

*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.*

# A Song of Triumph

Isaiah 26

Like Isaiah 25, this chapter is a song of triumph, praise and thanksgiving. It likewise presents a Millennial-Age history in prophecy and emphasizes, especially, two great contrasted symbolic cities: Jehovah is the founder and strength of the one (vs. 1, 2; 25: 4, 6) and the destroyer of the other (Isa. 26 5, 6; 25: 2).

Verses 1-9 give a fair description of Millennial conditions, including God's righteous judgments. Verses

10, 11 show that some restitutionists will be incorrigibly wicked and will eventually be destroyed. In verses 12-19, God's people speak of their past experiences under the curse and praise God for His deliverance, for which they give Him full credit and call upon all to rejoice with them. Verses 20, 21 exhort God's people to draw especially close to Him in precious fellowship and to wait patiently on Him in this great Time of Trouble, while He completely demolishes Satan's empire.

Isaiah 26 probably was sung as a literal song, with literal music, in Isaiah's day (v. 1), but is undoubtedly prophetic. God's enlightened people have in their minds and hearts and, on suitable occasions, on their lips this great symbolic song; it is a great Truth message, to be declared (sung) by them "in that day" (the day just described in Isa. 24: 21; 25: 9; Isa. 2: 11, 20; 19: 18, 19), the Millennial Age, 1874-2874, including its lapping beginning (already begun), which is also the lapping ending of the Gospel Age. This is indeed a great song of praise unto our God (Psa. 40: 3; Rev. 19: 5-9).

## THE NEW JERUSALEM

As in Isaiah 25 our Lord (SITS 5, pp. 45, 46; PT '78, p. 27) exalts and praises Jehovah's name, so in Isaiah 26 His enlightened and more favored people (Judah, v. 1) do so here in the end of the Age, before the Mediatorial Reign begins. They claim the established New Jerusalem, the new religious government of earth, as their own in prospect, and those of the time, after that Reign begins, will likewise claim it, but as an accomplished fact. All of these two classes will recognize it and proclaim it as being a strong government, capable of overcoming all opposition and of establishing and maintaining real, lasting worldwide peace and righteousness (Psa. 72: 3-8; Dan. 2: 35, 44; Rev. 2: 26, 27; 21: 2, 3, 10). This great song likewise praises God by telling how He has appointed salvation, including deliverance, through the power of the Christ, as a sure defense and fortification (walls and bulwarks; Isa. 60: 18-22; Psa. 48: 11-14).

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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.

This song describes how the twelve tribes of Spiritual Israel will, in Christ's Mediatorial Reign, usher the righteous, loyal, Truth-obeying people of the restitution class into citizenship in the Kingdom of God on earth ("Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord." This is the gate of the Lord, the righteous will enter through it. Psa. 118: 19, 20, ASV; Isa. 26: 2; see SITS 4m p. 639; Isa. 60: 11, 12; Rev. 21: 12, 24-26; 22: 14, 15; E 10, p. 150, par. 2).

### PEACE AND TRUST IN JEHOVAH

This anthem extols Jehovah as the One who, through Christ, will maintain in His deep, abiding peace (Jesus called it His peace—John 14: 27) and in prosperity, all the consecrated whose minds in mental appreciation are stayed on Him, if also they have the requisite heart's reliance on Him, in His person, character, office; for such only will have a place in the New Jerusalem (Isa. 26: 3; Psa. 119: 165; Phil. 4: 7; PT '78, pp. 2-4). All are exhorted to have this strong faith eternally, because in Jehovah they have the supreme, eternal and most secure basis for faith and peace—"for in the Lord [Jah] Jehovah is everlasting strength" (the rock of ages, margin, Rotherham, Isaiah 26: 4; Deut. 32: 4).

### MYSTIC BABYLON'S DESTRUCTION

In order to establish this peace and prosperity for the world, God, through Christ, brings down Mystic Babylon, Christendom, utterly destroying it (For He brings down . . . the lofty city . . . even to the dust, Isa. 26: 5; 25: 2, 12; Rev. 14: 8; 17: 1-6; 18; 19: 11-20; Jer. 51: 6-9). Because of Babylon's oppression of the masses, they arise against it here in the Time of Trouble, and are instrumental in its annihilation (Isa. 26: 6; Isa. 3: 13-15; 2 Kings 9: 30-37; Psa. 82: 1-4; Joel 2: 1-11; Hab. 1: 5-10; Mal. 4: 3; Jas. 5: 1-6).

The course of those who are justified is described as one of uprightness, and God observes and considers their course in this life and rewards them accordingly (Isa. 26: 7; comp. Psa. 37: 23; Prov. 4: 18). In the way of God's Truth and arrangements, His people have been waiting for Him to deliver them and establish His Kingdom and bring in everlasting righteousness and peace (Isa. 26: 8; Rom. 8: 23). Even mankind in general are waiting for the Kingdom, however

indistinctly they may analyze their cravings (Isa. 25: 9; Hag. 2: 7; Rom. 8: 19-22; T 18, par. 1). The earnest inward desire of God's true people is toward Him and in remembrance of Him, especially in His great wisdom, justice, love and power. God's people are set forth as in the night of sin, with great intensity desiring and seeking chiefly Him and His righteousness and Kingdom (Matt. 6: 33), knowing that when His instruction and principles of justice, with summary punishments for wrongdoers, are in operation, everywhere in human society, people in general will learn righteousness (Isa. 26: 9; see E 17, p. 186, par. 1).

### THE INCORRIGIBLE

But despite all the great enlightenment (Isa. 11: 9) and other wonderful blessings of Divine favor in the Millennial Mediatorial Reign (the land of uprightness, Isa. 26: 10), some, the goatlike people, will not give up the practice of injustice and will not learn and practice the principles of Truth and justice toward God and fellow man (he acts perversely—Rotherham), and will not look favorably on God's character of wisdom, justice, love and power (Psa. 143: 10). Those who are lawless will consist of (a) those who, because of absolute refusal to conform to right teachings and principles, will be destroyed after 100 years of trial and (b) those who will conform outwardly, but not at heart, and therefore will be ensnared and destroyed in the siftings in the Little Season (Isa. 65: 20).

God's enlightened people come to see that even when His power is manifested (when Your mighty arm, strong and high as Your right hand, Psa. 89: 13; Isa. 26: 11) through the Millennial raising up of the great Mediator (John 12: 32; SITS 6, p. 414, par. 2), some will not readily and willingly acknowledge Him, but will remain unbending. However, eventually all these will recognize His power as operating Millennially (they shall see). Some of them (some of the Scribes and Pharisees) will be ashamed for their envy against God's people (toward thy people, margin; Matt. 27: 18). Others will "be put to shame" (ASV; Dan. 12: 2) and will recognize God's mighty power exercised through the Christ, only as it destroys others and is about to destroy them in the Second Death (Psa. 145: 20), which is the figurative fire that devours, annihilates



Christendom Destroyed

those who remain stubborn, the incorrigible, who are God's enemies (Rev. 20: 13, 14; 21: 8).

### A PROFITABLE REVIEW

God's people are set forth as testifying that He will ordain His peace for them, and that He (through Christ) has accomplished all their works in them (Isa. 26: 12; 1 Cor. 15: 10; Phil. 2: 13; Heb. 13: 21). The restitutionists are represented in the Kingdom as thinking concerning the conditions under the curse of sin and death (Psa. 90, especially vs. 12, 15). They will remember with abhorrence the oppression under other rulers (lords, v. 13)—Sin, the great taskmaster and its representatives in civil, ecclesiastical and financial despotism, including trusts, combines, monopolies, cartels and every other "giant" and evil system which has oppressed mankind under the curse, some of which were highly esteemed in the present evil world. But the expressed determination of God's loyal people is to continue under God through Christ as their Ruler in His beneficent reign. They will proclaim that these, their former rulers under the curse, are forever destroyed, annihilated, with no possibility of restoration, with all remembrances of them ceasing (v. 14).

In this great Hallelujah Chorus, God is given the credit for having increased worldwide the sheep class of restitutionists Millennially, to the praise of His glory (Isa. 26: 15; Psa. 72: 7-9; Hab. 2: 14).

### MANKIND QUESTIONS GOD

The world of mankind are represented as supplicating God when being chastened in their trouble, especially in the great Time of Trouble (Isa. 26: 16; Psa. 107: 23-32; Heb. 12: 5-11). They are likened to a woman with child, whose agonizing in labor proves fruitless. The vaunted theories and universal remedies that they have applied under the curse have not brought utopian conditions, nor world conversion (Isa. 26: 17, 18).

Next, the glorious hope of the resurrection awakening is extolled. Those in the death state are called upon to awake, and join in this joyful song, which shows that all that are in their graves will hear the voice of the Son of Man and come forth (They dead shall live [the restitution class will be awakened from the dead]; my dead bodies shall arise [their bodies will be similar to those they had when they died, and they will then undergo a gradual restanding to perfection], Isa. 26: 19, ASV, Leeser; Dan. 12: 2; John 5: 28, 29).

### CORRECTION AND SAFETY IN TROUBLE

The closing part of this great anthem exhorts God's

people in the great Time of Trouble, which is as but a moment in His reckoning of time, to have a closer, more hidden life with Him and our Lord Jesus (Isa. 26: 20; Psa. 27: 5; 31: 20), for Jehovah, in the Great Tribulation, brings retribution upon mainline Christendom for their iniquity, and there will be much destruction and bloodshed (Isa. 26: 21; Psa. 50: 3; Jer. 25: 32, 33). God's people in the Epiphany or Apocalypse period, are enabled to have His great peace ruling in their minds and hearts through Jesus Christ.

Accordingly, this great symbolic song, like that of Isa. 25, is really a grand twofold message pertaining, with related matters, to the two great symbolic cities: (a) the New Jerusalem, the earthly Kingdom of God, especially its establishment worldwide, with blessings of restitution and eternal life on earth for all the heartily willing and obedient, and (b) Mystic Babylon and the rest of Satan's empire with its eternal destruction, annihilation, together with all God's enemies, including those from among mankind who, after having a full and complete opportunity for salvation, prove incorrigible. It is the same message as that given in Isa. 63: 4 (SITS 2, p. 22; SITS 4, pp.11-20), and it is the theme of SITS 1. Let us learn well this great symbolic song and declare (sing) it on all suitable occasions!



A Time of Trouble

References: [SITS—Studies in the Scriptures volumes 1, 2, etc.; T—Tabernacle Shadows; PT—Present Truth magazine].

Counterfeit Apostles  
of Today  
Revelation 2: 2

These are Three Contributions to the “Overland Monthly” from the famous Pastor of The New York City Temple and Brooklyn and London Tabernacles—1914-1916.

**Part I**

*“And you have tested those who say they are Apostles and are not, and have found them liars” (Rev. 2: 2).*

**T**HERE IS JUST ONE class in the world today and for centuries past who have been claiming to be Apostles, and who are not Apostles, according to our text. The Bible shows us unmistakably that God never designed that there should be more than Twelve Apostles of the Lamb. Let us refresh your memory on this point: Our Lord Jesus, in response to a question by the Apostle Peter, said to the Twelve: “Verily I say unto you, that you who have followed Me, in the regeneration, when the Son of Man shall sit in the Throne of His glory, you shall also sit upon Twelve Thrones, judging the twelve tribes of Israel” (Matt. 19: 28). There were to be only Twelve Apostolic Thrones—no more. Again, in Rev. 12: 1, we have a picture given of the Church. She is shown as a woman clothed with the sun (the New Testament Gospel), having the moon (the Old Testament Jewish Law, which supports the Church, but is not the source of her light) under her feet, and having on her head a Crown of Twelve Stars (her Divinely appointed and inspired teachers). We see that there were only Twelve of these Stars authorized by God, St. Paul taking the place of Judas.

I remind you of another picture of this matter given by our Lord Jesus to John, the Revelator, who was one of the Twelve. In Rev. 21: 9-27 the glorified Church is shown—see also verses 2-5. The Church is here pictured as coming down out of Heaven to begin her great work for the blessing of the world of mankind. Now note particularly that this glorified Church is shown as having Twelve Foundations, and in these foundations the names of the Twelve Apostles of the Lamb (vs. 14). There were never any more purposed by the Lord. So we see that it is through some very serious error that our Roman Catholic friends have

Bishops claiming to be Apostolic Bishops, and it is by a similar mistake that the Church of England brethren claim that they have Apostolic Bishops. It is the same with our Greek Catholic people.

**God’s Word Must Be Spoken Faithfully**

Jesus says that those who make claims of being Apostles when they are not, are lying. You and I are not to follow the erroneous customs that the past centuries have taught us, but what the Lord Jesus, Himself, said. He is the Authority. We have a certain amount of sympathy for these gentlemen, who have dropped into certain positions, and who have been taught for centuries that they were Apostles just the same as the original Twelve appointed by our Lord, having the same inspiration and speaking with the same authority. We have sympathy for them in that they are sadly deluded, but this will not hinder any of us, I trust, from remembering what Jesus said and taking the right viewpoint. “You have tested them which say they are apostles, and are not, and have found them liars.” We are not saying anything uncharitable, for we are to speak the Lord’s Word. “He that has a dream (an imagination), let him tell a dream; but he that has My Word, let him speak My Word faithfully” (Jer. 23: 28). If we hold back for fear of man, then we would be sharing in the sin and wrong. It may be asked: What is the difference whether they call themselves Apostolic Bishops or not? I answer: There is much difference. While at the present time these men have discarded the great claims once made, or at least do not attempt to speak with the authority of former days, because people are becoming more enlightened and their claims would appear more and more absurd, yet they still claim that they are the only ones who have the right to give authority to any to preach. They claim that if they do not ordain a man to preach he has no right to speak in the name of the Lord at all. They claim this right because they are “Apostolic Bishops.” They are, however, not pressing this claim before the world and before the Methodists, Baptists, Lutherans and others so loudly as formerly. These others inquire: “Why do you stand aloof from

us?” and they do not quite like to tell fully their reasons. They hesitate to say to them, “We are the Church, we are the Apostles, and you have no right to preach unless we ordain you; you are not God’s servants.” They do not like to state this, and hence they are in a somewhat vacillating condition today.

We bear in mind that many years ago the Bishops of the Church of England, the Episcopal Church, held a meeting in Detroit, and there passed resolutions that they would be willing to fraternize with other denominations provided they were orthodox, which meant, provided they were in harmony with the teachings of Episcopalians. Anybody else would be unorthodox, and that would mean that they would refuse to recognize them in any way—they would have no right to preach.

### **Dependence on the Clergy**

These claims of Apostolic Succession in the past got the Church into a great deal of trouble and confusion, from which we have not yet recovered. The great mass of Christian people are still bewildered. Beginning some time before the year 325 A.D., this doctrine had been growing. The bishops were beginning to “lord it over God’s heritage,” as the Apostle Peter says (1 Pet. 5: 3), and to manifest the sentiment, “We are higher than you—you are only the common people; we are of a special class altogether.” This lording came in very gradually as such things generally do, and was associated later with the declaration that the people were the “laity,” and that the Church was composed of the “clergy”—the Priests, Bishops, Archbishops, Cardinals and the Pope. All had the general thought that these were Apostles, and had their varying degrees of authority from the Lord.

We are to remember that, until a few centuries ago copies of the Bible were very scarce, and a Bible was worth really a fortune, because they had to be printed out by pen by scholars, and these were few. These were inscribed upon fine vellum parchment, as there were at that time no printing presses nor paper, which were later inventions. One copy of the manuscripts of Scripture, carefully done by hand, would cost from \$500 to \$1,000, because it would require a long time to write out the entire Bible

under such circumstances. The result was that few had Bibles, and there were very few who could even read at that time. In those days education was only for the wealthy and favored class: even in the British Parliament some could not write their names, and a bill was passed permitting any member of the House of Lords who could not sign his name to make an “X” instead. Under such conditions, the people were very dependent upon the church bishops. When these began to claim that they were Apostolic Bishops, from that time on, instead of reading the Scriptures to the people, they gave them to understand that they were the proper ones to read and interpret the Scriptures, that they had received this authority from the Lord.

Jesus said to Peter, representatively for the Twelve, that “whatsoever you bind on earth will be bound in Heaven, and that whatever you loose on earth will be loosed in Heaven” (Matt. 16 :19). The claim was that their writings were especially supervised by the Lord and their doctrinal utterances inspired. So you see that these inspired writings of the Apostles in their various Epistles are as authoritative as were the words of Jesus (Rom. 16: 25-27; 2 Cor. 12: 7, Gal. 1: 11,

12). The Apostle Paul assures us that “the Word of God is sufficient that the man of God may be perfected, thoroughly furnished unto every good work” (2 Tim. 3: 16, 17). So we need no further doctrinal utterances and no more writings than the Scriptures supply, and we have no need of any more Apostles than the original Twelve—St. Paul taking Judas’ place. Since the advent of printing and the close of the 1260 symbolic days—1260 years—of Papal persecution, Bibles have been printed in immense quantities and scattered far and wide by the Bible societies, and education has become general. Today, Bibles are everywhere and are very inexpensive, and all can read. Let us go back again

to the year 325 A.D. By that time the church bishops were claiming that they were Apostolic Bishops, with Apostolic authority. They claimed that they were the living Apostles, whose teachings were the voice of God. But these Apostles did not agree among themselves as did the early Apostles, the real Apostles; for when we read the writings of the Apostles appointed by



**Christendom’s View:  
Apostolic Succession**

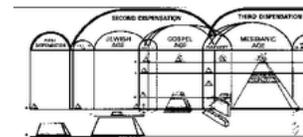
our Lord we find that they all agree. But by the year 325 A.D. a positive position was taken as to belief. Emperor Constantine of Rome called for a Council of Bishops to be held in the city of Nicaea, in Bithynia, Asia Minor. The Emperor was apparently a very wise man, according to worldly standards, and he had said to himself: “My pagan supporters are gradually slipping from me, and the Christian religion seems to be coming to the fore. I think I can make a good stroke of policy by joining in with the Christian.”

### Origin of the Nicene Creed

The Emperor did not become a real Christian; for he was never baptized to his dying day. He professed Christianity for policy’s sake. While we cannot judge his heart, and say that he had no motive of sincerity whatever, still the policy idea was surely there, as evidenced all through the matter. In this year, 325 A.D., he sent out a call everywhere to all the Bishops of the churches to come to the city of Nicaea for a general convention. He offered to pay all expenses, and about 384 Bishops—far from the entire number—came together, and a conference was held. This was the first Ecumenical Council, aside from the one held at Jerusalem by the Apostles of Jesus themselves. This was claimed to be another meeting of Apostles, and the Emperor, not knowing but that they were fully authorized, made the following proposition to them: You all claim to be Apostles, but you have different theories, and there are dissensions among you. Evidently there is something wrong. I will suggest what will set you all straight: I propose that at this Council

you set forth your views, what you consider the proper orthodox doctrines. Agree among you as to what these are. Then, hereafter, whatever shall be taught by any that differs from these agreed-upon doctrines shall be heterodox—heresy. Further, I propose to join myself to you, to unite with your church. I want your support, and you need my support. When you get my support, the pagan peoples will flock into your church by hordes—they will be anxious to get in. I will back up your doctrines and all heretics will have a hard time in the Roman Empire. You make the Creed and declare what is Orthodoxy, and then leave its enforcement to me. I will attend to the heretics in the present life, and you can tell them of their eternal tortures throughout the future. The Nicene Creed was formulated as the first of the great creeds, and it was made by these self-appointed “Apostolic Bishops.” So between the Emperor and the Bishops a heavy hand was laid upon the people. The Bishops had a strong hold upon them. Being uneducated, the church leaders had them largely at their mercy. These Bishops had assured the Emperor that they had full authority from God to decide as to what were the teachings of Scripture, and the Emperor took their word for it. That was the end of Bible study, as there was no more use for the Bible. It was all interpreted for them. They were to follow the Nicene Creed. It was not necessary for them to study for themselves the writings of Moses and the Prophets, or what the Jewish Apostles of Jesus said. They had “apostles” inspired of God right with them, and these could teach them all they needed to know.

## THE GREATEST THING IN THE UNIVERSE



A Discourse by Charles T. Russell, Pastor, London and Brooklyn Tabernacles 1908-1916

THE TEXT OF THIS DISCOURSE IS FROM EPHESIANS 2: 7: “That in the ages to come He might show the exceeding riches of His grace in His loving kindness toward us in Christ Jesus.” All Christendom has made a mistake in respect to the length and breadth, the height and depth of the love of God, which passes all understanding (Ephesians 3: 18, 19). This is evidenced by its conflicting creeds, not one of which is rational enough to be defended by one in a hundred of its own clergy, who profess that they believe it and are teaching it. This is driving many noble souls away

from the Bible, which has been misinterpreted by us all. Our difficulty has been that we have looked at the unfinished parts of the Divine Program, and have neglected to properly use the telescope of God’s Word, which would have enabled us to see the future features of that plan, without which, the whole world would be incomplete and unsatisfactory.

### Wonderful Divine Plans

None of us would judge of a new building merely by the first story of the structure, incomplete and surrounded by scaffolding. On the contrary, we would inquire for the architect’s drawings and consider them prophecies of the building to be. God proposes the development of the Church first, as a “new creation”

on the spirit plane, higher than the angels, and “partakers of the Divine nature”; “You are the Church of the living God”; “a kind of first fruits unto God of His creatures.” The Bible declares the Church to be the “firstborn,” the “first fruits” of God’s creatures. God positively declares a secondary part of His great plan of salvation—in which free grace and the fullest opportunity for reconciliation to God will be granted to the non-elect, but their salvation will be, not heavenly, but earthly. Their resurrection will not mean a change of nature, but a raising up to the perfection of human nature, to be enjoyed in a world-wide paradise by all the willing and obedient. Nor will the unwilling and disobedient be tortured to all eternity, but, as the Scriptures declare, “All the wicked will He destroy”; they shall perish like brute beasts, in the “second death” (2 Peter 2: 12; Psalm 9: 17, R.V.).

#### Foundation of the Great Structure

In order to judge of the Divine character we must see the whole truth, the complete Divine program, and not merely a primary section of it. The Jewish Age and its people, its law, its mediator, its priesthood and its jubilee were only rough outline sketches of the Divine plan, which had not, in many respects, even begun. The Redeemer is the foundation for the great structure, as said St. Paul, “Other foundation can no man lay than that which is laid, which is Jesus Christ” (1 Cor. 3: 11). A God of justice, wisdom and power devoid of love would be as cold and unsympathetic as a marble statue. The greatest thing among the human race is love. Neither palace nor cottage could be a real home and a place of joy, peace and refreshment without love. We cannot even suppose a heart devoid of love without supposing it under the control of selfishness, and selfishness is merely another name for sin. The greatest men and women who have ever lived, and who have done the most to bless our race, have been men and women of heart, of love. Surely love is the principal thing in the world, without which none can be truly happy under any condition, but with which, happiness is possible, under almost any condition. Whence came to man this quality of love unless from the Creator?

#### Divine Love Manifested

God’s love will be most wonderfully displayed in His

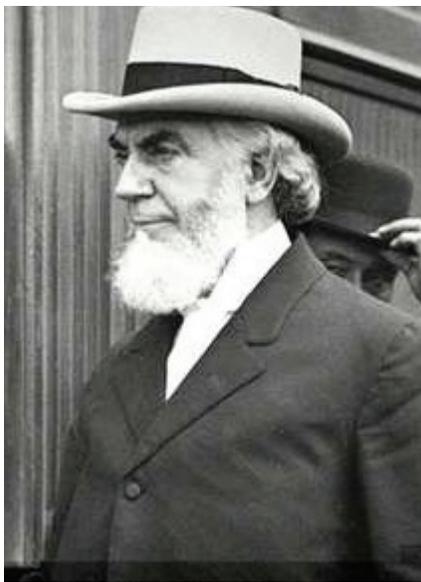
gracious kindness in the resurrection of the Church to glory, honor and immortality. Then will be a further display of “love Divine, all love excelling,” when mankind in general shall be blessed under the Messianic Kingdom. We are not informed respecting the work of Jesus and the Church beyond their thousand-year reign; the text merely assures us that Divine love is illimitable, and that those who now shall prove themselves loyal, even unto death, shall have blessing upon blessing through future ages. Astronomy assures us that, aside from the planets which belong to our own system, all the other stars are suns with whirling worlds about them, invisible to us. Photography shows stars which cannot be seen with the eye. The number of these suns is now reckoned at more than 100,000,000. Although this sum is quite beyond the power of human comprehension, there is a general agreement among astronomers that, if we stood upon the farthest world, we should probably see just as many suns beyond us as behind us. What a suggestion we have here of Divine power—

omnipotence! How little we feel ourselves to be, and proportionately how amazing seems the love of God toward us in Christ Jesus!

#### The Lessons Taught by Sin

Does our text speak of “ages to come for the showing forth of God’s love toward us?” Ah! Yes, a limitless eternity is provided (Eph. 2: 7)! Nor can we doubt that the lessons taught through the permission of sin among humanity on our earth are designed by the Creator to furnish a great lesson throughout “ages to come” (Gen. 2: 17). The Church, the new creation, will undoubtedly be associated with the Redeemer as Jehovah’s agents in creating inhabitants in all of these

billions of worlds (Isa. 45: 18). And who will say that even the witness of God’s justice and love, in the perfected world of mankind, might not be taken to tell in other worlds the story of Adam’s disobedience and fall; the story of the reign of sin and death for 6,000 years; the story of the redemption accomplished through the sacrifice of Jesus (John 5: 28, 29 R. V.); the story of the selection of a faithful “little flock” of His footstep followers to be His Bride (Luke 12: 32); the story of human restitution to all that was lost in Adam and redeemed through Jesus’ death (Acts 3: 19-21); the story of the second death visited upon the unwilling



Pastor Russell, 1913

and the disobedient, that eventually every creature should bow the knee and confess with joy, and acclaim the Father and the Son (Rev. 20: 6; 21: 8)!

**BUILD a little fence around Today,  
And therein stay;  
Look not through the sheltering bars  
Upon Tomorrow,  
Sufficient for each day, the evil  
And the sorrow.**



**Build a little fence....**

## Saul's Failures

1 Samuel 16: 1-23

### PART TWO

(3) Then God charged antitypical Samuel to fill his mind (horn, 1 Sam. 16: 1) with the truths, such as would fit the one to be anointed for the work that he was to do. Antitypical Samuel would find the chosen one (I have provided me, v. 1) among those of God's nominal and real people (Jesse, v. 1) who loved and studied the Bible (Bethlehem, house of bread, v. 1). We are, of course, not to understand that God spoke orally or inspirationally to antitypical Samuel, since He ceased such methods of communication with the completion of the Bible. Rather, whenever He is said to speak antitypically with people since the Bible's completion, we are to understand that it was by the principles of His Word, by His Spirit and by His providences. Such speaking with antitypical Samuel as is mentioned in v. 1 began in 1846 with William Miller, who, recognizing that the great leaders of the Nominal Church were rejected by the Lord, and recognizing that he was too old and worn much longer to be a leader, looked around for one Divinely chosen; for he knew that the true people of God must have a leader, and that the Nominal Church leaders were no longer available. In these ways God made clear to his mind that another was to be sought. But here was the difficulty: If he and other members of antitypical Samuel should publicly seek such a leader (How can I go? v. 2) the crown-lost leaders would cause them to be excommunicated from the churches (he will kill me, v. 2). Against this contingency the Lord had a way of escape—giving antitypical Samuel

a twofold work: (1) public, and (2) private. The public work was to consist of an evangelistic effort to convert sinners to righteousness (Take an heifer [not a bullock or goat, but an animal typing people having tentatively reckoned human perfection, as the red heifer typed the Ancient Worthies, as indicating that the work was to lead to tentative justification], v. 2).

(4) From 1829 to 1844 Bro. Miller and other members of antitypical Samuel preached the chronology as indicating the Lord's return. Then came their disappointment in 1844, and naturally thereafter they could not preach time features to the public. The only thing under the circumstances open to them, if they were to appear among the nominal people of God, was to preach a message that the latter could endorse. And an appeal to repentance and faith was such a message. Not only the nominal, but also the real people of God could share in such a work at any time before 1874 (call Jesse to the sacrifice, v. 3). In connection with such a work God would bring antitypical Samuel into contact with antitypical David for the purpose of anointing him. The anointing itself would be done in connection with a private work (I will show thee what you shall do, v. 3). Accordingly, Bro. Miller and others started out in 1846 and onward in a double work: a public one, having as its design the turning of sinners to justification, and a private one, having as its purpose the seeking and anointing of a leader for God's people (Samuel did that which the Lord spoke, v. 4), doing both among the nominal and real people of God, as Bible lovers and students (came to Bethlehem, v. 4). The last years of Bro. Miller's life

were devoted to the double work above mentioned. But the leaders among the nominal and real people of God, remembering the failure of Bro. Miller's 1844 expectations, feared him as perhaps seeking to do propaganda work of a kind similar to that which failed in 1844 (the elders trembled at his coming, v. 4); for the 1844 disappointment made time prophecy very unpopular; and its advocates seem deceivers; and naturally the leaders of the nominal and real people of God, many of whom had supported Bro. Miller's pre-1844 work, feared such a work and such workers.

### SEVEN CLASSES TESTED

(5) Therefore with misgivings they inquired whether he was intent on doing a prosperous thing (Come you peaceably? v. 4). Their question was appropriate, because they knew that a renewal of a propaganda effort like the one that had failed would work injury to Bible lovers and students. Bro. Miller assured such that they were intent on prospering Truth and righteousness among God's nominal and real people by seeking to turn sinners to righteousness (I am come to sacrifice unto the Lord, v. 5). Thereupon they invited the leaders of the Bible-loving-and-studying nominal and real people of God to join in with them in such evangelistic work by separating themselves (sanctify yourselves, v. 5) and dedicating themselves thereto (and come with me to the sacrifice, v. 5). These members of antitypical Samuel likewise secured the separation and dedication of the Bible-loving-and-studying nominal and real people of God to this work (he sanctified Jesse . . . to the sacrifice, v. 5). And a work of this kind enlisted the support of such. This work was continued until well toward 1871. It, of course, required years to try out and reject the seven sons of antitypical Jesse and the time from 1846 to 1871 was none too long for such a work, for in each case it averaged less than four years, which was rather quick work. While Jesse represents the whole of God's Bible-loving-and-studying nominal and real people of God, his sons represent the various classes among such. He represents them as a whole and his sons represent them as distributed into their component classes or parts. This will appear from the facts of the case, as they will be unfolded.

(6) The seven (v. 10) classes among God's Bible-loving

and-studying nominal and real people participated in the evangelistic work initiated by antitypical Samuel. And they participated in a certain natural order of precedence, as typed by the order based on age in the type. Antitypical Eliab naturally showed himself as the most prominent of all in such work. This will appear when we recognize that Eliab (v. 6) here types the same class of tentatively justified ones as the Gershonite Levites type, the tentatively justified ones who seek to bring sinners to justification (antitypical Libnite Gershonites), and who seek to bring the tentatively justified ones to consecration (antitypical Shimitite Gershonites). While in a general way these consist of all tentatively justified ones who engage in this work, specifically they consist mainly of the clergy, the local elders, Sunday School superintendents and teachers and other especially zealous lay workers, as we have seen in Nos. 36, 37. The more prominent part that these would naturally take in evangelistic work and would naturally bring them first of all to the attention

of antitypical Samuel (when they were come, he looked on Eliab [my God is father], v. 6). Their zeal, as well as the things brought out about them in v. 7, which will be discussed when we study v. 7, made antitypical Samuel conclude that these were the Lord's choice for leadership among God's people (the Lord's anointed is before Him, v. 6). But the Lord, by the principles of His Word, by His Spirit and by His providences, doubtless connected with the course of antitypical Eliab in the evangelistic work, which proved his pride, arrogance and other faults (1 Sam. 17: 28), told antitypical Samuel that antitypical Eliab was not his choice (I have refused him, v. 7), despite the latter's knowledge (countenance) and talents (height of his stature). The Lord's judgments are not, like human judgments, based solely or mainly on outward appearance, such as great knowledge and talent, but mainly on heart characteristics. In so informing antitypical Samuel, the Lord gave him both good instruction and a gentle rebuke. While the Lord does not despise knowledge and talent, as some mistakenly think, but, if sanctified, uses them advantageously for His cause, yet He certainly does not put the main emphasis on them, which main emphasis He lays upon the characteristics



**Bro. William Miller**  
**Member of Antitypical Samuel**

of the heart, wherein antitypical Eliab came short, despite his knowledge and talents, which, if not accompanied by charity, merely puff up (1 Cor. 8: 1).

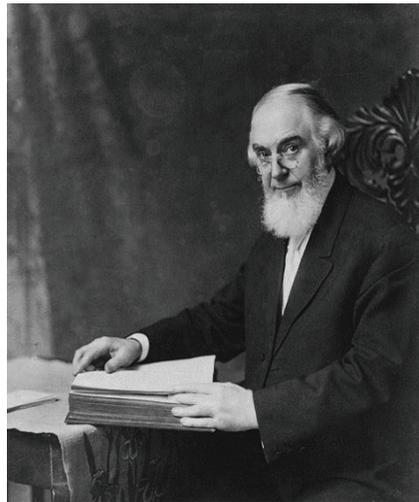
(7) The class that showed itself as next most prominent in helping antitypical Samuel in the evangelistic work consisted of tentatively justified editors and publishers who freely lent aid in advertising and commending antitypical Samuel's evangelistic work and in seeking to secure the public's attendances thereat. These are here typed by Abinadab (my father is noble [or willful], v. 8), as they are otherwise typed by the Merarite Levites, the editors among them being typed by the Mahlite Merarites and the publishers among them being typed by the Mushite Merarites, as we have shown in Nos. 36, 39. Among such editors and publishers were some able mentally and financially and zealous in work; and as antitypical Jesse called these to help in the antitypical sacrifice and they responded, they must, for awhile, have made a favorable impression on antitypical Samuel; but this impression was, after awhile, dissipated by the principles of the Lord's Word, by the Lord's Spirit and by the Lord's providences, as by these, antitypical Abinadab's unfitness for the office was by the Lord made known to antitypical Samuel, who, accordingly, desisted from further attempts with this class of helpers.

(8) Next the Lord's Bible-loving-and-studying nominal and real people brought forward antitypical Shammah (wonder, v. 5) as helpers in antitypical Samuel's evangelistic work. Shammah represents those tentatively justified believers who have done the scholarly Gospel-Age Levite work. He corresponds to the Kohathite Levites, whose Gospel-Age antitypes, as we have seen in Nos. 36, 38, have done linguistic work on Greek and Hebrew Bible recensions (antitypical Gershomite Amramite Kohathites), dictionaries, grammars, translations and concordances (antitypical Eliezerite Amramite Kohathites); interpretational work on Bible introductions (antitypical Zichrite Izeharite Kohathites), commentaries (antitypical Nephegite Izeharite Kohathites) and harmonetics (antitypical Korahite Izeharite Kohathites); historical work on Bible and Church history and biography (antitypical Jeriahite Hebronite Kohathites), on Bible chronology (antitypical Amariahite Hebronite Kohathites), on Bible archeology (antitypical Jahazielite Hebronite Kohathites), on Bible geography (antitypical Jekameamite Hebronite Kohathites); and systematic work on Bible apologetics (antitypical Zithrite Uzzielite Kohathites), on Bible doctrine (antitypical

Elzaphanite Uzzielite Kohathites) and on Bible ethics (antitypical Mishaelite Uzzielite Kohathites). These were the scholars among the Gospel-Age Levites. Naturally they would be the last of the tentatively justified to take part in evangelistic work, as such work is quite far removed from their sphere of service, which, by its scholarly atmosphere, depth and details, is of all Gospel-Age Levite work, the least available for evangelistic work. Their aloofness, depth and subject matter soon demonstrated their unavailability for the leadership needed and sought. By these indications the Lord showed antitypical Samuel that He had rejected antitypical Shammah; and with His rejection, the rejection of the tentatively justified in their three groups was complete. The leader sought for must be found among the consecrated. The next four sons of Jesse (v. 10) represent classes among the consecrated.

(9) Who are represented by the first three of these four sons, *i.e.*, the fourth, fifth and sixth of Jesse's sons? Our answer is: the crown-losers among the consecrated from about 1858 to about 1868, viewed anticipatorily as the Epiphany Levites. That God does call those things that are not as though they were, in view of what they shall be, is Scripturally taught (Rom. 4: 17). This is also manifest in the service of the consecration of the priesthood, in that Aaron was clothed in glory and beauty before his consecration (Lev. 8: 6-9, 12-15), which, as our Pastor shows (T 38, par.1), types the fact that before the consecration of the World's High Priest, God views Him, in view of what He will be in the Millennium, as being such before His consecration. This is also directly shown typically as to the crown-losers in Num. 16, where Korah (a Kohathite) and his 250 fellow-contradicting Levites type the crown-losers in the Truth (Korah) and in the Nominal Church (the 250 Levites) in the 1908-1911 sifting contradicting Jesus (Moses) and the Priesthood (Aaron) during that sifting, whereas the real Levites of that time were the tentatively justified, while the Great Company Levites are Epiphaniac; so those 1908-1911 sifters, before they became Second Deaths (killed by fire from before the Lord—Num. 16: 35), must have been viewed anticipatorily as Epiphany Levites. Accordingly, we understand Jesse's fourth son to represent such crown-losers from about 1858 to about 1862 as were anticipatory Epiphany Gershonites and who, as such, cooperated with antitypical Samuel in his evangelistic work. These were rejected, partly because of being unfit and partly because of being many, while the Lord was seeking an individual as the coming leader.

(10) The fifth son of Jesse would, accordingly, type those crown-losers who, as consecrated editors and publishers, from about 1862 to about 1865 cooperated with antitypical Samuel in his evangelistic work, and who were anticipatorily viewed as Epiphany Merarites, while they were being tried out from about 1862 to about 1865. These were rejected for the same reason as the anticipatory Epiphany Gershonites. The sixth son of Jesse would, accordingly, represent those crown-losers who, being linguistical, interpretational, historical and systematical scholars, from about 1865 to about 1868 cooperated with antitypical Samuel in his evangelistic work, and who were anticipatorily viewed as Epiphany Kohathites. These were likewise rejected because of failure to qualify for the place, as well as because of the fact that the office for whom an incumbent was sought was to be filled by an individual. The process of elimination that the antitypical candidates underwent had so far rejected six distinct classes from the choice. There was only one more class left among God's Bible-loving-and-studying nominal and real people, and that was the Little Flock, which in the type under study is represented by Jesse's seventh son, and which, from about 1868 to about 1871 cooperated with antitypical Samuel in evangelistic work. Its rejection also proves that it was not sufficiently qualified to fill the office in question, as its rejection was also due to the fact that the office could have only an individual as its holder. Any class was from the out-start sure to meet rejection, regardless of the fact that one of such classes was the Little Flock; for as loyal as the Little Flock was, its members as a whole were not qualified for the position. Only one individual among them had the necessary qualifications for that place. From the out-start God had him, and him alone, in mind for that place (I have provided me a king among his sons, v. 1), though all along antitypical Samuel was ignorant of this fact, hence his thinking in each case of the seven classes that the Lord's anointed was before Him. The Little Flock underwent the scrutiny from about 1868 to about 1871. The periods for the trial of the seven classes given above are only approximate and are based on the sequence of the seven sons in the type and on a seventh average of the antitypical time—1846-1871—allotted as a time for each.



**David**  
**The Small Antitype**

## THE LORD'S CHOICE FOUND

(11) All along from 1846 to 1871 antitypical Samuel was seeking a leader for the Lord's people; and he was sure that since the crown-lost leaders had been rejected from that place, the Lord must have someone else in mind to fill it. By his heart's attitude and mental conviction, not by words, he still sought among the people of God for such a leader after the seven classes were rejected (Samuel said unto Jesse, Are here all thy children? v. 11). And such a leader had been undergoing preparation, partly by prenatal influence (in 1851 and 1852) that gave him the needed capacities of head and heart (for his parents consecrated him to the Lord before his birth and endowed him well), partly by a careful childhood training that made him in later years declare that he could not remember a time in which he was not in a consecrated attitude—always sought to do God's will—partly by a set purpose never to believe anything that contradicted God's character (in and to what experiences for two years, 1868-1870, with sectarian Churchianity, infidelity, heathen and other non-Christian religions, *etc.*, this principle led him, as we described in the Oct. 1934 PT), and partly by his recovery from almost despair of arriving at religious Truth about 1870 through the ministry of Jonas Wendell, an Adventist preacher (R 3821, pars. 7, 8), who convinced him that the Bible was God's revelation and that it taught neither human immortality nor eternal torment, and consequently no predestination of the bulk of the human family to eternal torture, as his former church's creed taught; because of which, convinced that the Bible taught those doctrines, he had rejected the Bible as a Divine revelation. Under the influence of Jonas Wendell's ministry he came to a mental attitude in which he was willing to investigate the Bible's claims to being a Divine revelation and accepted it as such. The members of antitypical Samuel who received the reply, "There remains yet the youngest" (v. 11), were Bros. George Stetson and George Storrs (R 46, pars. 4, 10-13; R 71, pars. 3-5, 14, 15; R 623, 624), who had the honor and the privilege to anoint Bro. Russell as antitypical David between the years 1871 and 1874 (R 3821 par. 9). These references might profitably be read.

(12) Jesse's reply antitypically implies that at that

time Bro. Russell was acting as a spiritual shepherd of some of the Lord's sheep (he keeps the sheep, v. 11). This reply must have been made after Jonas Wendell had recovered him from virtual despair of finding a Divine revelation, for which he had been investigating for two weary years, the dreary deserts of heathenism and Mohammedanism, which he found to be destitute of any oasis where a thirsty soul could quench its raging religious thirst. Given to see that the Bible was Divinely inspired, and that it taught not human immortality, eternal torment and the predestination of the bulk of the race thereto, but shown that according to the Bible death is the wages of sin, and that the race is doomed thereto, not by predestination, but by God's sentence on rebellious sinners, a heart so full of zeal, love for God, Truth and his fellows could not do otherwise than tell out the little of Truth that he had. Beginning in 1870, he gathered about himself a Bible class whose members he sought to help in the

ways of God, so far as he knew them. Thus he kept the sheep (v. 11). Some members of antitypical Jesse told Bros. Stetson and Storrs of him (sent and brought him, v. 12); and Bro. Storrs sent him his magazine, which was called, *The Bible Examiner*. Bro. Storrs had for years been preaching and writing in advocacy of the following teachings: Adam brought sin and death, not eternal torment, on the human family; Jesus Christ by God's grace gave Himself a ransom for all; all must therefore have an opportunity to gain blessing from the ransom; the elect, whose selection is not arbitrary but conditional on faith working by love unto overcoming, are given that opportunity in this life, during which they are prepared for joint-heirship with Christ in His Millennial reign; the non-elect will get that opportunity in the Millennium; and the finally incorrigible will be destroyed, not tortured, eternally.

*to be continued....*

## Report from Our Jamaican Representative

Dear Bro Herzig;

Christian greetings to you and all the dear brethren. We give God thanks for you and your ministry, for feeding us with the words of life for another year. I also thank Him for keeping us in His service and also for making this brief report on our year's activity.

This year started off with our usual Thanksgiving Service on the last night of the year on Dec. 31. We were joined with all the brethren from Kingston, and it was well attended by visitors from around the Bartons area. The meeting consisted of three discourses on various features of the coming Times of Restitution; a praise and prayer service, and a very long song service. The meeting came to its close shortly after midnight when everyone was served with a meal. This was the custom in Bartons in the early days when I was a boy, but was stopped for some time. After receiving your advice that it be God's will for me to go there and start a workshop, I had revived it by the help of the Lord, and it is surely working a blessing to the people of God.

Our four-day annual convention brought us much blessing as we worshipped at the Master's feet with four days of "Bible talk." We truly thank the Lord and you for making this arrangement for us. Your kindness and labor of love is well appreciated by all of us. Bro. Dan and Sr. Sue Herzig arrived safely and on time and were met at the airport where we had a very warm and

happy reunion and then took them to our home. We thank the Lord for giving us the opportunity of service.

On August 8 we had our one-day convention which was a blessing to all concerned. The theme was "The Millennium." The day's exercise came to a close with a prayer and praise service. There were 35 in attendance. We were also blessed with the privilege of honoring the memory of our two former Pastors on October 31, with two discourses and a testimony meeting.

May the good Lord continue to help us in the things which we have learned (2 Tim. 3: 13, 14). We have distributed 3,270 assorted tracts and booklets. We also sent out 324 bereaved letters this year containing four tracts each. We send season's greetings and assurance of our prayers for you and all the dear brethren. We especially remember those who assist you with the great work at the Bible House.

Yours in the Master's blessed service;  
Bro. Calvin Hall, Pilgrim, Representative for Jamaica



## Report from Our Nigerian Representative



Dear Bro. Herzig,

Greetings in the precious name of our Lord Jesus, giving thanks to our God who has kept us alive to continue in His service for another year. The year 2010 was very busy and enlightening. I want to use this medium to thank you once more for sending Bro. Lawrence Williams and his dear wife Sr. Deborah to us in Nigeria after about twenty-five years since we last had a pilgrim visit. The visit has greatly strengthened the Nigerian brethren in the Epiphany and Parousia Truth. They both proved to be true soldiers of the cross, as immediately on arrival they came to my residence in Agbado Ogun State. The next day had us visiting Abeokuta Ogun State, and despite our tight and very hectic schedule they were able to cope with the entire program during their two-week visit. We give our great Jehovah all the glory for being kind and gracious to us, that despite the rampant kidnapping and other security problems in our country, our brother and his dear wife stayed and left without any accident or incident.

I am really very grateful to Almighty Jehovah for appointing you, our dear Bro. Ralph Herzig, as the Executive Trustee of our ministry because you have displayed unalloyed love for the Truth and the brethren all over the world. May He bless your heart and give you more days to do greater works.

We had four conventions in the year 2010. At Agbado in March, the theme was “Why Does a Loving God Allow Human Suffering and Tragedies.” We were privileged to have Bro. Williams serve us during the three-day gathering. The total attendance was 345 souls. Mbiakong convention followed and saw a great revival work after the neglect of many years. The pioneer members were part of those who were drafted back into the fold alongside their families. A total of 174 were in attendance.

The third convention was Abia State in October. This convention was very remarkable because we had thought brethren would not be able to travel due to kidnappings and other heinous crimes in the state. In fact, one brother’s mother of the Aba class was kidnapped by unknown gunmen five days before the convention. The turnout was impressive and Jehovah being merciful, she was released without the payment of any ransom as previously requested. This convention coincided with Nigeria’s Fiftieth Independence

Anniversary from her colonial masters. There were 160 souls who attended.

The final convention was at Nasarawa State, and is worthy of note because we saw a clear fulfillment of Bible prophecy as “the blind eyes were being opened to God’s Truth.” One of the attendees, a youth, was really touched with the Truth presentation and came boldly to request counseling. He informed me of his decision to go for training in a theological school in Lagos in January run by a nominal denomination. He wanted me to tell him what he should do after coming to hear the Truth. I asked him to go and pray before making a decision. He called me after the convention to say he has made up his mind to stand for the Truth. He will spend the next 6 months studying with the brethren in Agbado class. Another brother, a pastor in one of the churches, embraced the Truth during the convention. He has decided to join Bro. Silas in Akwanga to propagate the Truth. This convention had 140 in attendance.

Finally we express our gratitude to all for the love they have shown towards the progress of the kingdom work in Nigeria. Almighty Jehovah will continue to shower them with His blessings in Jesus’ name.

Pilgrims			1
Auxiliary Pilgrims			1
Evangelists			12
Public Mtgs.	1	Attendance	201
Semi-Public	4	Attendance	1,220
Parlor Mtgs.	605	Attendance	5,850
Kilometers traveled			30,756

Yours in God’s service,  
Bro. Willie S. Ebong, Nigerian Representative

## Report from Our German Representative

Dear Bro. Ralph Herzig: Grace and peace in Jesus' precious name!

As we look back to the past year and analyze the events, we can see that the world is running fast into the destruction of the present order. The society is sinking more and more in degradation and demoralization. The poor moral condition of the main churches was revealed in the past year. A wave of sex abuse scandals have rocked the Catholic Church in Europe. Germany was not an exception of that. Since the start of 2010, at least 300 people have made allegations of sexual or physical abuse by priests across Germany. In February, the head of Germany's Protestant churches (EKD) was forced to resign after she was caught drunk behind the wheel. This umbrella organization unites Germany's 25 million Protestant Christians. All this has caused the loss of confidence in Christian institutions. Certainly we are witnesses of the fulfillment of our Lord's prophecy in heaven's passing away; "Heaven and earth shall pass away, but My words shall not pass away" (Matt: 24: 35). However, the Lord's people in our country have tasted spiritual blessings during our two conventions, one additional semi-public meeting and the meetings in the local classes.

In August 2010 we had the privilege to have the service of Bro. Robert Steenrod. Our dear Bro. Robert served us with four discourses during two days. His service and fellowship were blessings to the brethren. We had two conventions, one in spring in Velbert and



the other in autumn in Kaub. Brethren appreciated the fruitful service and fellowship of our dear Bro. Piotr Woynicki as our guest speaker and also the services of our local brothers in both conventions.

We are glad that a number of the Lord's people in various groups are inquiring into the Epiphany Truth (via internet). We are still in the process of preparing the Interactive Chart of the Ages for our German Bible Standard website which we hope to finish in the beginning of the year. Dear Brother, the work done by yourself and the Bible House family is very much appreciated among the brethren here in Germany. In closing, we are sending you our warm brotherly love and to all those who help you at the Bible House and everywhere (Eph. 6: 23, 24). May the Lord bless you richly and keep you in your service toward all of us.

Pilgrims	1
Auxiliary Pilgrims	3
Evangelists	7
Semi-Public Meetings	30
Attendance	3,805
Parlor Meetings	410
Attendance	4,852
Kilometers travelled	40,952

Your brother by His grace,  
Janusz Puzdrowski, Pilgrim, German Representative

Dear Bro Ralph;

In regards to the web response for 2010, 239 questions were answered from the Web-Site from 462 inquiries sent to biblequestion@biblestandard.com and webresponse@biblestandard.com. Since the inception of the "question button" on our web page, we have answered over 500 questions from readers. A fair portion of responses are ex-Jehovah's Witnesses who desire information to help them in their struggle for emotional and religious freedom, and some Bible Students who were not formerly aware of us. Logistically, correspondence came from 19 different nations where, in some cases, we helped applicants to make contact with our representative in their country. A few individuals who

have discovered us through our web-based work attended their first LHMM Conventions this year and have become a more permanent part of our fellowship while others have requested a visiting minister. One brother in Chile is working diligently to translate much of our witness material into the Spanish language while others seem to be doing the same in some of the indigenous languages of India and Africa. Surely the Lord is blessing our opportunity to serve Him with our hearts and minds. May 2011 continue to bring a similar experience.

We remain your fellow servant,  
Bro. Jon Hanning, Auxiliary Pilgrim

**HAS YOUR SUBSCRIPTION LAPSED?**

? HAVE YOU MOVED OR ARE YOU GOING TO  
BE MOVING?

PLEASE SUPPLY YOUR NEW ADDRESS

**RENEW YOUR  
SUBSCRIPTION TODAY**



TO:

## In Remembrance

**Sr. Madeline Bunch**, a longtime member of the Engelhard, NC Ecclesia, was laid to rest on December 30<sup>th</sup>, 2010 after many years of service to the Lord. Her love was frequently given at convention by our dear Sr. Wilson. Bro. Leon Snyder of Grand Rapids, MI, gave her funeral service. May God bless her memory.

Funeral services for **Sr. Valda Carroll** of Jamaica were held on February 3, 2011 in Kingston, Jamaica. Officiating were Bro. Calvin Hall, Jamaican Representative, and Bro. Victor Lipscombe.

**Sr. Rita Blanch** finished her course after nearly 61 years of consecrated living in Fort Lauderdale, FL. She was born June 10, 1920 and outlived her parents, family and siblings. She is survived by her daughter, Sr. Annette Carter. Bro. Daniel Herzig gave the funeral service on March 12, 2011. Please keep our Sr. Annette in your prayers.

**Sr. Helen Erickson**, of Richfield, MN died peacefully on April 5 at the age of 100. She was born in 1910 in Minneapolis and was preceded in death by her husband of 59 years, Vernon T. Erickson. She is survived by her daughter & son-in-law, Sr. Beverly and Russ Carlson; 4 grandchildren and 8 great grandchildren. She was faithful to her Lord since her consecration at an early age. She met with the Minneapolis class until a decline in health in recent years prevented it. Funeral services were given by Bro. Donald Lewis.

### MINNEAPOLIS, MINNESOTA CONVENTION

September 16, 17, 18 (Friday-Sunday)

**Site:** The Hilton Garden Inn, 1975 Rahncliff Ct., Eagan, MN 55122. Telephone: (651) 686-4605 or (800) 500-4232. Ask for the Bible Standard Ministries' room rate. Reservations deadline is August 25, 2011 for the special flat rate of \$85.00 for double occupancy and \$10.00 for each additional guest. Children under age 18 stay free with an adult; 24-hour free shuttle service to and from Minneapolis International Airport. Coordinators: P. Lewis (763) 574-1186 and S. Cimbura (763) 205-2048.

### NELSONVILLE OHIO CONVENTION

July 15, 16, 17 (Friday-Sunday)

**Site:** The Inn at Hocking College, 15770 St. Rt. 691, Nelsonville Ohio, 45764. Telephone: (740) 753-3531 Make your reservations directly with the Hotel and request the Bible Standard Ministry special rate which is for single or double occupancy, \$76.50 for Thursday and \$86.50 for Friday and Saturday (plus tax) The deadline for these rates is June 30, 2011. The local class will provide a noon meal on Friday and Saturday for those attending, and will also hostess a meal/hymnsing after the convention on Sunday. If you are arriving by air, please inform the Class Secretary of your flight # and arrival time so transportation can be gladly provided for you. Direct all correspondence to Sr. Karrie Hanning by calling 740-594-6128 or e-mail at hanningka@aol.com

### 2011 CONVENTIONS

#### United States

Nelsonville, Ohio	July 15, 16, 17
Minneapolis, Minnesota	September 16, 17, 18

#### France (all in Barlin)

Summer	July 29, 30, 31
Fall	October 29, 30

#### Germany

Velbert	June 11, 12, 13
Diez	October 7, 8, 9

#### India

Hosur, Tamilnadu	April 22, 23
Nazareth, Thoothukudi Dist.	October 21, 22, 23

#### Lithuania

Kowno	June 17, 18, 19
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#### Nigeria

Nduotong Akwa-Ibom State	September 2, 3, 4
Akwanga Nasarawa State	November 25, 26, 27

#### Poland

Leszno	July 8, 9, 10
Krakow	July 15, 16, 17
Susiec	July 22, 23, 24
Warszawa	August 26, 27, 28

#### Ukraine

Orlowka	July 1, 2, 3
Lwow (Corrected)	August 19, 20, 21

#### United Kingdom

Hyde	August 5, 6, 7
Sheffield/Barlborough	October 29, 30