

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.

SAUL'S FAILURES

1 Samuel 16: 1-23

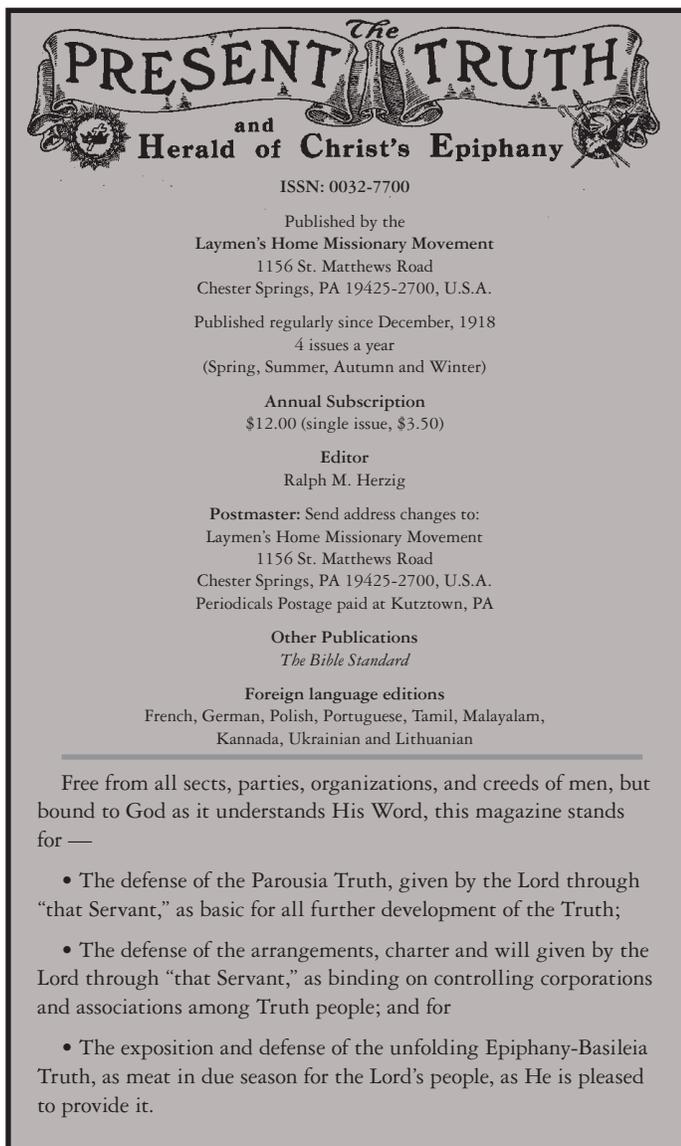
PART THREE

Pastor Russell's Natural Qualities

(13) The effect upon Bro. Russell as a reader and student of *The Bible Examiner*, filled as it was with such items, was most beneficial, but before describing this we must pause and examine the typical description of Bro. Russell at this time, as given in v. 12. While the description of him in this verse is not literal, but symbolical, it will not be out of place here to say a few things of his physical condition. Pastor Russell never was a physically strong and healthful person. Indeed, at his birth it was for a

long time doubtful whether he would live at all; yet in the main he was endowed with some fine physical characteristics. He stood five feet and eleven inches high when without shoes, and very erect. Moreover, his body was symmetrically built. His top head was unusually high, indicating an unusual religious endowment, as was also his forehead, revelatory of large intellectuality, while from ear to ear his head was quite wide, showing extraordinary executiveness. His eyebrows were very prominent, showing his fine perceptive powers; his nose was long, high and straight, manifesting intelligence. The unusually wide space between his eyes and above his nose indicated comprehension of form and details. His mouth was large and firm, with rather thin lips, showing communicativeness, chastity and firmness. His grayish eyes were large and wonderfully luminous; his cheeks were full and often rosy. The back of his head, where the social faculties and certain selfish faculties are located, was, as it were, cut off from top to bottom. This is one of the reasons why he wore his hair long, and why he turned it up at the bottom on the back of his head. His hands were average sized and soft, as soft as those of a woman who did no work with her hands. His fingers were long and set off his gestures well, while he was addressing his audiences. His complexion was quite fair. He had one of the finest and most distinguished faces that ever graced a member of our fallen race. To look upon that face was a benediction. Strangers passing him on the street often would turn to get another look. He wore no mustache, but his beard, especially in his later years, when it was snow-white, gave him a benign and patriarchal look. Physically, his appearance was very attractive. His knowledge of medicine and of his body contributed in a good measure to his making so frail a body the instrument through which he was able to do so prodigious an amount of work as he did.

(14) Phrenologically also he was an extraordinary man. A phrenologist who did not know him, nor ever before had seen him, was once shown his picture. Studying that picture awhile, he remarked, "That is an unusually gifted man. He is either the president of a theological seminary or a merchant prince, I am not sure which." This phrenologist in his way pointed



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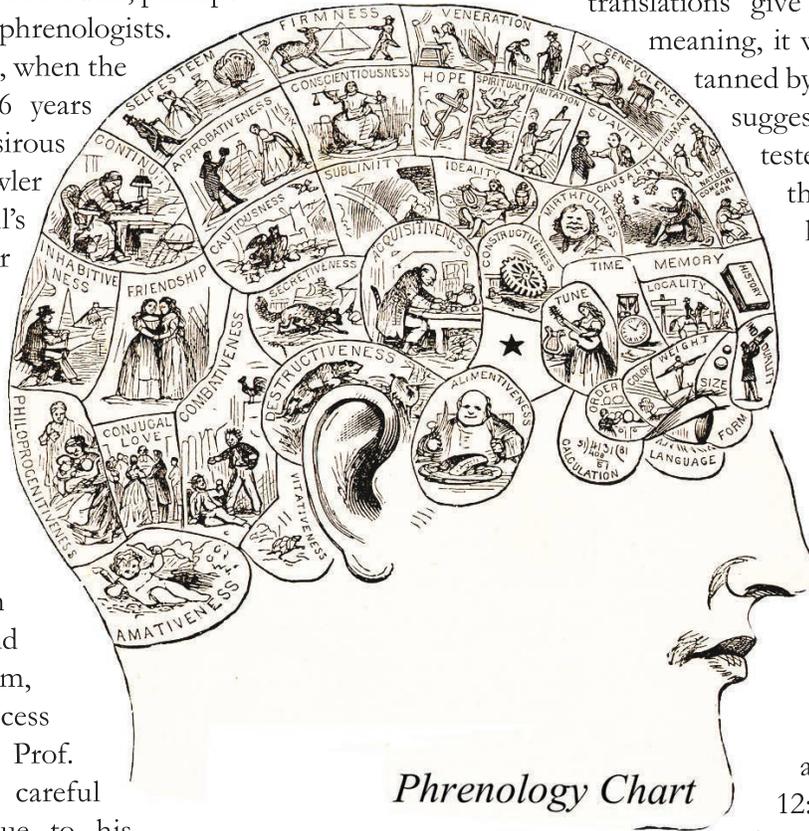
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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- 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.

out the general gifts of the man—a deep student of the Word and an able executive. In fact, he struck the two main characteristics of Pastor Russell’s ministry—the interpreter of the Word who was in charge of the storehouse, and the Lord’s steward administering the affairs of the Lord’s house (Matt. 24: 45-47; Luke 12: 42-44). It would be of interest to our readers to know of his experience with Prof. Fowler, perhaps the ablest of all phrenologists.

Pastor Russell’s father, when the former was about 16 years of age, was very desirous to have Prof. Fowler examine Bro. Russell’s head. The latter with characteristic humility declined to agree thereto, fearing that Prof. Fowler would seek to flatter him; and only then would he agree to it, if Prof. Fowler would promise to tell him what his lacks were and how to supply them, so as to insure success in his undertakings. Prof. Fowler gave him a careful examination and, true to his promise, told him of his lacks. Among other things, he told him he must cultivate self-confidence and continuity, remarking thereon to the following effect: “Young man, you can do anything that you will wish to do, only you think you can accomplish almost nothing and therefore will give up trying. You must do two things to make a success of yourself: Believe that you can do anything that you desire to do, and never give up that thing until you have brought it to a successful conclusion.” The two lacks were due to the way his back head was, as it were, cut off. In the Lord’s Spirit he changed Prof. Fowler’s advice to the following: *You can do anything that God desires you to do, and be sure never to give up that thing until it is completed.* Toward the end of his life, e.g., where he had been so deficient in the organ of continuity, a bump had developed a full half-inch above the surrounding faculties, an evidence in his skull of his diligence in cultivating continuity—which is the main element in Bible patience. The Lord had probably forced part of



Phrenology Chart

Bro. Russell’s brain away from his back head in order to give him larger religious and intellectual organs and a larger amount of brains in his combative and executive faculties, better fitting him for his work. (See “A Question on Phrenology, pg. 47 Ed.)

(15) Now to the antitype of David’s description as given in v. 12. He was ruddy, or brown, as some translations give it. Taking first the latter meaning, it would refer to David’s being tanned by the sun. The antitype would suggest that Bro. Russell was tried, tested, with special reference to the trials and temptations that he underwent between 1868 and 1871 when searching for a Divine revelation. For this thought the sun in its fierce heat, as symbolizing temptation, trial, is pertinent. (Matt. 13: 5, 6, 20, 21; Luke 8: 13). Taking, secondly, the thought ruddy, it would represent Bro. Russell’s being made symbolically rosy-cheeked by the New Testament as a symbolical sun (Rev. 12: 1), i.e., his views of things reflecting predominately New Testament, as distinct from predominately Old Testament things; for, as we pointed out in the Oct. 1934 PT, at the time when Bro. Russell’s anointing was about to begin he was a full New Testament believer. Both thoughts are in harmony with the facts and the symbols; and we suggest both as the antitype of David’s being ruddy or brown. Next we are told (v. 12) that David was of a beautiful countenance. In Bible symbols the face is used to represent knowledge (1 Cor. 13: 12; 2 Cor. 3: 18; Rev. 1: 16; 20: 11; Dan. 1: 15). David’s beautiful countenance types the symmetrical knowledge that by the time of his anointing Bro. Russell had gained. Above we have described some features of that knowledge. David was goodly to look at. This types the fine character that Bro. Russell had developed by the time that he was 19 years of age, when his anointing began.

(16) God’s charge (v. 12) to antitypical Samuel, acting in the persons of Bro. George Stetson and Bro. George

Storrs, to anoint Bro. Russell (v. 12) was given them providentially, particularly to Bro. Storrs when he was asked and moved to send to Bro. Russell his magazine, *The Bible Examiner*. Having heard of Bro. Russell's experiences and needs, Bro. Storrs wrote in his magazine such articles as would especially supply those needs (took the horn . . . anointed him, v. 13). Bro. Russell's anointing was performed by antitypical Samuel, acting in Bros. Stetson and Storrs, not so much orally, as by the printed page and by letter. It was done in the midst of Bro. Russell's brethren (v. 13), in the sense that the magazine and letters were read by other members of Bro. Russell's Bible class as well as by himself, and all the members took part in the discussion on the subjects; for, as shown in the Summer 2011 PT, the members of this Bible class were variously members of the seven previously mentioned classes of God's people. This Bible class studied the subjects mentioned above as discussed in *The Bible Examiner*, and, as Bro. Russell testifies (R3821, pars. 10), all of them grew in the knowledge of God's Word. But little did the members of this Bible class, including Bro. Russell, realize what the Lord was causing to be done to Bro. Russell. Of course, all of them saw him growing in the knowledge that Bros. Stetson and Storrs were pouring out upon him; but they, as he himself, did not realize that he was being qualified for the office of being the ruler over the Lord's household as Jesus' special representative; for that is what this anointing meant. We are to remember that David does not represent our Pastor in both of the functions of his office as that Servant; but only in one of them—as the Lord's executive in ruling as administrator and warrior-chief. Other types represent him as that Servant in his capacity of having charge of the storehouse to give the meat in due season, as Jeremiah, Daniel, the Twelve Apostles, etc.

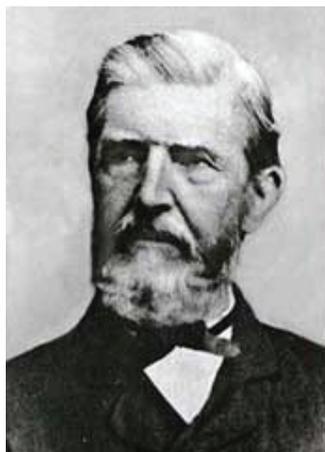
(17) Verily, the Spirit of the Lord came upon him from that day forward (v. 13). This showed itself in his administering the stewardship of the harvest, as well as directing the controversies of that time. His faithfulness and prudence as manifestations of the Lord's Spirit are seen in the arrangements that he made for the various branches of the work at the Bible House in Allegheny

and later at Bethel in Brooklyn, at the branch offices in various countries, in the public and private features of the pilgrim work and in the colporteur, volunteer, magazine, newspaper, publishing, Photo-Drama and Pastoral work, including all the business and financial features of the work. The sound judgment displayed in initiating, executing and guarding this work could have come from nothing else than the Lord's Spirit. Truly, from the anointing onward the Spirit of the Lord came upon him. And as for Bros. Stetson and Storrs, who wrought with Bro. Russell better than they had realized, a few years after their anointing antitypical David they gave up in death their ministries, the latter keeping up his publishing work until extreme age (for he was 78 when he finished his part in the anointing) and outworn powers of body and mind forced him so to do, during which interval they dwelt in the high place (Ramah) of a well developed character (v. 13). They died in 1879, faithful overcomers—true members of antitypical Samuel. Bro. Russell gave touching notices of their last days in *The Tower Reprints*; and additionally he quoted an article from Bro. Storrs' pen, (see Summer '11 PT for above referrenes.) We have confidence that these dear brothers, whom the Lord favored with the privilege of anointing antitypical David, are now with the Lord in glory.

Photos taken 1875



Bro. George Stetson



Bro. George Storrs

The Saul of Our David's First Appearance

(18) Coincidentally with the anointing of Bro. Russell and the Spirit's abiding upon him, the Spirit (v. 14) departed from antitypical Saul. And as the Spirit of the Lord ever led Bro. Russell forward in every good word and work, so an evil spirit came upon antitypical Saul, ever plunging him into deeper errors, blunders and misdeeds. The evil spirit that came over Saul is said to have been an evil spirit from the Lord. Of course, a spirit being is not here meant, either in the type or the antitype. Rather an evil disposition, which in the first instance was in both cases a disposition of sadness, melancholy, arising from a sense of God's having withdrawn His special help. Nor are we to understand that God directly wrought such a disposition in either Saul. Rather, as indicated in a general way in case of reprobates, in 2 Thes. 2: 9-11, the Lord withdrew His former hindrances to Satan's

machinations, and let the latter have free access to both Sauls, with the result that Satan cast melancholy over both of them. That this spirit was one of melancholy—depression—appears from the contrast to it wrought by David’s playing, purposely arranged for overcoming that unhappy state of mind (so Saul was refreshed, v. 23). As we saw in the case of the member of antitypical Saul (Dr. Joseph Cook) active in the conflict between David and Goliath, so here, too, the Saul of our present chapter is antityped by an individual member of antitypical Saul. This individual, we believe, the facts of the case prove to be Dr. Joseph Seiss, the pastor of the (Lutheran) Church of the Holy Communion, at Philadelphia, PA. He was certainly a very able man, a gifted preacher and a finished writer of many books. Our readers have doubtless admired an excerpt quoted in SITS 3, 374, 375, from his book entitled, *A Miracle in Stone*.

(19) Though a member, minister and leader of the Lutheran Church, which in its Augsburg Confession and in its authoritative writers rejects the Millennium, he accepted the fact that the Bible teaches the pre-Millennial advent and Millennial reign of our Lord. In fact, it was Dr. Seiss’ book on *The Last Times*, which advocated the pre-Millennial advent and Millennial reign of Christ, that convinced the writer of the truth of these two doctrines and began to shake the writer’s faith in the Lutheran creed. We confess a sense of indebtedness to him. But there were so many questions that Dr. Seiss’ views left dark, e.g., the relation of these two doctrines to the Judgment Day as the Lutheran Church and he held it, as coming at the destruction of the universe, after the Millennium, according to his view, that our uncertainty on the subject left us too much in the dark to take any aggressive steps on the subjects. These obscurities were removed when we received the anointing antitypical of that of Medad (Num. 11: 26-29) and we were prepared to renounce the Lutheran creed, which we promptly did thereafter. While Dr. Seiss was a master of English composition and a very eloquent speaker and writer, he steadily went into greater and greater darkness. Among nominal church pre-Millennialists he is regarded as their greatest authority, but, among other works of his, in his three-volume work on Revelation he has involved them into the greatest pertinent absurdities. It is he who is responsible for giving the entire book a setting that



Dr. Joseph A. Seiss - 1900

places its entire fulfillment up to chapter 20 in the end of this Age; he has severed the 70th week from the 69 weeks (Dan. 9: 24-26) and put it in the end of the Age; he has set forth the man of sin as an individual who is to appear during his 70th week and in its first half conquer the world, build a literal temple in Jerusalem, install himself therein as a god, make the whole world worship him and then go to destruction at the end of his 70th week. He has done this with a surpassing eloquence that knocks the feet out from under the unwary and unstable. He is a most striking example of foolish virgins going into utter darkness.

Bro. Russell Recommended to Dr. Seiss

(20) In Dr. Seiss the fulfillment of the Saul type given in vs. 14-23 took place. His unclear views on the pre-Millennial advent and Millennial reign of our Lord in relation to the Judgment Day and the (supposed) destruction of the universe greatly troubled him. He could find no solution to his difficulties thereon and from this concluded that the Lord had forsaken him—a true conclusion so far as mouthpieceship and leadership for God’s people is concerned. This greatly dejected him, a fact that his co-helpers noted (Behold now . . . troubleth thee, v. 15). Knowing the near cause to be that he could not solve his Scriptural difficulties, they suggested that a person be sought who could solve these, when his inability in this matter troubled him (v. 16). Such a person must be skillful in harmonizing the Scriptures (a cunning player on an harp, v. 16) and be able by his harmonizing the pertinent Scriptures to drive away Dr. Seiss’ dejection by removing its (near) cause—his inability to get Scriptural harmony into the involved subjects (and thou shalt be well, v. 16). This proposition pleased Dr. Seiss (Provide me now a man, v. 17). These events occurred between 1875 and 1877, after Bro. Russell had published his tract on *The Object and Manner of Our Lord’s Return*. One of Dr. Seiss’ helpers, having read this tract and noting how it beautifully harmonized the various questions that Dr. Seiss could not harmonize, suggested that Bro. Russell was the very man to render the needed help (Behold . . . a son of Jesse . . . is cunning in playing, v. 18), since he could bring harmony out of the Bible on the matters that needed to be harmonized for Dr. Seiss. He further recommended Bro. Russell as a skillful controversialist (a man of war) who had the ability both to defend his

views from attacks and to refute the positions of his antagonists, as this appeared in the above-mentioned tract, as he was also fearless in controversy (a mighty valiant man). He also recommended him as a tactful person, with great ability at accomplishing the things that he attempted to do in his field of work (prudent in matters). He also highly recommended his character as being especially exemplary in the Christian graces (a comely person); and, finally, he assured Dr. Seiss that the Lord favored and prospered Bro. Russell's undertakings (the Lord is with him).

(21) On hearing this description of Bro. Russell, and learning that he was the leading spirit in an Allegheny Bible class, Dr. Seiss sent to the class, which consisted of members from all seven classes of God's people (sent to Jesse, v. 19), and, not to Bro. Russell directly, asked it to send the latter to him. This course was doubtless done in courtesy to the class, inasmuch as the granting of his request would deprive the class for awhile at least of its teacher. He reminded the class, in a complimentary sense, of the shepherd qualities of Bro. Russell, as he asked it to send the former to him (Send me . . . with the sheep, v. 19). We can readily imagine the fluttering of heart and the joy of spirit experienced by the members of that class when it learned that the great and renowned Dr. Seiss desired to get help from their leader, as in the type Jesse and his sons doubtless felt joy and the sense of being honored in that his son and their brother had been chosen to help the king of Israel. The class suggested to Bro. Russell that he take along his tract on *The Object and Manner of Our Lord's Return* (an ass, v. 20), which consisted in part of deep and hard teachings (bread) and in part of surface and easy teachings (bottle of wine), also that he take along his consecrated humanity (kid), i.e., in the sense that he make the visit in person and not by writing, and directly use up part of his humanity, which was a part of the Lord's antitypical Goat, in the interests of this cause. Into this plan Bro. Russell entered and went as the class suggested (sent them by David . . . unto Saul, v. 20). He presented himself to Dr. Seiss in Philadelphia (came to Saul, v. 21) and stood ready to serve him (stood before him). As they were together Bro. Russell so richly manifested the graces of the Spirit, was so tactful and considerate and reticent in



C.T. Russell, aged 27, in 1879 when Zion's Watchtower was founded

his speech, so considerate of Dr. Seiss' feelings and so modest in his manner of teaching, which he presented suggestively rather than dogmatically, that he completely won Dr. Seiss' heart (he loved him greatly, v. 21).

(22) In the Manna Comment for August 4 he cautions against dogmatism in the Lord's people, especially in their speaking with the great and learned, showing how many of them have ruined their influence by a too confident assertion of the Truth. We may be sure that he exemplified his caution in his dealings with Dr. Seiss, remembering his age, reputation, position and feelings, and being careful to show him the respect and deference due him. This was all the more creditable in Bro. Russell, inasmuch as most young men are more or less inclined to forget these matters and to act in defiance thereto. Bro. Russell's politeness, humility, modesty and deference were all noted by Dr. Seiss, who by these qualities recognized that Bro. Russell was an uncommonly fine young man. He also doubtless noted that Bro. Russell did not have the learning of

the schools; but at the same time he also noted that he had a most unusual grasp of the Scriptures and power in reasoning thereon. It was but natural that he should have thought this young man of 23 to 25 years a find of unusual worth. And he showed his appreciation of Bro. Russell by making him his most trusted and powerful helper in controversial matters (became his armor bearer), of which matters Dr. Seiss in his controversies with post- and anti-Millennialists had his hands more than full; for he recognized that Bro. Russell's views on the Lord's return answered completely every argument that Dr. Seiss' opponents brought against his Second Advent, Millennial and Judgment Day views. And for this reason he gladly made Bro. Russell his chief helper (armor bearer) in such controversies.

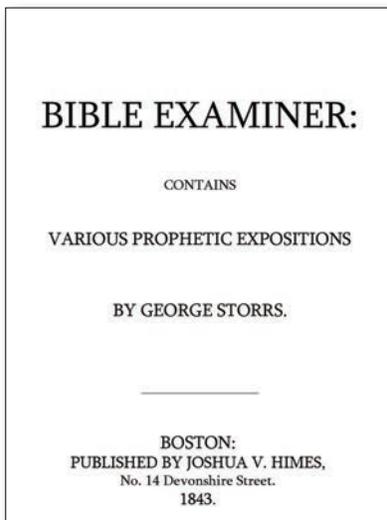
(23) When Bro. Russell told us the story of his contacts with Dr. Seiss, he told us a matter that astonished us. He said that in one of Dr. Seiss' publications the latter stated that our Lord would be invisible in His Second Advent, and that, while explaining his own view, Bro. Russell reminded Dr. Seiss of this statement of his, when to Bro. Russell's surprise Dr. Seiss did not remember ever having entertained such a thought. He had the regular Nominal Church view of our Lord's

rising from the dead in the flesh, and, of course, did not explain His invisibility in His Second Advent on the ground that spirit beings are invisible, as did our Pastor. His reference to an invisible return of our Lord must have been a mere passing comment on such passages as Matt. 24: 37-39 and Luke 17: 26-30, without being based on a firm foundation, such as was Bro. Russell's thought.

Commenting on Dr. Seiss' pertinent forgetfulness, Bro. Russell expressed astonishment that one once having such a thought could have forgotten it. But Dr. Seiss was no less a careful listener to Bro. Russell's expositions than he was an attentive observer of his spirit and methods of conveying his thoughts; and, being a man of high refinement and education, he discerned Bro. Russell's transparent goodness of character, keenness of reasoning and depth and clarity of thinking. These things made him all the more desirous of retaining Bro. Russell in his immediate presence, or subject to his call; and, therefore, he asked the Allegheny Bible class to let Bro. Russell stay with him at Philadelphia, or at least to make him available at Dr. Seiss' call as a special helper (sent to Jesse . . . let David . . . stand before me, v. 22). He freely admitted to the class that Bro. Russell had won his heart and pleased him greatly (found favor in my sight). Such a request from such a man must have filled the hearts of the class with joy and commendable gratification, as the typical request must have done to Jesse.

(24) The effect of Bro. Russell's pertinent Scriptural interpretations is typed in v. 23. There were many points that Dr. Seiss' opponents brought against his view of Christ's pre-Millennial advent and Millennial reign which he from his doctrinal standpoint could not answer, and each time a different one of these objections was brought up he relapsed into melancholy (evil spirit from God came upon Saul, v. 23). But Bro. Russell, hearing of each point so urged against Dr. Seiss, and noting the latter's depression thereover, took the Bible (David took an harp) and from it refuted the objection and brought out the Bible harmony on the subject. When they urged that according to the Bible (as they misunderstood it) at Christ's Second Advent the universe was to be annihilated, while Dr. Seiss put this event after the Millennium, Bro. Russell showed that the Bible did not teach the annihilation of the physical universe at all, but of the symbolic heavens

and earth (the powers of spiritual control and society, based on sin, error, etc.) and that, not at the end of the Millennium, but during the early part of Christ's return; and Dr. Seiss recognized the Bible harmony on the involved matters and his melancholy left him (was refreshed . . . and the evil spirit departed, v. 20). Again, when his opponents pressed against his view that the



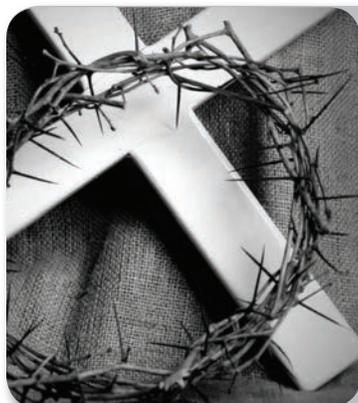
Bro. Storrs' early magazine

Judgment Day follows the Millennium, theirs and the Bible thought that the Day of Judgment follows immediately on Christ's return, he was unable to reply to them and became much depressed about it. Noting this, Bro. Russell from the Bible proved that the Millennium and the Judgment Day are one and the same thing; he brought harmony into the matter that Dr. Seiss could not harmonize. The latter, recognizing this harmony, was delivered from his melancholy—depression of spirit.

(25) Again, when Dr. Seiss' opponents urged against his view of a visible and earthly reign of Christ and the Church over the earth the unreasonableness of such a view, and its contrariety to the manner of Christ's present reign over the Church and the universe, Dr. Seiss, unable to reply, became depressed; but Bro. Russell, taking the Bible, proved from it the invisibility of Christ in His Second Advent, the invisibility of the spiritual phase of the Kingdom and the visibility of the earthly phase of the Kingdom, and to that added the object of Jesus' return. Dr. Seiss recognized the harmony of the Bible on the subjects and was again relieved from the depression. He felt a sense of humiliation at his inability to answer his opponents, which a young man of 23 to 25, without a college or theological seminary education, was able to do. But Bro. Russell, with that graciousness that comes from Christian love, humility and modesty assured him that this was not due to any ability of his, but to the Lord's grace making these things clear in the due time. The Lord impressed upon Dr. Seiss the thought that Scriptural Truth comes "not by might, nor by power, but by My Spirit, says the Lord." He impressed upon Bro. Russell the thought, "What hast thou that thou hast not received?" These are lessons for all of us to learn; and on the anniversary of our beloved (David means beloved) Pastor's going beyond the veil, let us learn well the lessons just indicated, that it is not by human might, nor by human power, but by the Lord's Spirit that we can accomplish anything for the Lord,

and that whatever of talents, attainments or Divine uses have fallen to our lot we are to remember that we have received them as a gracious gift from God, a fact that should preclude all boasting. In this we have a notable example in our beloved Pastor; for among his many and

fine graces of the Spirit his humility and modesty were not the least. May we in connection with our celebration of his memory imitate his graces?

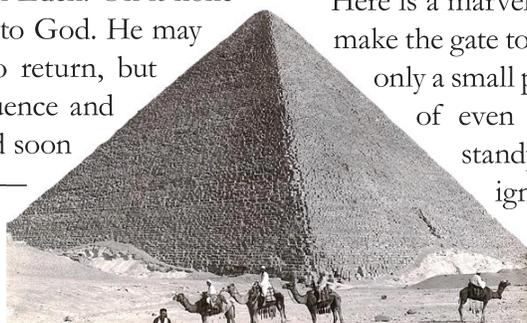


THE NARROW WAY

“Wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat: because strait [narrow—Diaglott] is the gate, and narrow [difficult—Diaglott] is the way, which leads to life, and few there be that find it.”

(Matt 7: 13, 14)

UNDER THE REIGN OF SIN AND DEATH there is now the “broad way,” in which, under the influence of the world, the flesh and the devil, almost all mankind are walking in a greater or lesser degree of selfishness and gratification of “the lust of the flesh, the lust of the eyes, and the pride of life,” which things are not of the Father, but of the world (1 John 2: 16). Its grade or slope is downward and away from God. Its end is death, in just harmony with the original sentence upon Adam’s sin in Eden. On it none can retrace his steps so as to return to God. He may stop for a time, or even attempt to return, but the grade is too steep, and the influence and pressure of the crowd irresistible; and soon he is on the downward course again—moving slowly or swiftly. This broad way is illustrated very well by the descending passage of the Great Pyramid (SITS 3, 341; G.P.P., Vol. 1, p. 91).



Great Pyramid

But there is another way of life. Of it our Lord said, “I am the way, the truth, and the life: no man comes to the Father, but by me” (John 14: 6). Consequently, there is only one way of return—through acceptance of Christ, through justification and consecration and obedience testifying thereto.

No one who was not first justified by faith could even enter the gate of the narrow way, which is consecration, the giving up of his own will selfward and worldward, and the acceptance of God’s will as his own. Those who have entered the gate into this narrow way have found it

a very difficult, steep and hazardous road to travel. This gate and way were opened during our Lord’s First Advent (2 Tim. 1: 10). Comparatively few of the race have ever seen or known of this path; for we are authoritatively informed in our text that “few there be that find it.” The reason for this is given: “The god of this world [Satan] has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4: 4).

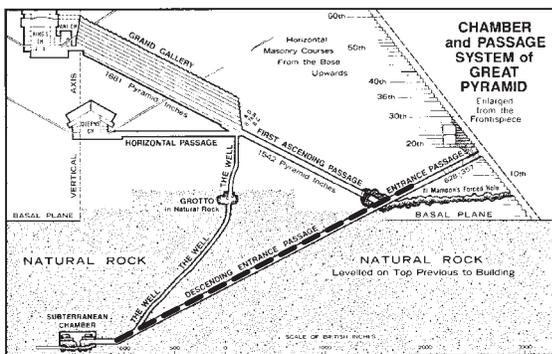
Here is a marvelous thing! Why does the God of love make the gate to the narrow way of life so obscure that only a small portion of the race has the opportunity of even knowing of it? From the ordinary standpoint—the world’s standpoint of ignorance and human speculation—there is no reasonable answer to this question. But from the standpoint of the Divine Plan of the Ages, as revealed in the Scriptures, there is a very satisfactory answer. The answer is, that God’s merciful purpose respecting the world, which entered the “broad way” through Adam’s transgression and sentence—Rom. 5: 12, is to deal with it as a whole—to let all have an experience with the wages of sin (death), and then through Christ to end the reign of sin and death under Satan, and inaugurate a reign of righteousness and life under Christ—the Kingdom of God.

Understanding this, the “narrow way,” which was opened at the beginning of the Gospel Age, which only a few found, and in which but a “little flock” walked

faithfully to the end when they did find it—(Rev. 17: 14), is not meant to be the way of life for the race in general. It was provided only for the special class—those who were called in the one hope of their calling—to the Divine nature (Eph. 4: 4; 2 Pet. 1: 4). They are variously spoken of in the Scriptures as “the Church, which is his body” (Eph. 1: 23; 5: 30; Col. 1: 18, 24), “a glorious Church . . . holy and without blemish” (Eph. 5: 27), “the Bride” (John 3: 29; Rev. 21: 2), “the Lamb’s Wife” (Rev. 19: 7; 21: 9), “the Temple of the Living God” (2 Cor. 6: 16; Eph. 2: 21, 22), the “little flock,” to whom it is the Father’s good pleasure to give the kingdom (Luke 12: 32; Dan. 7: 27).

The gate of consecration was purposely made obscure to insure that those who entered it would be of the faith class. The way was made rugged, difficult and hazardous, to insure that all who would continue in that way faithful unto the end would thereby become strong characters—overcomers (Rev. 3: 21), yea, “more than conquerors through him that loved us” (Rom. 8: 37). The special future service for which these were selected demands that they had to be tried as gold is purified, in the furnace of discipline, to be fitted as “vessels of gold” (2 Tim. 2: 20) for places in the great House of God, vessels of the highest honor, “sanctified, and meet for the master’s use, and prepared unto every good work” (v. 21) (see also E Vol. 16, p. 320, “The Church Walking the Narrow Way”).

Soon these “joint-heirs with Christ” (Rom. 8: 17), with their Lord and Redeemer, as the Seed of Abraham (Gal. 3: 8, 16, 29), will extend the blessing of God to all the families of the earth—the dead as well as the living. As kings and priests unto God they shall reign on the earth during the Millennial Age, to bind Satan and destroy his power (Rev. 5: 10; 20: 1-6), and to open the eyes of those whom he has blinded and deceived so long (Isa. 35: 5). By these will God prepare a favorable way, the “highway,” called “The way of holiness”—(Isa. 35: 8) and “gather out the stones” of error, and “lift up a standard [of truth and righteousness] for the peoples [plural in the Hebrew—see Rotherham, Young, A.R.V., R.S.V., *etc.*]” (Isa. 62: 10).



Descending Passage highlighted with dotted line

For a certain period of time (“the accepted [Greek, *dektos*, acceptable or receivable] time”—2 Cor. 6: 2; comp. Isa. 49: 8; the day of the “great salvation”—Heb. 2: 3) the door to the High Calling of the Little Flock stood open. Jesus opened up this “new and living way,” this new way of life into “the holiest,” the antitypical Most Holy of the Tabernacle, the condition of Divine beings, which He consecrated for His Church, “through the veil, that is to say, His flesh”—His sacrifice of His human all unto death (Heb. 10: 19, 20). The possibilities of entering into this narrow way were first presented to the Jews (John 1: 11, 12); and after finding the suitable ones of that people, God directed the message of the High Calling among the Gentiles (Acts 1: 8); this Gospel of the Kingdom was to be preached for a witness to all nations before the Harvest of the Gospel Age (Matt. 24: 14); and God showed that Little Flock members would come from all quarters and “sit down in the kingdom of God” (Luke 13: 29).

CLOSING THE NARROW WAY’S GATE

The narrow way to immortal life, having served its purpose, by selecting the Little Flock, the Royal Priesthood, amid persecution for godliness and fierce opposition from the world, the flesh and the devil, closed at the end of the Gospel Age, never to be opened again (Ezek. 44: 1, 2; E Vol. 5, p. 160); its gate of entrance closed at the end of the Harvest Reaping, and its exit into the Kingdom closed during the Epiphany, the time of the Lord’s appearing, when the Bride was completed and appeared with Christ in glory (Col. 3: 4; 1 Pet. 1: 7, 13; 5: 4; 1 John 3: 2)—even to the last member of the 144,000. For all the overcomers were to have power over the nations, to rule them with a rod of iron and to engage in the work of breaking them to shivers (Rev. 2: 26, 27). Ever since Sept. 16, 1914, when we understand that the last Spirit-begetting took place (see, *e.g.*, PT ‘37, pp. 182-192; PT ‘38, pp. 164-173, and Bible Standard Extra No. 51, for proofs from Scriptures, reason and facts) and the last member of the Christ Body entered the narrow way that leads to immortality, it has been closed forever in so far as the admission of new entrants is concerned, and since then no new candidates for the Royal Priesthood have been accepted.

Key of Abbreviations

SITS- Studies in the Scriptures

G.P.P.- Great Pyramid Passages

E Vol. 16- Epiphany volume #16, *The Chart of God’s Plan*

PT- Present Truth magazine

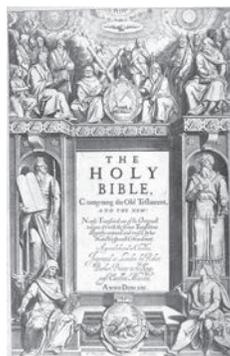
The Youthful Worthies

“Your young men shall see visions” (Joel 2: 28).

IN DESIGNATING BIBLICAL IDEAS it is well, as far as possible, to use Scriptural terms. This we usually do, such as: Instruction, Justification, Sanctification, Redemption and Restitution. But sometimes we are compelled to designate a Biblical idea by a term not found in the Bible, like, Tentative Justification and Vitalized Justification. That these are Scriptural ideas is apparent (Rom. 4: 1-25; John 3: 36; 1 Cor. 6: 11; Heb. 9: 24; 10: 14; James 2: 14-26; 1 John 2: 2). So, too, we do not find the expression “Ancient Worthies” in the Bible; nevertheless, the faithful consecrated ones of the Old Testament are called ancients, elders and old men (*zekenim*, Isa. 24: 23; Psa. 107: 32; Joel 2: 28; *presbuteroi*, Heb. 11: 2), and are referred to as persons “of whom the world was not worthy” (Heb. 11: 38). Likewise, the term “Youthful Worthies” is not found in the Bible; nevertheless, as will be shown in this article, the idea that is intended to be conveyed by these words is Biblical. The nearest approach to this expression in the Scriptures is the term “young men,” literally, “youthful” (Joel 2: 28), in harmony with the use of the word “ancients” (Isa. 24: 23), and in distinction from the class so designated. Some have distinguished between these two classes by the contrasting terms Ancient Worthies and Modern Worthies; but the term Modern Worthies is not nearly as Scriptural an expression as is the term Youthful Worthies. Moreover, the Biblical thought (Joel 2: 28) is brought out better by the contrasting names Ancient and Youthful Worthies. Therefore THE PRESENT TRUTH calls them Youthful Worthies.

(2) Before the General Call to the Divine nature and joint-heirship with Christ ceased in 1881, the persons that we call “Youthful Worthies” did not exist as individuals of a class; but since that time they have come into existence as such, and since the Fall of 1914 have become very marked as a separate and distinct class. The reason for the Youthful Worthies coming into existence as a class, though for a time undiscerned as such, is that, after the General Call ceased in 1881, more people consecrated to the Lord than could be probationarily assigned vacated crowns, *i.e.*, places in the Little Flock; and therefore the surplus consecrators, though receiving the enlightenment of the holy Spirit,

were not Spirit-begotten. The Lord evidently held them in reserve; and as from time to time crowns were lost by the measurably unfaithful, He selected the most faithful and eligible of the surplus consecrators and by Spirit-begettal probationarily assigned to them the crowns that were lost. As time went on, the number of surplus consecrators in reserve continued increasing more rapidly than the number of lost crowns; consequently, a large number of these consecrators was in reserve when the last eventual Little Flock members came under the call (see PT No. 515—a copy free on request). After that time many more consecrated, for none of whom crowns became available. This resulted in many additional Youthful Worthies coming forth. “That Servant” treats of this class in SITS 6, 156, 157; R4836, pars. 3-6, 10, 11; 5761, col. 2, pars. 1, 2; Question Book, pp. 151, 152, 154, 156-158. The Lord during the Epiphany has been



The title page of the first edition of the KJV Bible in 1611.

“To us, the Bible is the sole source of faith and main rule of practice.”

shedding much light on this class, light that was not due during “that Servant’s” ministrations. May the Lord bless it to all of us, especially to the class immediately concerned!

(3) To us as Bible students the Bible is the sole source of faith and main rule of practice; therefore our faith on all religious subjects must come to us from the Scriptures—“that our faith should not stand in the wisdom of men, but in the power of God” (1 Cor. 2: 5). We must require, therefore, that light on this, as well as on all other subjects of Christian faith, be shown to flow from that Book of whose teachings it says, “The entrance of your words gives light” (Psa. 119: 130; Isa. 8: 20). The Scriptures do teach that there was to be such a class that we call the “Youthful Worthies.” We will consider a number of passages on this topic.

The “Young Men”

(4) We begin with Joel 2: 28, the clearest of all Scriptures on this subject: “And it shall come to pass afterward [after the Gospel Age, during which God pours out His Spirit for His servants, the Little Flock, and His handmaids, the Great Company—compare Joel 2: 29 and 2 Cor. 6: 17, 18; after the antitypical sprinkling of the blood of the Lord’s Goat on the mercy seat] that I [God—in the Millennial Mediatorial Reign] will pour out my Spirit upon [for, on behalf of] all flesh; and your [the Christ’s] sons [(a) the quasi-elect Jews of the Jewish and Gospel Ages who remained loyal to the Abrahamic and Mosaic Covenants and the practice of righteousness but did not become Ancient Worthies or Christians by consecration, and (b) the quasi-elect Gentile and Jewish loyal tentatively justified Christian believers of the Gospel Age] and your daughters [the previously unbelieving Jews and Gentiles who Millennially will become believers (Isa. 60: 4); in this article the word Millennially is used as a rule to mean after the Mediatorial Reign has begun, with the earthly phase of the Kingdom set up] shall prophesy [teach the Truth to those of mankind who then will not know it, Matt. 25: 35, 37, 40; Psa. 107: 22], your old men [the Ancient Worthies] shall dream dreams [will be given new and inspired revelations of the deeper truths, clarifying and elaborating for themselves and the people the teachings of the Old and New Testaments, as well as of ‘another book,’ ‘which is the book of life,’ the New Covenant revelations, Rev. 20: 12], your young men [the Youthful Worthies] shall see visions [will be given similar revelations, but of the less deep truths].” The four elect classes (including the Youthful Worthies) and the two general restitution classes from among mankind who are and will be associated with the Plan of God are treated of in Joel 2: 28, 29. These and the repentant fallen angels will constitute the seven (perfect number) classes of those whom Christ delivers from sin and condemnation to perfection and everlasting life in His work as Savior.

“...**faith** is confidence in what we hope for and assurance about what we do not see.

This is what the **ancients** were commended for.”

Heb 11: 1, 2 N.I.V.

The Earthen Vessels

(5) An outstanding New Testament passage is 2 Tim. 2: 20: “In a great house [the great house of the typical high priest Aaron (Lev. 16: 6; Num. 17: 2, 3; 3: 6-9, 17-20) consisted of his sons and the three typical classes of Levites—the Kohathites, the Merarites and the Gershonites (Num. 3: 17); accordingly, in the Great House of Jesus, our Great High Priest, there are four classes antitypical of these] there are not only vessels of gold and of silver [representing respectively the Little Flock and the Great Company, the two elect classes in the heavenly, invisible, phase of the Millennial Kingdom; (Mal. 3: 3); (Berean Comments on Mal. 3: 3 and 2 Tim. 2: 20), but also of wood and of earth [representing respectively the Ancient Worthies and the Youthful Worthies, the two elect classes in the earthly, visible, phase of the Millennial Kingdom]; and [in addition to these four elect classes, there will be] some [of the world of mankind] to honor [the faithful restitutionists, the “sheep” of Matt. 25: 31-40], and some to dishonor [the “goats” of Matt. 25: 41-46, the Second Death Class of the Millennium].”



Earthen Vessels—Youthful Worthies

(6) This is the Millennial application of 2 Tim. 2: 20 but there is also the Gospel-Age application and the post-Millennial application, after the Little Season. In the context the Apostle Paul gave Timothy some excellent exhortations and warnings. Among other places, Bro. Russell treated 2 Tim. 2: 20 in a 1907 newspaper sermon (reprinted in *The Herald of the Epiphany*, Sept. 1951, pp. 33-35, with emendations [amendments] particularly regarding the vessels “of wood and of earth,” which he showed when combined in the Millennial application are “those on the human plane”—Berean Comment). In this sermon, referring to the Gospel-Age application, Bro. Russell stated: “The Apostle’s thought seems to be that some of the Lord’s people, by following the course

he has outlined, and becoming thoroughly furnished in the Word of Truth and able to rightly divide it to others, will be vessels of honor in the service of the Lord even in the present time. On the contrary, some—once God’s people, truly consecrated to Him, but neglecting these important principles and becoming fully willful—will be vessels of dishonor fitted to destruction (Rom. 9: 21-23).”

(7) In the post-Millennial application there will not be any vessels of dishonor fitted to destruction, for all the wicked will have been destroyed (Psa. 145: 20; 107: 42; Heb. 2: 14; Rev. 20: 3, 7-9). How, then, are we to understand the “great house” of 2 Tim. 2: 20 as applying post-Millennially? Referring to Rom. 9: 21, Bro. Russell indicates (SITS 1, p. 190) that the vessels to “dishonor” can be understood as being to “less honor.” He shows this also in R1872, par. 5, where he states: “The ‘worthies’ of Heb. 11, although equally as faithful as the ‘overcomers’ of the Gospel Age, could not be counted as sharers in the suffering of Christ and joint-heirs of His glory. The great Creator has chosen to prepare some vessels to more honor and some to less honor; and some that resist the molding and shaping influence of the great Potter will be neither, but will be vessels for destruction, not fit for His service in any

capacity (2 Tim. 2: 20; Rom. 9: 21, 22). The vessels for less honor were selected first, until John the baptizer, who was one of the chief of the Ancient Worthies, the house of servants; and yet “the least one in the house of sons, the vessels unto greatest honor, is greater than he (Matt. 11: 11).” He refers to the vessels of 2 Tim. 2: 20—“some to more honor and some to less honor”—(R5493, par. 6; R5759, par. 1). In harmony with this and the Bible’s other testimony, it is evident that in the post-Millennial setting the four elect classes will have their eternal inheritance in heaven (which we will prove later), and that additionally there will be some vessels to honor (the pre-Millennial quasi-elect loyal Covenant-believing and justice-practicing Jews and the quasi-elect Gentile and Jewish loyal tentatively justified Christian believers of the Gospel Age—the “sons” of restitution), and some to dishonor (in the sense of less honor, the previously unbelieving ones who will have become believers and then will have been faithful as restitutionists—the “daughters” of restitution—Isa. 60: 4). In the post-Millennial application of 2 Tim. 2: 20, the Lord’s Great House consists of the same general six saved classes (including the Youthful Worthies) (Joel 2: 28, 29).

....to be continued

Report from India

Dear Bro. Herzig:

Christian greetings! Ephesians 1: 2

By the grace of our omnipotent God Jehovah, we entered into the year 2010 and we all remembered the Manna text for Jan. 1. Thanks be to God that His grace has preserved us; “kept us from falling” through another year. I thank you for helping and strengthening the Indian brethren by supplying the literature and Parousia and Epiphany volumes to India. As in the past, our Heavenly Father set forth so many surprises, experiences and blessings for us in each and every step in our course.

It was a good start for the year that we held a convention in Nazareth in January with 140 present. The May convention in Kerala saw 100 in attendance, and yet another in Nazareth in October served 150 members for three days.

The English tracts and booklets sent were very useful for us. The supply of the literature is playing a vital role, and this year by the volunteer service, seven brethren



have got their feet on the solid ground of the Truth and its Spirit. We printed four of our tracts in Tamil and two booklets in BS form as an extra edition. All were printed in a very large quantity.

In India the brethren who are doing the colporteur work were badly in need of our Tamil version of “The Divine Plan of the Ages.” We decided to print and publish it as an economy edition. We have a plan to print the Library edition also in the future.

At the end of the year we started our website for the Indian brethren: www.biblestandardindia.com. Bro. G worked hard to bring forth our website before the end of this year and succeeded in his mission, though we have to update it. As a first measure we have added the Tamil articles only. In future articles from the other

languages, *i.e.*, Malayalam and Kannada will also be added. This website is a feather in our cap.

I feel it is necessary to conclude this report in this way. I thank you for helping the Indian brethren by taking severe action against the errorists who misused the name LHMM for monetary purposes. As per our July-August BS, the topic Outer Darkness came true. By using the ignorance of innocent people, the false brethren formed a ring (Little Babylon) against the LHMM. Using our name without the proper approval

from the Bible House, some conducted their own conventions and spread their own wrong speculations and false chronological calculations, which were prohibited by our Lord (Rom. 16: 17, 18; Col. 2: 4; Psa. 125: 2; E11: pp. 340-342). Really, 2010 was a landmark in the history of LHMM in India!

Thank you,

Bro. V. Vincent Jeyakumar, Pilgrim
INDIAN REPRESENTATIVE

Report from Brazil

Pilgrims	1
Evangelists	3
Semi-Public Meetings	2
Attendance	76
Parlor Meetings	74
Attendance	1,374
Kilometers travelled	3,665

Your brother in the Lord,
Bro. Mario Woitowicz, Pilgrim
BRAZILIAN REPRESENTATIVE



Report from Poland

Dear Bro. Herzig:

Greetings in the name of our Lord Jesus!

*“Blessed is the man that trusteth in the LORD,
and whose hope the LORD is” - Jeremiah 17: 7.*

The previous reporting year was characterized by active dealings of the Adversary and his fallen angels in every sphere of human activity. Satan is obviously in a rush, having realized there is less and less time to the inauguration of the New Covenant, when the restitution process is to be controlled without him and his hosts of evil spirits. Satan is first of all impacting the present-day worldly institutions that are undergoing a crisis of authority in every field of their activity.

In the Truth Satan affects the Lord’s people by adopting the method of magnifying petty differences in understanding the organizational principles that control the Lord’s work. This seems to be his favorite

aspect in the process of the sixth sifting, as first it generates discontent, and then prejudice; as a result, brotherly love cools off, which is dangerous for good family relations and rearing children, who are easily affected by the same adverse circumstances.

Fortunately, these are sporadic occurrences which appear in those few families that have no authority or influence on the wider relations due to which the fullness of love is achieved in the whole community of the faithful.

The process of physical and spiritual integration with the consecrated brethren from neighboring countries, such as Germany, Lithuania and Ukraine, has been



developing gradually, yet quickly. Polish brethren more and more eagerly attend conventions organized by our neighbors. We regret that the brethren from Ukraine, who would love to come to the numerous Polish conventions, are deprived of the opportunity by the border regulations and visa restrictions, which are for them, too difficult to cope with.

We look forward to the time when God’s Kingdom removes all the national border divisions and all people will become one human family sharing the same parents—Adam and Eve

The public work is gradually spreading; the number of classes organizing this kind of meeting is going up. We felt a lot of joyous optimism when we launched the distribution of all the invitations, because we have a deep conviction that one day our actions will bring the proper fruit.

Half-year service timetables for auxiliary pilgrims and evangelists for Ukraine and Moldova are prepared in Poland because there are classes in remote parts of both countries and few servants to visit them. The Polish servants offer their free time so all are served in an organized way.

Your brother by His grace,
Bro. Piotr Woznicki, Pilgrim
POLISH REPRESENTATIVE

Poland	
Pilgrims	1
Auxiliary Pilgrims	48
Evangelists	42
Ukraine	
Auxiliary Pilgrims	8
Evangelists	8
Luthuania	
Auxiliary Pilgrims	1
Public Meetings	
Attendance	19
	1,241
Semi-Public Meetings	
Attendance	481
	70,900
Parlor Meetings	
Attendance	2,639
	79,516
Kilometers travelled	508,763
Polish Conventions	
Attendance	7
	4,373
Lithuanian Conventions	
Attendance	1
	70
Ukrainian Conventions	
Attendance	2
	490
Baptisms (for all conventions)	13



Letter

The following excerpt is from a brother in the U.K. and will be of general interest:

“...I will now relate further the incident involving the two Jehovah Witnesses who called here on Wednesday, 4th May 2011. I was preparing to catch the bus to the city centre, the time was about 11:00. Two Witnesses knocked on the door, and on answering, I was shown a copy of the Watchtower magazine and asked ‘Did I want to live forever on Paradise Earth?’ The conversation continued in a similar vein for about five minutes. During one of their pauses I explained I was a student of Pastor Russell’s writings and teachings. The more dominant of the Witnesses appeared most interested. I invited them into the bungalow, primarily to look at my library of the Pastor’s books, and also to show them the reprints of the Watchtower magazines. Again the senior of the Witnesses was absolutely speechless. He picked up

the copies of the six volumes and expressed amazement at their condition. Of course I had to explain that they were modern reprints of the original volumes. He further spoke to explain he didn’t know that the volumes were still being published, and I enlightened him as to the publications sourced from the LHMM. Further, he asked for information about the LHMM and if indeed there was a British Branch of the LHMM. I gave him the Oldham Box No. address. Further discussion ensued covering the period subsequent to the Pastor’s death in 1916 and the events that followed. He appeared to be aware of the changes in doctrine among them, the Ransom for All and the Resurrection of Adam. He also stated he did not care if, and I quote, ‘Rutherford was a crook, the Bible is the book I read and get my doctrine.’ On this point,

I pointed out the dictate given to all Witnesses through the Watchtower magazine, and regular change of doctrine associated with it. The Watchtower is the source of their understanding and not the Bible. To this he made no reply. I should further point out that the 'lesser' of the two Witnesses took no constructive part in the exchanges and was indeed looking away while the other was actively and interestedly looking at the publications. I also let him see the Watchtower reprints, and again he was amazed, totally unaware that such publications were available.

Apart from a few negative comments the whole episode was very constructive, but because of time pressure, I had to end the visit after about 35 minutes.

I had the feeling that certainly the more outspoken of the two was very interested in the Pastor's original work, although he would not take up the opportunity of returning here. This is a brief summary of the events related to my contact with the two Witnesses that visited me."

Bro. D. O., U.K.

A Question on Phrenology

How do you justify Mr. Johnson's belief in Phrenology which is no longer recognized by Psychologists and do you still believe it to be accurate?

—A.E.

Dear A.E.,

Greetings in Jesus Name!

Phrenology was quite connected to the thinking of the day in the world of psychology, as was corporal punishment for disobedient children. Today's society rejects both yet society is on a real moral down-swing despite all of the obvious evidence to the contrary and what once was recognized as having a Biblical background is now rejected, *i.e.* homosexuality, same-sex-marriage (Lev. 18: 22; Rom. 1: 24-27). Psychologists also deny the existence of spirit beings and in many cases God; shall we reject these also? I don't believe it to be far fetched to think that the subject as taught by Bro. Johnson is reasonable, for where else would we expect to find spiritual and mental capabilities demonstrated? While we do not often find ourselves discussing the merits of phrenology these days, it is a logical viewpoint that suggests that the intellectual and spiritual organs of the human brain would be recognized and housed at locatable points within its structure.

We do not provide any Biblical proof for the science of Phrenology because the Bible does not give any. This is a science that came about centuries after the Bible was written. At times one has to ask oneself whether a thing makes sense or not; and this would be the case here. We certainly do not take a dogmatic position on this subject. It is evident that there was a time when it was highly thought of in an age before P.E.T. Scans and C.A.T. Scans and the like. It was a common part of social conversation one hundred years ago, so we cannot make any excuses for why it was included in the

conversations of both Bro. Russell and Bro. Johnson. We do know that C.A.T. scans are very useful to physicians today, but we would not venture to say that we can find some specific Biblical proof for the science. The basic science of Phrenology does not find itself to be sitting contrary to modern medical science, *i.e.*, the thought that various senses and affections would be controlled at differing locations in the brain and that these character qualities may be further developed through proper exercise. That these same intellectual and character attainments can go through stages of mis-development is evidenced by the various penal and correctional institutions set to induce change. If there is an objection, it would most likely be in regards to its action affecting the outward shape of the head. We don't know that this has ever been scientifically proven or disproven and we are content to wait and see what the Lord will have to say about it in His Kingdom. This is not a "Biblical Subject" therefore we have no Biblical answer. Your question indeed gives food for thought, but our studies in the Bible do not generally go down this avenue.

Christian regards...

Bible Standard Ministries

HAVE YOU MOVED OR ARE YOU
GOING TO BE MOVING?
RENEW TODAY !

TO:

ANNOUNCEMENTS

THE ALMIGHTY

High in the Heavens, eternal God,
Your goodness in full glory shines;
Your Truth shall break through every cloud
That veils and darkens your designs.

Forever firm your justice stands,
As mountains their foundations keep;
Wise are the wonders of your hands,
Your judgements are a mighty deep.

Your providence is kind and large;
Both man and beast your bounty share;
The whole creation is your charge;
But the sanctified are your special care.

My God, how excellent your grace!
Whence all our hope and comfort springs;
Mid earthly woes we sweetly rest
Under the shadow of your wings.



2011 CONVENTIONS

United States	
Minneapolis, Minnesota	September 16, 17, 18
France	
Barlin	October 29, 30
Germany	
Diez	October 7, 8, 9
India	
Nazareth, Thoothukudi Dist.	October 21, 22, 23
Nigeria	
Nduotong Akwa-Ibom State	September 2, 3, 4
Akwanga Nasarawa State	November 25, 26, 27
United Kingdom	
Sheffield/Barlborough	October 29, 30

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. Reservation deadline is August 25, 2011 for the special rate of \$85.00 plus tax 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. Lunch will be provided on Friday and Saturday. Coordinators: Sr. Patricia Lewis (763) 574-1186 and Sr. Sandy Cimbura (763) 205-2048.

IN REMEMBRANCE

Bro. Earl Procario, 93, passed into death on Wednesday, July 13, 2011. He served as an Evangelist of the Laymen's Home Missionary Movement since 1972 and was a devoted Bible Student. He faithfully served the Lord, the Truth, and the brethren for many years; visiting many ecclesias during his ministry. We will miss his loyal, quiet spirit and look forward to seeing him in Christ's Millennial Kingdom here on Earth.