

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

WINTER 2011
 A.D. 2011 — A.M. 6141
 WHOLE NO. 736

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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.

FULL ASSURANCE OF FAITH

“Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever” PSALM 23: 6.

SAIN'T PAUL speaks of the full assurance of hope and of the full pledge of faith, as being the proper conditions for the Lord’s people (Heb. 6: 11; 10: 22). This is the thought expressed by the Prophet in our text—full confidence that He who has begun a good work in us is both able and willing to complete it (Phil. 1: 6). But how few Christians, comparatively, have this full assurance of faith; how few can say, “Surely, without doubt, that goodness and mercy shall follow me through life, and by God’s grace I ultimately shall gain the

Millennial Kingdom and the glorious things which God has promised to them that love him!” The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great joy, a great blessing, a great rest of heart which others do not possess. Let us therefore inquire why it is that the numbers who enter into the rest of faith are so small. What are the hindrances to the others, and how can those hindrances be removed, so that a larger number of the Lord’s people may receive this favor.

The Hindrances are of Two Kinds:

(1) Many who are on the Lord’s side, and who have been greatly blessed of Him, and who have made considerable progress in the knowledge of His Word, and who are trusting in the merit of the Lord Jesus’ sacrifice as the only hope of a future life, and who are justified, have nevertheless failed to take the second step necessary to their full induction into God’s family and into close fellowship with Christ for ultimate Kingdom opportunities. This step, essential to becoming of His people, is the purpose of full consecration (Rom. 12: 1)—the full surrender of our own wills, including all the aims and objects and



ISSN: 0032-7700

Published by the
Laymen’s Home Missionary Movement
 1156 St. Matthews Road
 Chester Springs, PA 19425-2700, U.S.A.

Published regularly since December, 1918
 4 issues a year
 (Spring, Summer, Autumn and Winter)

Annual Subscription
 \$12.00 (single issue, \$3.50)

Editor
 Ralph M. Herzig

Postmaster: Send address changes to:
 Laymen’s Home Missionary Movement
 1156 St. Matthews Road
 Chester Springs, PA 19425-2700, U.S.A.
 Periodicals Postage paid at Kutztown, PA

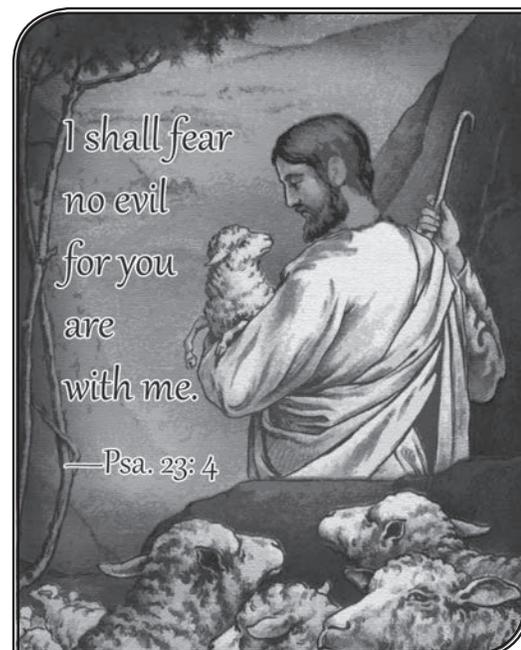
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- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth,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

MOTTO TEXT FOR 2012



purposes of life, and including also all that we have in the way of time, influence, means and reputation. Not having taken this step, not having taken up the cross to follow the Lamb without hesitation wherever He goes, this class very properly feels that it is questionable to what extent the Lord's promises, either for the life that now is or for the life that is to come, belong to them. In this they are right; for not one of the promises, present or future, belong to them, nor to any, until they have come under the terms of a full self-surrender, dedication, presenting themselves to God, holy, acceptable, through Jesus Christ our Lord.

Our advice to these, then, is that realizing the situation they do not longer delay, but hasten at once to avail themselves of this privilege, from the Almighty. If they stand still they are, in the language of the Apostle, receiving the grace of God in vain—failing to use it in the allotted time (2 Cor. 6: 1). God's grace, as freely bestowed upon those who have come to understand that the redemption which is in Christ Jesus, is the grace of the forgiveness of sins, of justification through faith; and the very object of this grace is to permit or qualify us to be servants, acceptable to God through the great sacrifice of our Redeemer.

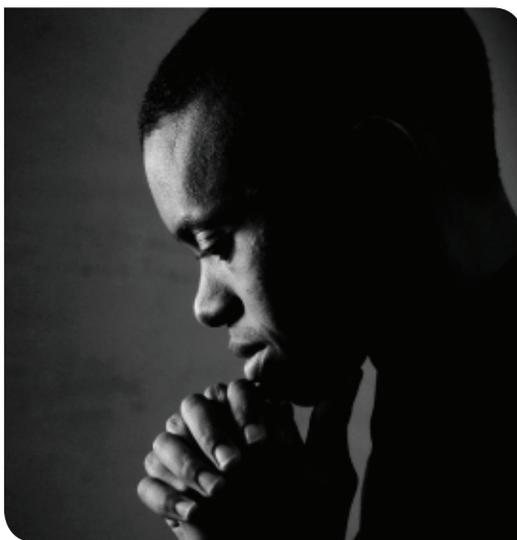
Whoever, therefore, shall advance this far and know of his or her privilege, and yet refuse to present their little all, has cast aside the Divine favor offered to them, and this manifests neglect to submit the imperfect fragment of this present life, that they might obtain in exchange a wonderful position in the Millennial Kingdom: such receive God's grace in vain, profiting nothing by it over and above the world, which as yet lies in darkness and blindness.

What should such do? They should at once resolve that to render all they have to the Lord's service is not only a reasonable thing, but an offering far too small—far less than what they would like to render to Him who has manifested such compassion and grace toward us. And we should feel this way, even if there were no rewards attached to such a consecration of ourselves. But inasmuch as God has attached rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of Divine mercy, and an indication also

of a weakness of mind, of judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few short years, with an eternity of joy and blessing in the Kingdom, in harmony with the Lord.

And more than this, the consecrated are the only ones who really fully and truly enjoy this present life, for they indeed have a peace of heart which the world can neither give nor take away—a condition which all the

world is coveting and seeking after, but not finding because they seek it not in the Lord's way of full self-surrender to him. We urge, then, upon the class now addressed that they promptly make their covenant with the Lord, and become heirs of His good promises pertaining to the life that now is, and also of that which is to come, and that they lay the foundation for entering into "full assurance of the faith" and full assurance of the hope that God's mercy and goodness shall follow them all the days of the present life, and that they shall dwell in their future home forever.



The Peace of God, which passes all understanding

(2) Among those who are real Christians, and who have made a full covenant of devotion to the Lord, we find many who say, and more who think it without saying—"O that I could feel sure that God's goodness and mercy would continue with me all the days of my life, and that I should attain to His Kingdom! O that I might have a full guarantee of faith, a full assurance that I am accepted of the Lord and that by His grace I shall ultimately be an overcomer!" What is the difficulty with this class? Why is it that these do not possess this full pledge of faith? We answer, that their difficulty is a lack of faith in God, and such a lack of faith is not pleasing to God, for "without faith it is impossible to please God." Such a lack of faith, moreover, is a constant hindrance to their overcoming, as it is written, "This is the victory that overcomes the world, even our faith." The Christian who has not the shield of faith, and a large one, is continually disadvantaged before the Adversary (Heb. 11: 6; 1 John 5: 4).

What must be done to overcome this lack of faith, and to have an increase of faith? We answer, that like the Apostles of old he should pray, "Lord, increase our faith." And then, acting in harmony with this prayer, each should cultivate faith in his own heart: (a) By refreshing his memory continually with the Divine promises,

becoming very familiar with these in the Father's Word. (b) He should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts and in his conferences on holy things with the brethren.

When trials or difficulties or perplexities arise, he should think of these promises, remembering that they belong to him—because God has promised them to such as love Him,—who have made a covenant by consecration. (Rom. 12: 1). He should resolve to trust the Word of the heavenly Father implicitly. If some seeming accident befall him, let him call to his mind the promise that “All things work together for good to them that love God, to them that are called according to his purpose,” and assure himself that the seeming accident would not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. Let him refresh his mind with the thought that he comes under the provisions of this promise because he loves the Lord, and so loved Him as to make a full dedication of himself to Him; by doing this he is assured that this promise was intended for him.



“For we wrestle not against flesh and blood. . . but against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

— Eph. 6: 12, 13

Let such also remember the language of the Apostle, that if God loved us while we were yet sinners, so that He provided for us the great salvation in Christ Jesus our Lord, much more does He love us now since we have been justified through faith in the great atonement, and have made a full consecration of ourselves to Him, and come under the terms of adoption into His family. Let him remember too, that He who has begun the good work changes never, and that if our hearts are still in harmony

with Him, if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but His will to be done in our affairs, then we may indeed have the full assurance of faith, because knowing that God is unchangeable, and knowing that we are still in line with His promises and arrangements, we know that all of His gracious providences are still being exercised on our behalf. This is full assurance of faith—full confidence in the Lord.

It is possible, however, for the true Christian who has taken the step of justification and the step of consecration and adoption into God's family, and who has had the blessing of full assurance of faith—it is possible for such to lose this, if he become overcharged with the cares of this life, cold and indifferent as respects the Lord, His Kingdom, His brethren, His cause, *etc.* Such, of course, would not have a full assurance of faith; God does not intend it for them, but rather intends that if we leave the proper consecrated attitude we should also lose the joys and consolations which belong to it. This is not merely as a retribution or punishment, but designed specially to awaken us to a realization of what we are losing, to the intent that such as have “lost their first love” may be revived, may renew their consecration vows, and return to the Lord, who will abundantly pardon, and restore to them the joys of His salvation.

So then, reviewing our text, we say that this assurance of faith that God's goodness and mercy will follow us all the days of our lives, and that we shall ultimately by His grace attain to the Kingdom, is for the class mentioned in this Psalm, viz., the Lord's sheep—those who are following Him, and who are having the experiences outlined in this Psalm. One of these experiences is that following the Shepherd they are not left to hunger and thirst, but are bountifully supplied in the green pastures and by the still waters of the Truth. Moreover, it applies to those who experience the Shepherd's care, His rod and staff, correcting, reproofing or guiding them. Such sheep as learn to love and have confidence in the Shepherd and in His guidance, and to take comfort and blessing out of all the afflictions and trials of life which may be permitted to come upon them, realizing that they are providential, and for their blessing—such continue to follow the Shepherd, continue to have the experiences of sheep, and may rejoice with full assurance of faith that He who began the good work of shepherding them and leading them out from the by-ways of sin and of selfishness into the full blessing of the heavenly Father will continue this work and complete it, if they abide in Him (Psalm 23: 4-6).

152: A THOUSAND YEARS

Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Is come to reign a thousand years.

CHORUS

A thousand years! earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in time of old.

Tell the whole world these blessed tidings;
Speak of the time of rest that nears;

Tell the oppressed of every nation,
Jubilee lasts a thousand years.

What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

Haste ye along, ages of glory;
Haste the glad time when Christ appears.
O! that I may be one found worthy
To reign with Him a thousand years.

WAITING ON GOD

"It is good that a man should both hope and quietly wait for the salvation of the Lord"

Lamentations 3: 26

The Plan of Salvation shall run its appointed course according to times and seasons, which can neither be altered nor hastened. The whole creation awaits God's good pleasure; but those who have an understanding of the Plan of the Ages do not wait in ignorance. The children of God wait because they believe that the Lord's times are best; the children of the world wait because they must (Rom. 8: 19-23).

Rewards for Faithful Waiting

We recall to mind how the Lord specially rewarded some of the Ancient Worthies who, in the middle of trials and testings, faithfully waited for the fulfilment of His promises. Noah, after building the Ark, waited seven days for the flood (Gen. 7: 10). This final period, though short, must have been a time of great trial. Noah endured, and his faithful waiting on God was vindicated when the waters bore up the ark, and he with his household were alone saved.

Abraham, after a long 25 years of waiting, had the joy of begetting a "son indeed," in whom centered all the promises. For the fulfilment of these promises he still waits, as do also Isaac and Jacob, his heirs. But so real did the promises appear, that these three patriarchs "died in faith. . . having seen them afar off, and were persuaded of them, and embraced them" (Heb. 11: 13). What grand men they were! There is nothing more wonderful in all the earth than a man who lives in quiet faith in God.

Moses waited for forty years in the wilderness for God to appoint him the savior of his brethren. He believed the Lord's promise that His people would be delivered from Egyptian bondage in the fourth generation (Gen. 15: 13-16); and when forty years old he sought to be the champion



The whole creation awaits
God's good pleasure

of the oppressed. But at that time Moses went in his own strength, and failed (Ex. 2: 11-15). His experiences during the succeeding forty years of waiting taught him his own nothingness; and when at last the Lord honored him, he

was the meekest man in all the earth (Num. 12: 3). His long wait was not in vain—he became a mighty deliverer.

David would not kill Saul, although he was anointed king of Israel. In spite of opportunities he would not slay the Lord's anointed, but waited God's time to ascend the throne (1 Sam. 26: 23). He recovered the sacred Ark lost many years before at the overthrow of Shiloh. David was a man after God's own heart.

Surely with these and many other examples, we should willingly wait for the sure fulfilment of the promises the Lord has so graciously made to us. Nor do we forget the dire calamities that befell such as refused to wait upon God and His arrangements, when they knew they should have waited.

Punishments for not Waiting

The Jewish nation refused to wait for the return of the Lawgiver from the mount. "As for this Moses," they said, "the man that brought us up out of the land of Egypt, we do not know what is become of him" (Ex. 32: 1). They made the golden calf in their impatience, and forsook the Lord. Because of this God threatened to blot them out; only two of all those above 20 years of age at the time of the exodus from Egypt were permitted, 40 years later, to cross the Jordan into the promised land (Num. 14: 26-38).

King Saul refused to wait for the return of Samuel, and contrary to the Lord's direction offered a sacrifice. In consequence of this his house was not permitted to continue to rule in the kingdom of Israel (1 Sam. 13: 8-14).

The so-called Church of the Gospel Age refused to wait for Christ's return, and set up a counterfeit Christendom. The result was the formation of the "abomination that makes desolate"; during that dreadful period universally known as the Dark Ages. The Lord described the original Apostate Church as a "harlot"; and the later Protestant denominations as her "daughters." In the symbolical language of the Song of Solomon 2: 7, the true "virgin" Church of Christ counsels the false churches (daughters of Jerusalem) not to stir up nor awaken love—that is, not to attempt to do the loving works of the Millennial reign of Christ; but to wait "till He please." They are counseled in the name of the male and female deer of the field—



The so-called Church of the Gospel Age set up a counterfeit—Christendom.

two swift animals which need not to be urged to fly like the wind when occasion is necessary. So love, backed by power, represented by the cherubim with outstretched wings on the mercy seat, will not require urging to fly to man's rescue, when the atoning blood is sprinkled upon the mercy seat the second time.

In this we see the supreme examples of waiting; for God Himself waits to be gracious; He is not slack concerning His promise as some men count slackness, but is longsuffering, not willing that any should perish, but that all should come to repentance (Isa. 30: 18; 2 Pet. 3: 9). Our Lord Jesus has patiently waited, sitting at the right hand of the Majesty on high, until God makes His enemies His footstool. Known to God are all His works from the beginning of the world; and He will not alter any part of His plan, for He is a God of judgment. Blessed are all they who wait on Him (Acts 15: 18).

All Things Await God's Due Time

Even material things wait to give their harmonious testimony to the truth of the Lord's Word. The Great Pyramid in Egypt has waited over 4,000 years to give its wonderful corroborative evidence. During all of this long period its purpose has been misunderstood. It has been set aside as merely an old tomb; whereas it is really God's "Pillar of Witness" referred to by the Prophet (Isaiah 19: 19, 20).

The written Word has had to wait until the "living Word" should come to serve up its wonderful truths to His faithful people. Daniel was told to "shut up the words, and seal the book" of his prophecies until the "time of the end," for none would understand their import until knowledge had increased, and many should "run to and fro" (Dan. 12: 4, 9). Daniel's writings had to wait for nearly 2,500 years before they could give their testimony. Even the entire Old and New Testaments, the "two Witnesses," had to wait "clothed in sackcloth" (dead languages), till the completion of the 1,260 symbolic days (years), which is the beginning of the period spoken of in Daniel as the "time of the end" (Dan. 8: 19; Rev. 11: 3). They then came to "life," and were exalted to Heaven. The Bible Societies, which came into existence immediately after 1799, multiplied the Scriptures a million-fold, and gave new life to the

witnesses of God. Archaeological remains of ancient times have waited in the dust of the earth (in Babylonia, Egypt, etc.), until their comparatively recent discovery, to add their harmonious testimony to the Truth of the Bible. Before the unearthing of these material evidences, many historical narratives in God's Word had been doubted by scholars. The child of God takes the Lord at His word, and guards against the errors arising from doubt. These archeological witnesses vindicate the faith of God's children.

Jacob's Waiting for Salvation Connected with his Son Dan

The founder of the Jewish nation, Jacob, declared that he waited for the salvation of God; and he strangely connected this hope with a prophetic utterance regarding one of his sons, Dan. We know that many of the patriarchs were prophets (Gen. 49: 1); and their prophecies have had to wait for further elucidation by God, before their deep meanings could be searched out. This is especially true of the prophecy concerning Daniel. In Gen. 49: 16-18, we read: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord."

The Tribe of Dan was Idolatrous

To understand this dark saying, we must trace the history of Dan; and we also require to take a broad survey of God's Plan of Salvation. In Judges, chapter 18, we learn that the tribe of Dan apostatized from the worship of Jehovah, and practiced open idolatry. It is for this reason, undoubtedly, that Dan is omitted when honorable mention is made of the 144,000 of all the tribes of Israel who were sealed in their foreheads with the seal of the living God (Rev. 7: 1-8—Manasseh, Joseph's firstborn, is there substituted for Dan). The whole manner of this tribe's apostasy evidences an unfaithful character from the first. Its people did not conquer their inheritance in the promised land, owing to lack of faith in God; for not in their own strength, but in God's strength, they could have overcome their enemies and possessed their portion of the country. Their enemies proved too strong for them, and compelled them to keep to the hills; and later they deserted their inheritance and migrated north, to a country where the people were war-

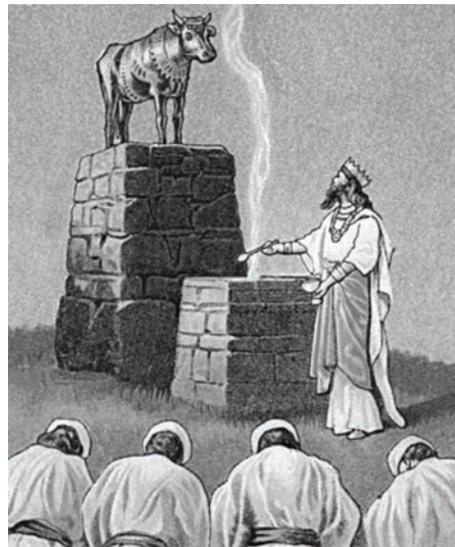
like, and they were not learned in the art of war. These, the Danites, were able to overpower them; they burned Laish, and established their own city instead, which they named Dan. The city of Dan then became the most northern of all the cities; and as Beersheba lies in the south, the saying, "From Dan to Beersheba" became the way of denoting the entire length of Palestine (Judges 20: 1).

Besides failing to conquer their own rightful inheritance in the land, and instead of searching out an inheritance for themselves and conquering a people who hardly knew their right hand from their left, the Danites on their journey northward forcibly possessed themselves of a man's private priest and images and established an idolatrous worship in their city. The Scriptures say that this state of affairs continued until the captivity (Judges 18: 29-31). When on the death of Solomon the tribes of Israel divided into two kingdoms, we read that Jeroboam, the king of the ten tribes, in order to prevent his people from going up to Jerusalem to worship the Lord, made two golden calves, one of which he set up in Bethel (a little north of Jerusalem), and the other in Dan. Jeroboam then cried to his subjects: "It is too much for you to go up to Jerusalem; behold your gods, O Israel, which brought you up out of the land of Egypt" after the example of his

unfaithful ancestors in the wilderness at the time of the exodus from Egypt. "And this thing became a sin; for the people went to worship before the one, even to Dan" (1 Kings 12: 26-30). Jeroboam evidently found Dan to be a very suitable place to set up idol worship.

The city which the idolatrous tribe of Dan set up became the recognized center of heathen worship in Israel. The stolen images placed there by the Danites at the first, represented the gods of the heathen (Baalim); and the golden calf erected there by Jeroboam centuries later, stood for Osiris, the god of the Egyptians. The Greeks later worshipped their god Pan in the same place. The

name given to the city of Dan in later times by the Greeks was Paneas (pronounced by the Arabs, Baniyas). The Romans called it Caesarea Philippi (after Philip, the tetrarch of the region). It lies at the source of the Jordan, as can be seen by consulting any Bible map.* When we recognized the fact that Pan and Osiris, and all the other heathen gods, had their origin in the apostate Nimrod, the founder of idolatrous worship, and that these gods

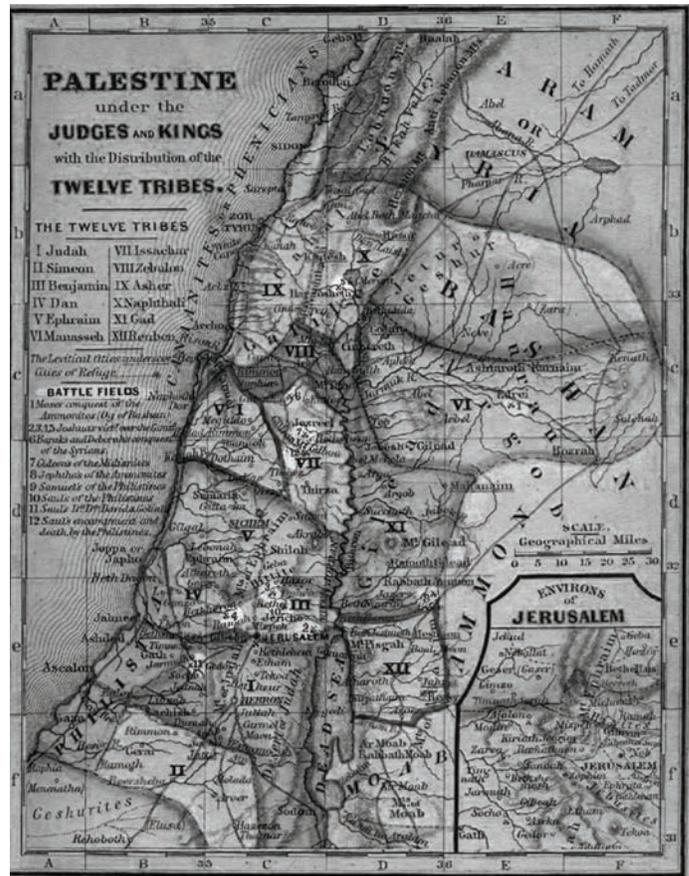


One of Dan's Idols

claimed to be the saviors of the dying world (counterfeit Messiahs), we can appreciate the full and significant force of Jesus Christ's question to his disciples at this famous seat of the false Messiah. They were in Caesarea Philippi, the ancient city of Dan, and Paneas, when Jesus put the question: "Whom do men say that I the Son of man am?" Then addressing His disciples directly: "But whom say you that I am?" What joy Jesus had when he heard Peter reply: "Thou art the Messiah, the Son of the Living God"! Jesus knew that none could perceive His identity except by inspiration. (Matt. 16: 13-17). Here, right in the very stronghold of the false Messiah, Jesus tested the faith and spiritual perception of His followers, to see if they could recognize Him as the true Savior of the death-doomed world! And the answer came spontaneously "Truly, flesh and blood could not have revealed this great truth, but the heavenly Father alone." Great was the rejoicing of Jesus. Six days later he took his more intimate disciples up the lofty mountain in the land, Mount Hermon. Bethel, where the other idol was set up, was in Ephraim's division of the land. From one standpoint it is correct to say that the city

of Dan was also in Ephraim, for this tribe was the largest of all, and frequently the entire ten tribes are collectively named Ephraim. And as the particular division of land belonging to the tribe Ephraim is also called Samaria (1 Kings 13: 32), then this name Samaria as well as Ephraim, and also Israel, are used interchangeably as the name of the ten tribes (Hosea 7: 1). Ephraim or Samaria are often taken to typify the false church of the Gospel Age (Hosea 4: 17; 8: 5, 6).

*On some maps the name Dan is shown at a place called Tell-el-Kadi; but there is no doubt that this is a mistake. In spite of the fact that the name Kadi means the same as Dan, namely, "Judge," all the evidence proves that the successive cities of Laish or Leshem, Dan, Paneas or Baniyas, and Caesarea Philippi, all stood on the same site, two or three miles to the east of Tell-el-Kadi, and this site is at the source of the Jordan, where its waters break forth from the earth a full-born river, being supplied by subterranean streams and was transfigured before them to foreshow in vision His future glory in the Kingdom of Restitution (Matt. 17: 1-9; 2 Pet. 1: 16-18).



Wait Upon the Lord

WHEN clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou, oppressed by anxious care,
Art almost tempted to despair,
Still wait upon the Lord.

When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And Hope within thy heart lies dead,
Still wait upon the Lord.

When Death comes knocking at thy door,
And in thy home are sorrows sore,
Though age comes on and eyes grow dim,
Still look to Christ, still trust in Him,
And wait upon the Lord.

Whate'er thy care, believe His word;
In joy or grief, trust in the Lord.
Good courage He will give to thee,
And strong, indeed, thy heart shall be,
By waiting on the Lord.

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Poems of Dawn - p. 206

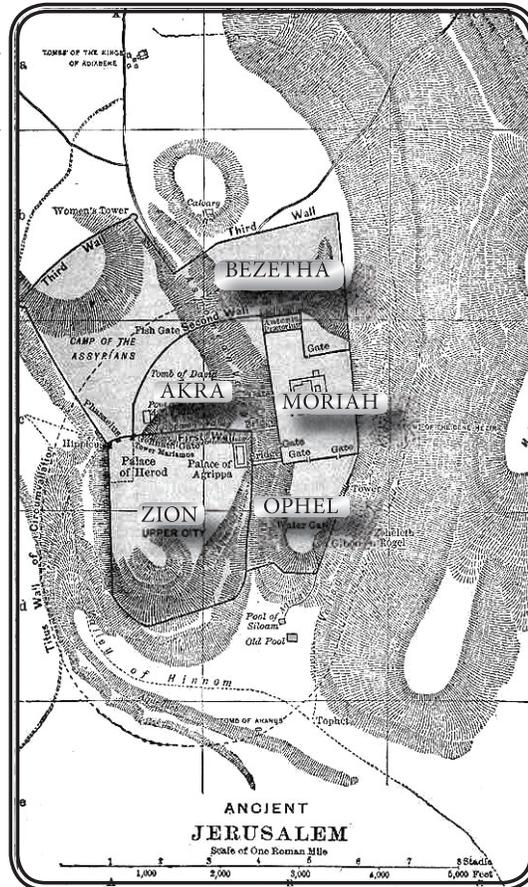
# The Youthful Worthies

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

**Part 2 - Continued from our last issue...**

## The Hill Bezetha

(8) “The mountains shall bring peace to the people, and the little hills, by righteousness” (Psa. 72: 3). This entire Psalm describes the Millennial reign of Christ, implying that symbolic Jerusalem will be the seat of government (v. 16). The four most prominent heights of Jerusalem (two mountains and two hills) picture the four elect classes of the seed of Abraham. In general, Mt. Zion and Mt. Moriah represent respectively the heavenly and the earthly phases of the Millennial Kingdom, in which are found respectively the two higher elect powers of the Kingdom (v. 16, “top of the mountains”). Mt. Zion, the loftier mountain, represents the Christ, Head and Body (Psa. 132: 13-16; Isa. 2: 3; 24: 23; 46: 13; 60: 14; Joel 2: 32; Obad. 17, 21; Heb. 12: 22; Rev. 14: 1). Mt. Moriah, the more weathered down and older mountain, represents the Ancient Worthies (it was in the land of Moriah where Abraham offered up Isaac, where the Oath-bound Covenant was made, and where Solomon built “the house of the LORD at Jerusalem in mount Moriah”—Gen. 22: 2, 16-18; 2 Chron. 3: 1). Included in Jerusalem with these two mountains are two hills, representing the two lesser elect powers of the Kingdom: Akra (located on the west side of the Tyropoeon valley with Mt. Zion) represents the Great Company, the subordinate elect class associated with the Christ, Head and Body (Zion), in the spiritual phase of the Millennial Kingdom, and Bezetha (located on the east side of the Tyropoeon valley with Mt. Moriah) represents the Youthful Worthies, the subordinate elect class associated with the Ancient Worthies in the earthly phase of the Millennial Kingdom.



*Topography of Jerusalem*

(9) Mt. Moriah was the first of these four heights of literal Jerusalem to be built by the Israelites, so the Ancient Worthies were the first part of the Kingdom to be developed. And as Mt. Zion was the second of these four heights to be constructed by the Israelites, so the Little Flock was the second part of the Kingdom to be developed. As the hill Akra, one of “the little hills,” was the third of these heights to be erected by the Israelites, so the Great Company is the third class among the elect powers (a subordinate elect power) of the Kingdom to be developed. The hill Bezetha was the fourth and last of these four heights to be set up by the Israelites, so the Youthful Worthies are the last of the elect powers (the other subordinate power) of the Kingdom to be developed. The world of mankind is symbolized by the valley sections of literal Jerusalem. The teaching of this passage therefore is that the two phases of the Kingdom, co-operated with by the subordinate elect powers of the Kingdom (the Great Company and the Youthful Worthies), will be used by Jehovah to bless the world of mankind with peace and prosperity through righteousness during the Millennium.

## Antitypical Levites

(10) Before presenting the Scriptures on our next point, we will give some preliminary explanations. The enlightened brethren will recall that (a) in Tabernacle Shadows the Levites are set forth as typing the faith justified, that (b) in SITS 6, they are set forth as typing the Ancient Worthies, the Great Company, and (c) in the Towers from 1907 onward they are set forth as typing the Great Company. These various antitypes seem to give some of the brethren difficulty, as if they were not in harmony with one another. The harmony between these different statements will become manifest, if we rightly divide the Word of Truth, as Bro. Russell did, from the standpoints of the Gospel Age,

the Millennial Age and the Transitional Period between them. We understand that all three sets of thoughts given by Bro. Russell are correct. (a) The Gospel Age has its peculiar set of antitypical Levites, the faith justified, including the Youthful Worthies who become and remain such during the Transitional Period; (b) the Millennial Age has its peculiar set of Levites, the Ancient Worthies, the Great Company and the Youthful Worthies; and (c) the period that forms the transition between these two Ages, the Harvest, particularly its Epiphany period, has its peculiar set of Levites, of the Great Company. We are to understand that these three sets of antitypical Levites are not contradictory of one another. We must not, however, confuse them with one another. If we limit each set to its particular period of time as above, and keep in mind that the Gospel-Age Levites lap over the Harvest Period, because of the lapping of the two Ages, they will be found to harmonize with one another. The fact that the typical Levites represent different sets of antitypes is not to be considered exceptional. Such things are frequent in the Scriptures, as with, Samson, Joshua, David, etc., are types of various sets of antitypes. God's use of one type to represent various antitypes shows His manifold wisdom.

(11) In each of these three periods we are to understand that the antitypical Levites consist of three groups: Kohathites, Merarites and Gershonites. During the Transitional Period (Epiphany) those Levites, the tentatively justified who do not consecrate, lose their tentative justification, cease to be tentative Levites, and are put out of the Court; while those who do consecrate, the Youthful Worthies, retain their tentative justification and remain in the Court as Gospel-Age Levites of three groups: Kohathites, Merarites and Gershonites. Additionally, during this Transitional Period the Great Company become Levites of three groups: Kohathites, Merarites and Gershonites. But it must be kept in mind that the Great Company Transitional Levites are different

from the Youthful Worthies as persisting Gospel-Age Levites in the transition time. The three groups of the Great Company Levites and of the Youthful Worthy Levites are associated severally with one another, and are of the corresponding groups of each of these two classes. The antitypical Levites of the Transitional Period are therefore of three groups, the antitypical Kohathites, Merarites and Gershonites, each group consisting of Great Company members and Youthful Worthy members.

### The Millennial Gershonites

(12) Num. 3: 6-8; 1: 49-54; 3: 23, 29, 35, 40-51; Heb. 12: 23 prove that the three groups of Levites, as types of the Millennial Levites, together with Aaron's family, type the Church of the Millennial-Age, not Gospel-Age, firstborn,

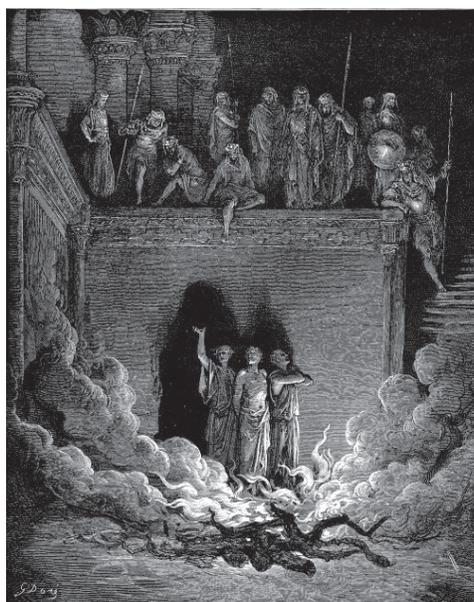
as Jehovah's servants in a particular sense. The priests represent the Little Flock; and from the standpoint of the Millennial Levites the Kohathites, the Ancient Worthies; the Merarites, the Great Company; and the Gershonites, the Youthful Worthies (see SITS 6, pp. 128, 129). It will be noticed that the statement on page 129, with respect to the Gershon family, is that it represents the "saved world of mankind." This was doubtless the best that could then be given. The



*Levitical groups*

clear truth on the Youthful Worthies not being due before the Epiphany, we see that the Millennial Gershonites as a class could not then be understood as a type. But we should consider the facts that the typical Gershonites were (a) counted in as a part of the firstborn (Num. 3: 12-17, 45), and (b) separated (Num. 1: 49-53) from the Israelites for the service of the Tabernacle, to which the Israelites were not to come nigh for service (v. 51); we can then readily see that they type for the Millennium a part of the Church of the Millennial-Age, not Gospel-Age, firstborn, and not "the saved world of mankind." The fact that this could not be seen by "that Servant" is not to his disparagement in any sense, any more than was it to the disparagement of Jesus that He could not, while in the flesh, know the time of the Judgment Day (Mark 13: 32). No one can see truths before due; and explanations of Scriptures given before

they are due unavoidably need and, when due, receive some adjustment. All three classes of Levites were given to Aaron and his sons for the service (a) of the Tabernacle and (b) of the people (Num. 3: 6-8); so the Ancient Worthies, Great Company and Youthful Worthies are given to the antitypical Aaron and his sons to serve (a) them and (b) the people, the world of mankind. All three classes of the Levites were given (Num. 3: 23, 29, 35) special locations about the Tabernacle, separate and distinct from the Israelites of the other tribes; these three classes type three classes of God's elect, who will be given service and inheritance separate and distinct from the world of mankind, who are typed by the Israelites.



*Shadrach, Meshach and Abednego  
in the furnace*

### The Box Tree

(13) Isa. 60: 13: "The glory of Lebanon [Lebanon means white, and its evergreen trees, the glory of Lebanon, represent the righteous as antitypical Levites, Psa. 92: 12, 13] shall come unto thee [the antitypical Levites will be brought to Jesus and the Church, Num. 3: 6-9], the fir tree [the Ancient Worthies], the pine tree [the Great Company], and the box tree [the Youthful Worthies] together [rendering a co-operative service], to beautify the place of my sanctuary"—it was a Levitical work (Num. 3: 6-9) to beautify the sanctuary of the Lord.

### Abednego

(14) In Dan. 3 an account is given of the fiery furnace experience of the three Hebrew youths—Shadrach, Meshach and Abednego. R 5755, col. 2, pars. 4, 5 explains that the image to which they would not bow down types Militarism, to which God's people in the end of the Age will not bow down; and R 2495, par. 10 to 2496, par. 2 explains that the image types Churchianity—the Beast and its Image—to which God's people in the the end of the Age will not bow down. Both applications are reasonable, and we believe correct. It is not accidental that God's three elect classes who refuse to bow down to Militarism and Churchianity in the end of the Age, should be represented by three Hebrew youths refusing to worship the Golden Image. Evidently these three youths represent the three elect classes—the Little Flock, the Great Company and the Youthful Worthies—who have had to cope with the spirit of Militarism, Papalism and Federationism, and

who have refused to bow down to them, though led by this course to great sufferings, especially during the first and second phases of the World War. Not only does the number of the Hebrew youths in close association in trialsome experiences suggest these three classes as living side by side in the Harvest, the end of the Age, but their names are significant of the same thought: Shadrach (royal) reminds us of the Royal Priesthood (1 Pet. 2: 9); Meshach (guest) reminds us of those who are invited to be guests at the Marriage Supper of the Lamb, an Epiphany work (Rev. 19: 9); and Abed-nego (servant of the prophet) suggests the third class of God's elect people living in the end of the Age, the

Youthful Worthies, who as a class of God's consecrated servants have been sanctified by God's Word and in many individuals have been and are devoted to God's messenger. The respective Hebrew names of these three Hebrew youths also are significant; for (Dan. 1: 6, 7, 19) Hananiah (Jah has favored, or, grace of Jehovah) suggests the Little Flock, the most favored by God of all His elect classes, Mishael (who is what God is?—in character) suggests the Great Company, who, though failing to attain unto the Divine nature, wash their robes, and make them white in the blood of the Lamb (Rev. 7: 14); and Azariah (Jah has helped, or, help of Jehovah) suggests the Youthful Worthies, who in the end of the Age as one of God's elect classes not only have received great help from Him but also have given and are giving much help as a special servant of the prophet class.

*....to be continued*

### PRAYER OF THE CONSECRATED

*WE seek not, Lord, for tongues of flame,  
Or healing virtue's mystic aid;  
But power thy Gospel to proclaim—  
The balm for wounds that sin hath made.*

*Breathe on us, Lord; Thy radiance pour  
On all the wonders of the page  
Where hidden lies the heavenly lore  
That blessed our youth and guides our age.  
Poems of Dawn, 103*

# QUESTIONS OF INTEREST

**Question:** Did Bro. Herzig (Bro. Elmer Herzig in his discourse titled “Laodicea” given at Chicago, October 30, 1970) say that all YW and CEC would finish their course before Laodicea ends? Is this right? From a Question Meeting with Bro. R.G. Jolly, Sunday, October 31, 1971.

**Answer:** I would say that this Laodicean stage of the church may be looked at from different standpoints as to the length of Laodicea. Bro. Russell rightly gave the thought that these 7 stages of the church represent the nominal church in which the real church is to be found. And in the 7th stage of the church, the Laodicean stage of the church was the time the Lord said, Now come out of her my people. He was harvesting, reaping his true followers from the nominal church; but he certainly gave a message to the nominal church of Laodicea that does not apply to the true church though the true church of the Laodicean church was found at the same time as the nominal church in each one of these 7 stages. So in each of the 7 stages the church as a whole is spoken to including the true church; but the excoriations, the condemnations are given to the nominal people of God and here we find the same in Laodicea, justice for the people. I think it was very well explained.

Now the C.E.C. as well as the Y.W. are a part of the nominal people of God and many of them are real true followers of the Lord Jesus Christ, but there are also some nominal ones that are not following faithfully. Some C.E.C. will become unfaithful and lose their standing with the Lord. Some Y.W. have become and some will become unfaithful and thus lose their standing—not lose their life—they’re not on trial yet for life.

Much confusion has been aroused amongst the Lord’s people confusing what was said at the Philadelphia Convention. You see my dear friends the C.E.C. and the Y.W. can lose their standing, but that does not mean lose their life. And that confusion has been aroused amongst the Lord’s people by one of the sifters, as though I said that they lose out, go into the Second Death. Now there is a sin unto death, we do not pray for that. But when I made the statement that I do pray for those that are going astray and losing their standings, yes, I still pray for them that they might have life and regain their standing of favor with the Lord in Restitution. And then it was stated that because John says that we should not pray for sin that goes into the Second Death that I was violating that. I’m not

violating that at all. I do pray for those that I see going astray amongst the Y.W. and amongst the C.E.C. and amongst the children of the consecrated parents who yet are under God’s care. I was asked just before this meeting by one of the dear sisters of this congregation to pray for her son. He’s getting some *hippi-itis*, you know what *hippi-itis* is? It’s another “*itis*” of course, and so those that are under the Lord’s care, when we see them going astray we may pray for such. The only sin for which we may not pray is the sin unto death “there is a sin unto death and I do not say you should pray for it.” But we do pray for those that are going astray. They are among those that will come under God’s disfavor and Bro. Johnson said of one such that he doubted under the New Covenant that he would ever get eternal life because of his wilfulness. Some of you sitting here heard Bro. Johnson make that statement. I’m one of them that heard him make that statement. And our Lord made a similar statement when he said to the scribes and Pharisees “how hardly will you enter the kingdom of heaven, how hardly will you escape the vengeance of Gehenna fire.” He was doubtful that they would ever attain unto eternal life because of their wilfulness against the holy spirit in their sin. And that doesn’t mean that they were on trial for life yet but the Lord said it was doubtful that they would get eternal life.



*Symbolic Highway of Holiness will be opened after the last C.E.C. goes into death.*

So I would say that the Youthful Worthies and the Consecrated Epiphany Campers will finish their course before the New Covenant is established. While we are here in the very end of the Gospel Age the time of the Laodicean stage of the church in its widest sense, yes, I would go along with that thought that was given by our dear brother. The Laodicean stage of the church can be considered in its most restricted sense, its narrow sense, as ending when the last Little Flock member left the earth.

That was the end of the Laodicean stage of the church and the end of the Laodicean principal man, the 2nd principal man. For the Laodicean angel like all the other angels is composite—made up of more than one individual. And when we come to the Laodicean stage of the church there were two individuals that made up the Laodicean angel. And, they were both principal men as we read in Micah 5: 5, seven shepherds and 8 principal men. That proves that one of those shepherds had to have two principal men. How could you get 8 principal men with only 7 shepherds unless there is one additional principal man – and so there were 2 principal men to the Laodicean angel. So from the restricted viewpoint, the Laodicean stage of the church including the Little Flock ended in 1950. Now the Laodicean church is ending in a larger sense, gradually ending. Many people are still making decisions for Christ and are coming into the general Laodicean church but not into the Little Flock nor into the Great Company. and since 1954 not into the Y.W. For as the Epiphany messenger showed us and as the Bible proves, the Y.W. call ended in 1954. And since that time the C.E.C. are coming in. Are they a part of the Laodicean stage of the church? Yes, in that wider sense, in the largest wide sense, yes. And the Laodicean stage of the church goes on in its widest sense until the Gospel Age is fully ended. And the Gospel Age, as you know, and as Bro. Johnson taught, and Bro. Russell taught the same thing limitedly, that it ends in stages. So the Gospel Age is ending in stages as the Millennial Age is gradually opening in stages starting in 1874.

**Question: Is the High Priest still in his sacrificial garments? If so, when will he take them off?—From a Question Meeting with Bro. R.G. Jolly, Pottstown PA, 1975.**

Answer: We read that the high priest was in the sacrificial garments when he confessed the sins over the head of Azazel's Goat and took the goat to the Fit Man and into the wilderness; and he was in his sacrificial garments when he offered the blood of the goat for the sins of the people and He has not done that yet, in antitype. So we would say that he is still in his sacrificial garments, representatively of course; yes, and will be in the sacrificial garments until He applies the blood merit of His ransom for the sins of the people. And I understand that it will not be until some years yet, because the Youthful Worthy who are sponsored by that blood tentatively, and likewise

the Consecrated Epiphany Campers, until the Lord has sufficient of them prepared for their Millennial work, that the blood will not be used for Restitution purposes. So I think it will be for some little time yet.

**Question: Can I be absolutely sure that I am a Youthful Worthy?**

Answer: The only way to be certain that you are of that class is to be selected by Christ as one who participates in the "better" resurrection when the earthly phase of the Kingdom opens up. But it is possible for you to be fairly sure that you will be such if you consecrated within the

time that the call was open from the Spring of 1878 until the Fall of 1954, a period of 76 +/- years, and you were faithful during your tenure. There is another thought to take under consideration. Back when the High Calling was still operative Bro. Johnson was asked a similar question relative to the standing of whether one was of the Little Flock or of the Great Company. He said that the person should consider themselves as of the Little Flock if they consecrated before Sept. 16, 1914 until the Lord manifested otherwise. Then there was the blanket manifestation on October 22, 1950 when the last Little Flock member, the Epiphany Messenger, was glorified and there were no members of the Bride left on

the earth. The spirit-begotten who were properly attuned to the Truth as due would have readily accepted the fact that they had then been manifested as not of the Church but of the Great Company.

There is another criteria here that determines whether a new creature is of the Great Company. This is by his clear revolutionism against the Lord's teachings and arrangements (Psa. 107: 11). In principle this would apply to a Youthful Worthy or a Consecrated Epiphany Camper (PT Question Book, p. 252).

**Question: When will we know when the last Youthful Worthy has finished his course?**

Answer: It seems that it would be more important to know who is to be the last one of this class some time in advance of the culmination. In the past history of the Harvest the Lord's people have always known who it was to be and it would seem that we will not be kept in darkness on this issue. The adversary has always been busy at this time and there will probably be some who will take exception to the Lord's choice.



*The Priestly Garments*

## QUESTIONS CONTINUED...

**Question: (1952)**—Would it be proper, then, to say that the Youthful Worthies are covered tentatively by Jesus’ imputed merit and that it will not be used for the world of mankind until after all the Youthful Worthies have finished their earthly course?

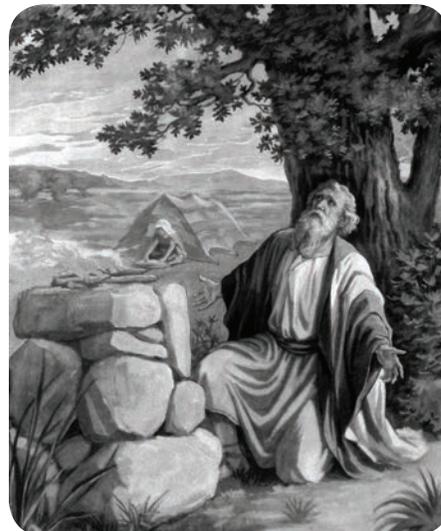
**Answer:** Yes. The Epiphany Messenger stated the matter as follows (PT ’46, p. 104, col. 2, 5-53): “Godward the application [of the ransom-merit] will be made instantaneously after the complete death of the Great Company and Youthful Worthies, who are covered, the former vitalizedly, the latter tentatively by the imputed merit.” We see, therefore, that the Youthful Worthies enter into their complete death before the ransom-merit is applied for the world, prior to which they are tentatively covered by it. In the Jan. Herald, 1946, p. 6, par. 1, appears the following: “It will be seen that God’s wisdom planned every step in the salvation of the four elect classes, that God’s love provided all the sacrifices, including the ransom sacrifice for their winning, and that Divine power executed every step of it on the basis of an imputative use of the ransom. Note how wisely Divine wisdom planned for an imputative, a reckoned, and not an actual purchase by the ransom on behalf of the elect classes.” Obviously, then, the Youthful Worthies need the imputation, though tentatively held, of Christ’s ransom-merit as their covering in their covenant relationship with God during their earthly course; and surely the God who invited them to this high privilege of consecration would not deprive them of their standing under the tentatively imputed ransom merit until they had full opportunity to make their calling and election sure. It is not logical to suppose that Jehovah, who is a God of order, would begin the non-elective salvation before the elective is entirely completed and the last class to leave the earth, the Youthful Worthies, have all gone into death. In the Herald, Jan., 1946, p. 6, par. 2, we read “After the three elect classes of the present will have left this world, and thus will no longer need the imputation of Christ’s ransom-merit, then it will be free to be used for the actual purchase of Adam and his race, of the unbelief class.” We may be sure therefore that its tentative imputation will be available for the Youthful Worthies until they will have finished their course. ’52; 45.

**Question: (1967)** Are the Consecrated Epiphany Campers—having their names written in the new book of life? (PT Question Book, p. 58, pars. 2, 3)

**Answer:** Accordingly, the Youthful Worthies and the Consecrated Epiphany Campers are not yet inscribing their names in “the new book of life, the New Covenant revelations, which will then be given.” They are not yet progressing “up the Highway of Holiness,” when “they will be symbolically writing their names in this other book of life—inscribing their characters into the New Covenant,” for that Highway is not yet open. Jesus’ ransom merit has not yet been applied on their behalf.

Meanwhile, however, the Consecrated Epiphany Campers, as well as the Youthful Worthies, are covered tentatively by the reckonedly imputed merit of Jesus’ ransom-sacrifice on their behalf (E15, p. 252, top; E. 4, p. 406, par. 2, 426, 451, 452). They are the highest group among the quasi-elect, those who will be the “sons” of Joel 2: 28 and Isa. 60: 4, the Miriam class, “the special assistants of the Ancient and Youthful Worthies” in the earthly phase of the Millennial Kingdom—for they are in their consecration the highest and best developed portion of the “lowest order of Abraham’s pre-Millennial seed,” which will be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant (E11, p. 293; E15, pp. 545-547). They are the first of the “quasi-elect,” the “fifth order of the seed of Abraham,” the “fifth elect class,” to

consecrate (E12; pp. 185, 188, 519, 730). Eventually all the quasi-elect will consecrate, as will also the non-elect, if they are to have eternal life; and this of course will be pictured, not in the Court, but in the Camp. PT ’67 pg. 13



*Abraham*

**Question: Can a class refuse a pilgrim visit if they think the pilgrim proposed by a Representative is not fit to serve to the class's edification, for example because the said pilgrim has been disfellowshipped by his own class?**

Answer: The ecclesia as the mistress of its own affairs may refuse any service. The Truth is not forced upon anyone. This is why here in America prior to the start of another year a questionnaire is sent out asking each class if they are available to receive pilgrim and evangelistic service for the coming year. Each appointee is also asked what conventions he is planning to attend and if he is available for such service.

Now this question broaches on the difference between the arrangements that govern the Lord's work for local classes within a country and the rules and regulations that apply to the general work within and outside of a country. The individual classes have the right to administer within their own class as described in Pastor Russell's Volume 6, Studies 5 and 6. They have no authority to deal with or legislate in matters which concern another class or classes. There is another matter that presents itself here and that is that the brethren who were not a part of the original class that disfellowshipped the brother are basing their view of the matter on hearsay which is a stand not on solid ground.

Right away we see that the latter part of the question indicates that the conduct of a pilgrim is brought into question for he has been disfellowshipped in another class. How were other classes made privy to this information? Some are guilty of gossiping private class information to members of other classes. The questioner implies that the Representative has erred by sending the supposedly offending brother to serve at other classes. It may be that the Representative has information that the classes are not aware of. The Representative has the authority to send the brother to whom he discerns is the Lord's will despite what any individuals or classes may think.

To illustrate:

This account has to do with a Polish brother and Auxiliary Pilgrim having moved to America and in the process, changed his name.

The brother was Alex Wojnarowski (Wayne). Bro. Johnson asked him if he would translate the Polish correspondence for him and the Polish P. T. and if he would be willing to serve on the upcoming convention program here in U.S. Bro. Wayne told Bro. Johnson that he could not serve in this way for he had been recently disfellowshipped from his home ecclesia. Bro. Johnson

said, "I don't care what the class has done, I want you to serve as I have requested." This is a case in point where the Lord's Representative for the U.S. held the superior authority. Bro. Wayne did accept the service.

Usually we consider the vote of an ecclesia as expressing the Lord's will in matters of business. But this is not always the case. Sometimes the class votes in opposition to the Lord's will.

.....  
**Question: Does the LHMM have any members? Are brethren at large members of the Movement or just friends, supporters of the Movement? Is the LHMM a church or organization with membership?**

Answer: The Laymen's Home Missionary is not an organization but is an activity in which the Lord's people from differing backgrounds come together to study, spread and practice the Truth as due. The Movement does not keep a roster or have a paid membership. It meets together in its many congregations and at assemblies in conventions held at various times during the year here in the U.S., Europe, Africa, and Asia.

## TRUST

"BLESSED ARE THEY WHO HAVE NOT SEEN  
AND YET HAVE BELIEVED."

CHILD of Mine, I love thee, listen now to Me,  
And make answer truly while I question thee.  
For I see that shadows do thy soul oppress,  
And thy faith so weakens, that I cannot bless.

Thou hast craved My power and presence in thy soul.  
Wilt thou yield thee truly unto My control?  
Wilt thou let Me ever with thee have My way,  
Yield thyself in all things simply to obey?

Though My presence oft times seem to be withdrawn,  
Of Mine inward workings not a trace be shown,  
Wilt thou count Me present notwithstanding all,  
Still believe I'm working ever in thy soul?

When I give to others what I thee deny,  
Flood them with My sunshine, wholly pass thee by,  
Wilt thou still believe in My strong love for thee,  
Yield thee to My purpose whatsoever it be?

When I to thy pleadings seem no heed to pay,  
And thy foes grow bolder, claim thee as their prey,  
Though toward thee I'm silent, wilt thou stand the test,  
On My Word of promise lay thee down to rest?

If to these My questions thou canst answer "Yes,"  
Thou shalt be forever one I love the best.  
To the inner circle of My favored few,  
Thou shalt be admitted, and My glory view.

Poems of Dawn, pg. 94



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

TO:

## 2012 CONVENTIONS

### England

Hyde Convention August 3, 4, 5

### France —all conventions in Barlin

Spring April 8, 9

Summer July 27, 28, 29

Fall October 27, 28

### Germany

Velbert May 26, 27, 28

Altleiningen October 5, 6, 7

### Lithuania

Kowno June 23, 24, 25

### Nigeria

Ibadan September 28, 29, 30

Meiran Lagos State April 6, 7, 8

Agbado November 23, 24, 25

### Poland

Gdansk April 7, 8, 9

Poznan April 28, 29, 30

Lodz July 20, 21, 22

Leszno July 27, 28, 29

Gliwice July 30, 31, August 1

Susiec August 3, 4, 5

Mietne August 31, September 1, 2

(near Garwolin)

### United States

Jacksonville, FL March 9, 10, 11

Muskegon, MI May 18, 19, 20

Chester Springs, PA July 5, 6, 7, 8

Tulsa, OK September 14, 15, 16

### Ukraine

Orlivka June 29, 30, July 1

Lviv August 24, 25, 26

### JACKSONVILLE, FLORIDA CONVENTION

MARCH 9, 10, 11, 2012

Site: Clarion Airport Hotel & Conference Center, 2101 Dixie Clipper Road, Jacksonville, Florida. Phone: 904-741-1997. Rates and Reservations: \$59.00 plus 13% tax, for 1-4 guests, includes 2 breakfast tickets per room. Reservations must be made directly with the hotel by February 1, 2012. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The Hotel provides shuttle service from the airport to the hotel. Inquiries can be made to S. Herzig, (Class Secretary), telephone 941-548-1478.

## ANNOUNCEMENTS

### Another Year

ANOTHER year we welcome!

Dear Master, may it be,  
In thought and word and action,  
Another year for Thee!

Another year of leaning upon  
Thy loving breast,  
Where heartaches, pain and sorrow  
Are lost in happy rest.

Another year of proving  
Thy holy, blessed will,  
To find my joy in doing,  
And in Thy hand hold still;

Another year of service,  
To prove to Thee my love;  
Another year of training  
For greater works above.

Poems of Dawn, p. 279

### MEMORIAL DATE FOR 2012

Our Lord's Memorial will be Tuesday, April 3, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 5:15 a.m.; the new moon nearest this equinox is March 22, 2:38 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 22, 4:59 p.m.; therefore Nisan 1 is March 21, 6:00 p.m. to March 22, 6:00 p.m. Nisan 14 begins 13 full days later on Tuesday, April 3, 6 p.m. ending Wednesday April 4, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Tuesday, April 3. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.