

Later, they entered into fellowship with the 1908-1911 sifting leaders and their movement, tacitly approving some of their errors on the Sin-offerings, the Mediator and the Covenants.

Many other aberrations could be mentioned (E Vol. 7), but the above should be enough to show that, because of bad leadership and consequent wrong teachings and arrangements, the P.B.I. "vine" also had, generally speaking, failed to bring forth Divinely-pleasing fruitage here in the Epiphany.

In the case of the Dawn "vine," it too has come under bad leadership. Its leaders have in many respects followed the dire lead of the P.B.I. leaders, in denying that the *epiphaneia* is a period (E 4, pp. 42-65), and in casting doubts, which they published very widely, that the last related acts of Elijah and Elisha and many other typical pictures taught by Bro. Russell have a typical significance (E 10, pp. xxvii-xxxvi). They have laid aside Bro. Russell's teaching on the binding of Satan (Matt. 12: 29), claiming that it has not started yet (PT '52, p. 29); also, contrary to Bro. Russell's teaching (P 1, pp. 20-25; PT '38, p. 46), they have denied that Prov. 4: 18 teaches the unfolding of the advancing truths of the Bible as due going on until the perfect Millennial day. Other examples could be cited, but these will suffice. So it is that, like the P.B.I., and for

similar reasons, the Dawn “vine,” failed to bring forth Divinely-pleasing fruitage during the Epiphany.

The same might be said about the various other Great Company groups or “vines” under bad leadership, which because of such leadership have in varying degrees set aside the Truth and its arrangements from Bro. Russell and have substituted erroneous teachings and wrong arrangements, and instead of recognizing various advancing truths, have fought against them. Their wrong stand in this regard manifests their Great Company status rather than being of the Bride and resulting in their disappointment (Rev. 7: 17). Perhaps the greatest hindrance to the Levitical groups is the claim that the door of entrance into the High Calling is still open since the fall of 1914. They hold to this despite the clear teaching of the Scriptures to the contrary (Bible Standard Extra No. 51). Remember, there were only 144,000 crowns available for the entire Gospel Age (Rev. 7: 4). Therefore, the fact that the only crowns available between 1881 (P 2, p. 235; P, 3 pp. 205-225—See Glossary on back page) and the end of the reaping in 1914 were those forfeited by others to whom they had been previously assigned. The Great Company leaders almost without exception claimed even to the final rapture of this class, that the door of entrance into the High Calling was still open!

The work of the various groups of the Great Company which were under bad leadership, especially their work toward the public, is in part, a work for the Lord (E Vol. 4, p. 125; 1 Cor. 5: 5). Those of these groups that were cleansed, are now in the heavenly realm, working for the overthrow of Satan’s empire in

preparation for Restitution times. (Num. 8: 6, 7, 11, 13-15, 21, 22; E 4, p. 71; E 6, pp. 163, 164).

Since early in the Epiphany God’s Epiphany-enlightened people have been expecting this cleansing and cleansed service of the Great Company (Mal. 3: 3; see Berean Comments; E 5, pp. 415-421). Now that the Great Company is in their heavenly abode and for the far greater service “before the throne” (Rev. 7: 9), in which position of service they will assist in the blessing of all the families of the earth after the earthly Kingdom is set up. Levitical groups that they started, have leaders primarily of the Youthful Worthies and secondarily of the Consecrated Epiphany Campers. Some of these are beginning to recognize that the Bride must all be gone and are reluctantly coming to the point of accepting the fact that their calling is to an earthly class and that God is not holding out High Calling hopes to them or to others any longer.

So far, the Great Company group associated in the (LHMM) was the only one that was cleansed, and rendered a cleansed service before its rapture. Nevertheless, realizing that the vision is for an appointed time, that it will surely come in God’s own time and way and that it will not tarry, the true watchers can wait patiently for it. While waiting, those of us who are unbegotten, the remaining Youthful Worthies and Consecrated Epiphany Campers, can continue to rejoice in the LORD, trusting implicitly in Him and the outworking of these and all other parts of His plans and purposes.

* * *

2009 ANNUAL REPORTS

POLAND, LITHUANIA, AND UKRAINE

Dear Brother Herzig,

“The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” Phil. 4: 7.

The reporting year has passed fast, yet, within it a lot more things happened than in the previous years of God’s work in various spheres of Divine control and activity. The world is making its way to the encounter with the inauguration of the New Covenant at an unchanging pace. Social unrest is growing at the same rate. The Epiphany Period reveals the truth about people, principles and events. This is happening everywhere and concerns Nominal Christendom, the world of politics, international

relations, social changes and environmental changes which cause anxiety due to the bigger and bigger threats brought about by the greenhouse effect.

God’s people are not able to circumvent trials. We seem to be experiencing an atmosphere similar to the spirit that filled God’s people a hundred years ago, during the fifth sifting which overlapped with the sixth sifting of the Epiphany Period. Faithful brethren guard and respect the Truth and our Lord’s arrangements. We believe that the few individuals who give in to temptations do not affect the stability of the Movement.

In the past year whole classes, general servants and evangelists showed an active engagement in spreading the

word of the Truth. In Ukraine there was a gathering of Jews from 25 countries. We used the event to send a group of young people who took with them appropriate literature to be handed out to give the Truth testimony about the future of the Jewish nation.

Thank you for sending us all the literature in English. The new supply made it possible for us to organize the whole event on time. You have already our report of the activities on Ukraine together with some photos.

At the end of December in Poznan, Poland, there was a meeting of Christian youths from different religious groups. Bro. Grzegorz Nowak was responsible for an English literature distribution action. I enclose his report of the action.

Thanks to our Lord's providence and grace I had the privilege to take part in the general work for the Lord on a broader scale than before. I served at 11 conventions: 6 in Poland, 2 in Germany, 1 in Ukraine, 1 in Lithuania, 1 in the USA (Seattle, Washington). The report on our visit to the USA, prepared together with Bro. J. Puzdrowski, has already been sent to you.

SUMMARY OF OUR WORK

January 1, 2009 — December 31, 2009

FINANCES

Receipts

- | | |
|---|----------------|
| 1. Gifts, subscriptions, sale of books, etc.
including Manna books sale 28,285
Present Truth & Bible Standard
subscriptions 44,718 | 385,229 |
| 2. Balance on hand 1 Jan 2009 | 103,822 |
| 3. Total money available | 489,052 |

Expenses

- | | |
|--|-------------------|
| 4. Magazine, calendar, Manna printing
including Manna | 156,170
98,460 |
| 5. Conventions | 24,300 |
| 6. Office, equipment, repairs, taxes, mailing,
internet, prisons activity costs, etc. | 144,970 |
| 7. Eastern countries work | 41,061 |
| 8. Total expenses | 366,501 |
| 9. Balance in general fund Dec. 31, 2009 | 122,551 |

All numbers in zlotys (1 dollar = 2,91 zl)

PILGRIM AND EVANGELIST

Poland	
Pilgrim	1
Auxiliary Pilgrims	51
Ukraine	5
Lithuania	1
Moldova	1
Evangelist	41
Ukraine	4

TYPE OF MEETING	TOTAL MEETINGS	ATTENDANCE
PUBLIC MEETING	24	1,347
SEMI-PUBLIC	496	79,875
PARLOR MEETINGS	2,772	78,205
KILOMETERES TRAVELED		
		470,566
CONTRIBUTIONS FROM BRETHREN		
		22,797
PERSONAL CONTRIBUTIONS		
		37,298

CONVENTIONS IN POLAND		
PLACE	ATTENDANCE	BAPTISM
KOLOBRZEG	830	
POZNAN	900	9
BYDGOSZCZ	530	
LESZNO	504	
GLIWICE	703	5
SUSIEC	720	
KRAKWO	910	
TOTALS	5,097	14

CONVENTIONS IN LITHUANIA AND UKRAINE		
PLACE	ATTENDANCE	BAPTISM
KAUNAS, LITHUANIA	72	1
ORLOVKA, UKRAINE	330	6
LVOV, UKRAINE	223	2
TOTALS	625	9

POLAND, LITHUANIA, UKRAINE WORK AND CONVENTIONS

The Lord's work in Ukraine is gradually increasing due to Divine providence and the brethren's zeal. The annual conventions that we enjoy show growth and spiritual discernment.

High spiritual and uplifting atmosphere at the conventions, attracts brethren from other countries. In Orlovka there arrived visitors from several countries, namely from Israel, Germany, Poland, and Moldova. The average attendance was 325.

The 2009 convention was the 18th our Movement organized. In order to improve accommodation conditions the local brethren modernized both the meeting hall and external premises. Air-conditioning was installed in the ceiling and the adjoining room for eighty people.

The baptism ceremony, traditionally performed in the nearby lake, creates a special atmosphere and is a special experience like that of our Lord in the Jordan.

The Lvov Convention: The 3-day average attendance was 223, including 71 visitors from Poland, 16 from Moldova, 1 from Israel. Both conventions were a source of our Lord's blessings for the brethren.

Besides organizing conventions in Ukraine the Movement participates in and supports spreading the word of the Truth in the whole area. Several times Polish and Ukrainian LHMM evangelists took part in special public events during which the Epiphany Truth was presented to members of some Parousia-based Bible Student groups from faraway places, for example from Dniepropietrowsk in the east of Ukraine.

OUR PUBLISHING COOPERATION WITH UKRAINE

The process of educating and enlarging the teams that cooperate with each other in the field of publishing the Truth literature in Eastern countries is systematically advancing and gaining impact. As a result, it is a source of great joy for the brethren in the East, as they can benefit from studying the Truth in their native languages.

We have a staff engaged in the publishing work, which they perform with complete dedication using all their time and talents to accomplish them, so that God's work and His glory may bring its fruits in the hearts that wish to know God and His salvation plan.

How amazing, especially if you remember that it all started with a sister's commitment and help from some members of her family.

EVANGELICAL WORK IN CORRECTION INSTITUTIONS

January 1, 2009—December 31, 2009

In 20 institutions with attendance of 2,046 the following services were carried out:

EVANGELICAL WORK IN CORRECTION INSTITUTIONS

January 1, 2009—December 31, 2009

1. Discourses	279
2. Berean studies	86
3. Films	5
4. Question and answer sessions	159
5. Psychologist's counseling meetings	9

LITERATURE DISTRIBUTION

Bibles	13
Bible Standard	667
Tracts on various topics	400
Manna books	14
Present Truth	86
New Testament	30
The Divine Plan of the Ages	18
Watch	43
Hymnals	15

EFFECTS OF THE SERVICE

The prisoners who have been participating actively in the meetings organized by the LHMM, return to their families in various places all over the country when

their sentence is over. Then they come to the local ecclesia in their area and prove to be its advanced members. One of them was appointed an Evangelist in the Movement.

On 26 Sept. 2009 there was a special meeting attended by 11 ex-prisoners who are now members of different classes. All the brethren who served them during their terms in prison, as well as the members of the local Wroclaw class, who supported the work carried out in the prisons of Wroclaw and the nearby area, were present too.

Apart from discourses, the programme of the event included a testimony meeting during which the former convicts, who are now ardent brethren, gave moving testimonies, praising God and Jesus Christ, the Saviour and thanking for the grace and the privilege of consecration.

As we participated in the meeting, we experienced a deep spiritual revival and a spontaneous growth in adoration for the Creator and His Son. Conclusion: how wonderful are the ways leading to God and His Kingdom.

PUBLIC MEETINGS IN POZNAN

On 25 Jan. 2009 we organized a public meeting, symposium-like in character. 3 speakers on 3 themes: Penalty for death – death or torments? Spiritism is Demonism, and Resurrection of the Dead.

All the interested in the Truth – family members, friends, acquaintances - received individual invitations. Attendance was sixty visitors.

The next public meeting was organized on June 7, 2009. The general subject was 'Three Worlds' and was presented in 3 parts by 3 speakers. These included: The First World, The Second World, and The Third World.

The information about the meeting was circulated in form of individual invitations which were distributed by the brethren. Fifty people attended the meeting, including three newcomers.

Another public meeting took place on Oct. 25, 2009 and was entitled 'Where Are The Dead?' Attendance was 30, including 3 guests. The public discourse was preceded by an information campaign, organized by the brethren who distributed invitations. Additional information about it appeared in a local newspaper called 'Glos Wielkopolski.'

After each discourse the participants were offered copies of the Bible Standard, the Divine Plan of the Ages and other Bible literature.

We put an advertisement about our Movement, beliefs and publications in a local magazine called 'Dzien po dniu,' which appears in the Nowy Tomysl

and Grodzisk area for six weeks; April thru May. The announcement encourages everybody to study the Truth.

We always distribute literature at funerals and give out the leaflet tracts that are convenient for the occasion. Sometimes we offer the illustrated New Testament. The class continues to carry out their work at the correction institution in Kozięglowy. Every Monday between 5:30 and 7:00 pm the class elders serve with the Divine Word. The meetings, which begin and end with a prayer, are attended by a group of up to 5 people. Many read the Manna and other publications regularly. Significant progress in Bible knowledge as well as changes in character can be noticed in them. All the interested can get current issues of the Bible Standard and other Bible literature.

As far as the Class Internet is concerned, it has a lot of visitors. The public discourses our Class organize and systematically put them on the webpage for download by the visitors. The webpage seems to be a good opportunity to carry on with evangelical work.

LITERATURE CIRCULATED	
Present Truth subscribed/ordered	6,595
Bible Standard subscribed/ordered	10,908
Watch Tower 2008 (nr)	10
Watch Tower 2009 (nr4)	45
Studies in the Scriptures	174
Epiphany Studies	160
Photo-Drama of Creation	18
Commentary on St. Matthew	2
Hymns of Millennial Dawn	1
Evening Hymns	5
Manna Books	964
Large Print Manna	334
Tabernacle Shadows	17
Tabernacle in the Wilderness	1
Question & Answer book	18
Mail and Internet Literature Orders	56

THE PUBLIC MEETING IN OSTROW WIELKOPOLSKI

The public meeting was organized by the Glogow Ecclesia. The discourse was presented by an Evangelist. The subject chosen was ‘The end of the world in the Bible prophesies’ and lasted 45 minutes. The attendance was 30 listeners who afterwards started an interesting discussion.

Some scientific institutions invited the brother to give some public discourses at a scientific conference in Tarnow on March 7, 2009. He spoke on ‘The Prince of Peace and His tasks in the contemporary world.’ Sixty-five participants

attended the presentation. There were representatives of research institutions and religious groups, as well as journalists.

At a meeting with the students of the Ethnology and Education Faculty at Silesia University on 22 April 2009 he presented a subject, ‘A presentation of the the Laymen’s Home Missionary Movement.’

POZNAN—EUROPEAN ASSEMBLY OF CHRISTIAN YOUTH

“His word was in mine heart as a burning fire...”

Jer. 20: 9.

An international assembly of Christian youth from all over Europe took place in Poznan from December 28, 2009 to January 02, 2010. The gathering was initiated and organized by a famous community—Taize. Over 30,000 young people—Christians, mostly Catholics—came to Poznan. On the premises of Poznan World Trade Centre there were meetings, discussions, prayers of young people led by priests and monks.

The Poznan congregation organized a distribution of the Truth literature; announcing God’s soon coming Kingdom here on the Earth. We were provided with Scriptural literature in different languages: Polish, English, and German.

Many people took part in this glorious work. Bros. Piotr Woznicki provided literature in English which was then copied and prepared for distribution by a brother and sister who have a print shop—and a group of young brothers and sisters from the Poznan congregation.

Bro. Janusz Puzdrowski (Germany) pointed out how to obtain German booklets from the Internet.

Our service towards the international community was performed with help of suitable literature as: The New Earth, Do You know, What Is Hell?, God Loves You and in English, Man’s Eternal Destiny, Restitution, Jesus’ Second Advent, The New Earth, Is God or Satan Winning? And The Bible Standard Ministries.

The distribution took place between December 28, 2009 and December 31, 2009 in three rounds according to the meeting schedule. Distributors met around 11:00 a.m., 5:00 p.m. and 8:00 p.m. hours to preach the Truth to the most ardent representatives of the mainline Christianity from across Europe. We did not distribute the literature on the Poznan World Trade Centre premises but in areas adjacent to the meeting point. This didn’t appeal to the organizers. Distributors were chased away, literature was taken away from those who earlier accepted it. This was an organized action against preaching the Truth. It came

to the point where a file of booklets was snatched from one of our sisters.

In summary of our service for God and our Lord Jesus Christ in a period of three days, fifteen brethren distributed literature in English 1,200, Polish 1,500, and German 50.

We all felt a great blessing that we could perform some service in the Lord's sphere. This was expressed especially by the young brothers and sisters who showed extraordinary eagerness and commitment (some of them were working whole days) in this service. May our good God accept our service. We thank our God for each experience and privilege.

AFTER-CONVENTION CAMPS FOR YOUTHS

For some years now there have been 2 camps organized for young members of the Movement in Poland. However, several times children from Germany, Austria and the USA have also participated in them.

Last year the following events were offered: in Losiniec between July 24 and August 8, 2009, 32 children participated; Bartodzieje between July 26 and Aug 8, 2009, 54 children participated with some daily changes. During the time of each camp visiting Aux. Pilgrims and Evangelists gave 12 different discourses.

The camps were run by experienced brethren. In Losiniec an evangelist and teacher was in charge. The camp in Bartodzieje was run by two brothers, one a teacher, and one who lives nearby in Wagrowiec and provided patronage for the event. Losiniec is a village located at the edge of the Puszcza Solska area, and Bartodzieje; Wagrowiec lies on a huge lake that is a local tourist attraction.

The programme of activities included: daily and complete reading of the Manna text for the day, discussions and Bible competitions, local trips around the area, sports games, a table tennis, volleyball and football tournaments, as well as parents' visits. Parents bring and collect the children at their own expense, and some drop by with short visits during the week.

Our children enjoy very much; the conditions and atmosphere are great there. Children have another opportunity to learn about the Truth, make new friends with their peers, improve their physical condition thanks to benefiting from the unique climate of the camp locations.

INTERNET

We are pleased to present a report regarding our work on the Internet, which is becoming a very efficient

medium to influence a reader. We see its effects, and habits of people using this medium of communicating. Our websites continue to be viewed often, number of visits is growing constantly, also the number of opened pages, and downloaded files have grown.

The person who initiated gathering Pastor Russell's literature in one place, is a brother in the Bible Students. With his approval, we had joined this project, and together we have achieved something, which is of a great value for all of the Bible Students.

We managed to gather about 2,000 of Pastor Russell's articles. We will continue to gather more articles on these websites, as they become available. In the "Watch" (polish: "Straz") magazine (*a quarterly with 24 pages*), which is published since the fall of 2008, are being published. After we obtain them, we are putting them on our website.

Persons who are looking for a piece of information on the Internet on various topics, and write the phrase "Pastor Russell" in the Google search engine website, it shows, in many results, referrals to the website <http://pastor-russell.pl> and its various threads, which were published on it. First of this threads is a link to the article: "Pastor Russel did not organize the Jehovah's Witnesses." http://pastor-russell.pl/PR_SJ.html

The website is slowly becoming the source of knowledge, so we are paying a lot of attention to the material published on it, so that they would be factual, and objectively describing the facts from Pastor C. T. Russell's life, activity and work. The Truth will defend itself, but it has to be within sight! And that is what we earnestly want to realise.

We carried out direct Internet transmissions from all of the Conventions, and brethren who stayed at their homes, connected with the participants of the Conventions by communicators to inform us about their feelings, or to give us their comments.

We understand that we live in advanced time of troubles but we are glad to having opportunites to spread the wonderful Gospel for those who are hungering and thirsting for God's living Word.

We continue to pray for you and the Bible House members asking the Lord to give you help in every time of need. Bless you in your fruitful service for all God's People.

Your Brother and Servant by His grace

Pilgrim, Piotr Woznicki
Polish Representative

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TO:

IN REMEMBRANCE

Sr. GRACE AMIR, age 87, of Waco, Texas, died April 3, 2010. A Memorial Service was held on Monday, April 5, 2010 at Grace Gardens Funeral Home Chapel at Waco.



Sr. Grace was born April 11, 1922 to Frederick and Gladys Amir in the Parish of Portland, Jamaica. She is preceded in death by her parents; Sister, Beulah Brooks, and Brother, Kenneth Amir. She is survived by her niece, Hilary Gill Brooks and her husband John and their sons, Matthew and Nicholas of Waco, Texas.

Sr. Grace was a member of the Kingston, Jamaica Epiphany Bible ecclesia. Before she immigrated to the United States in 1968, she worked as a secretary in Jamaica. She served in the Lord's work at the Laymen's Home Missionary Movement during the years of Brothers Jolly, Gohlke and Hedman.

Her faith is best described in a letter to her brother: "I feel that the safest place in the whole world is at the foot of the Cross. That is where I frequently picture myself, with Jesus. His yoke is easy and His burden is light."

We are grateful for Sr. Grace's many years of service here at the Bible House. We look forward to seeing her again in the resurrection. God bless her memory!

Bro. Ivan H. McMaster, 72 of Lancaster, Ohio died Friday, February 5, 2010. He was born October 23, 1937 in Athens, Ohio to the late Hoyt and Sally McMasters. Bro. Ivan is survived by his wife Sr. Laverne. Children: Hoyt D (Ronda) McMaster, Debra (Murl) Davis, Bro. Robert McMaster, Sr. Karen (Bro. Kevin) Brown, Loretta (Josh) Parks; and five grandchildren, two great-grandchildren.

Sisters: Olive (Owen) Stotts, Sr. Nancy Hanning, many nieces and nephews.

The funeral was conducted by Brothers Jon Hanning and Robert Steenrod on February 9, 2010.

Bro. Ivan loved the Lord and the wonderful plan of salvation for the whole world. He always had a warm handshake and a gentle smile for the brethren. He will be missed but we look forward to the wonderful family reunion in the resurrection. Many sleep but not forever!

2010 LHMM CONVENTIONS

United States:

Chester Springs, Pennsylvania (Picnic, July 15) July 16, 17, 18; Tulsa, Oklahoma October 1, 2, 3

France: All conventions in Barlin

Summer: July 30, 31, August 1;

Fall: October 30, 31

Germany:

Kaub, October 1, 2, 3

Nigeria:

Mbiakong, Akwaibom State, July 30, 31, August 1;

Ulasi, Abia State, October 1, 2, 3;

Akwanga, Nasarawa State, November 26, 27, 28

Poland: (CORRECTION)

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:

Lwow, August 20, 21, 22

United Kingdom:

Hyde, August 6, 7, 8; Sheffield/Barlborough, October 30 and 31

CHESTER SPRINGS, PA CONVENTION

JULY 15, (PICNIC) 16, 17, 18, 2010

(THURSDAY-SUNDAY)

Picnic, Thursday, July 15: Come and join in the *Home Gathering* at the Headquarters in Chester Springs, PA. Meetings begin at 10:00 a.m. Spiritual and temporal food will be supplied. **Convention, July 16-18** held at The Inn at Chester Springs, Route 100 & Gordon Drive, Exton Pennsylvania, 19341. Telephone: (610) 363-1100 or (888) 253-6119. Rates: \$79.00 + 8% tax; children 18 and under stay free with parents. Reservations must be made directly to the Inn by June 13, 2010 to obtain the discounted rate. **Make your reservations early**; reference the Bible Standard Ministries for the discount rates and request a confirmation number. Contact Rainbow Limo (610) 696-6060, for transportation from and to the Philadelphia Airport. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA 19425-2700. Telephone: (610) 827-7665.

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