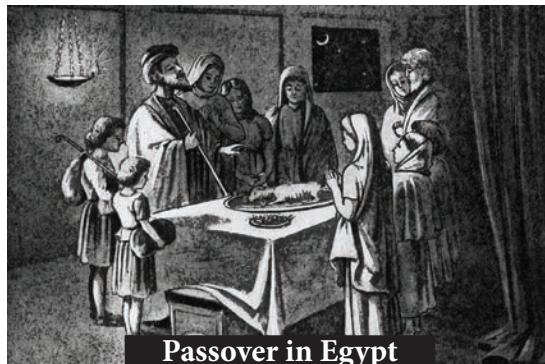


The Passover Supper

April 3, 2012

Our usual custom of celebrating our dear Redeemer's death on its anniversary will be followed again this year on April 3, in the evening after 6 P.M.; that date corresponding to "the fourteenth day of the first month," lunar time. Our Lord, as the antitype of the Passover Lamb (1 Cor. 5: 7), was crucified the day before the "Feast of Passover" began; and "on the same night in which He was betrayed" He took bread, representing His flesh, and "fruit of the vine," representing His blood, and, with



Passover in Egypt

these, instituted a new Memorial by which the spiritual Israelites were to celebrate the greater antitypical Passover, secured by His "blood of sprinkling" applied by faith, and His flesh, eaten by faith, "meat indeed" (John 6: 55).

Our celebration has nothing in common with that of the Jews. What they now celebrate is the "Feast" week, while we celebrate on the day preceding the Feast week, the death of the Lamb of God which takes away the sin of the world. The day we celebrate

represents the entire Gospel and Millennial Ages. The entire Church, the body of Christ Jesus, suffered with Him during the Gospel Age as voluntary sacrificers. The Feast week to us typifies the joys and blessings of the Christian life, and to the world, the glory and joy soon to be introduced in the Millennium. Our Lord's words respecting this Memorial are, "This do in remembrance of Me." The Apostle adds, "As often as you do this you do show forth the Lord's death till He come," till He, in His Kingdom, shall have come in power, and shall have gathered the Church to Himself. Many Christian people have assumed the liberty of celebrating this Memorial at various times—weekly, monthly, quarterly, etc.; but in harmony with the early Church we understand our Lord to mean that we should celebrate this as we celebrate any other event; on its anniversary just as we now might say, "As often as we celebrate the Fourth of July we show forth the Declaration of Independence of this nation." Those who celebrate our Lord's death in the "Last Supper" every Sunday, mistake it for the weekly "Love Feast" or "Breaking of Bread" practiced every Lord's Day by the early Church in memory of our Lord's resurrection and His opening of the eyes of their understanding in the breaking of bread. Rightly understood, nothing in these weekly feasts of joy resembled the annual commemoration of our Master's sorrow and death; nor is the "cup" ever mentioned in connection with them.

The brethren at Chester Springs will celebrate the Memorial Supper commemorating our Redeemer's death for us, and of our Passover from death to life through

PRESENT TRUTH
and
Herald of Christ's Epiphany

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

Other Publications
The Bible Standard

Foreign language editions
French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian and Lithuanian

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

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

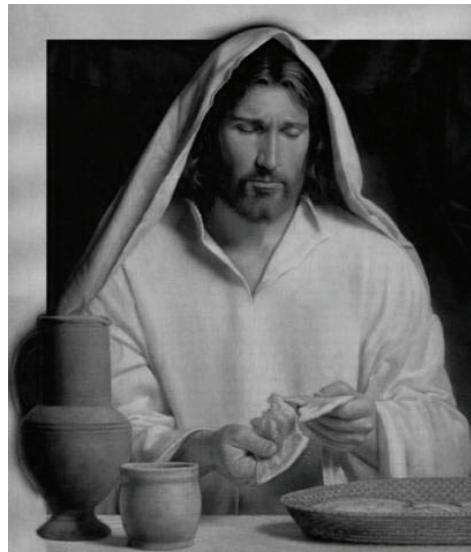
the merit of His sacrifice, and of our consecration, to drink His “cup”—on the evening of April 3rd at 8:00 o’clock at Bible Standard Ministries, 1156 St. Matthew’s Road, Chester Springs, PA. Friends of the Truth who can make it convenient to meet with us will be welcomed cordially; but we advise that wherever there are home class meetings, or wherever such gatherings seem possible, they not be deserted. No other season seems so favorable for the drawing of the hearts of the Lord’s people closely together, even as it seems also to be specially an hour of temptation to all professing to be the Lord’s followers, who, like the Apostle Peter, seem to be specially sifted at this season of the year—at the Passover.

The advice of our Lord to the early disciples, at this time of the year, seems still especially appropriate, “Watch and pray, lest you enter into temptation!”

(Matt. 26: 41). Recognizing this, the older systems, Greek and Roman Catholic, Lutheran, Episcopalian, etc., still precede the Memorial with a fast or Lenten season, which entered into, not formally, but in the Spirit, we believe is a very helpful custom to many, not only physically but spiritually. “Good Friday” was substituted for the Memorial Supper as originally observed by the Lord’s people, the system of counting being slightly changed. The more frequent celebrations of the Lord’s Supper by Protestants are based upon Papacy’s celebration of the “Mass,” an institution which, both in fact and theory, is an abomination to our Lord, denying as it does the fullness of the efficacy of the original sacrifice at Calvary. We trust that the Lord’s people everywhere will “do this” in remembrance of the great sin-sacrifice, not merely as an outward memorial, but also and especially, at the same time, feeding on the Lord by faith in their hearts, and a fresh pledging of their consecration to death with Him while partaking of the “cup of blessing.”

How sacred are the memories which gather around the anniversary of our Lord’s death! It calls to mind the Father’s love as exhibited in the entire Plan of Salvation, the center of which was the gift of His Son as our Redeemer. It calls especially to our thoughts of Him who gave Himself a ransom, a corresponding price, for all (1 Tim. 2: 6). Then faith comes still nearer to Him who “suffered, the just for the unjust,” and with grateful, overflowing hearts and with tear-dimmed eyes we whisper, “My Savior! My Redeemer!

My Lord and Master! He loved me, and gave Himself for me.” “Sweet the moments, rich in blessing, which before the cross I spend; life and joy and peace possessing from my best and truest Friend” (Hymn 276). How blessed the thought that He cares to have us think of Him and call Him ours; He is so great, “far above angels” and every person that is named, next to the Father Himself—and we are so insignificant, so imperfect, so unworthy of such a friendship. Yet, to think that “He is not ashamed to call us brethren”; and that He is pleased to have us memorialize His death; and that He gave us the bread to emblemize His broken flesh, and the wine to emblemize His shed blood—the one to represent the human nature which He gave for, and to purchase all, and of which all may partake; the other to represent the human life, the right to life and the life-rights which He gave, and which secure everlasting life for all who will accept it!



This do in remembrance of Me

How delightful, too, to count, as He and the Jews did, the days and the hours, even until finally, “the hour being come,” He sat down with His disciples to celebrate the death of the typical Paschal Lamb, and to consider the deliverance of Israel’s firstborn from the great destruction which came upon Egypt, and the subsequent deliverance that was accomplished through those firstborn ones for all the typical Israel of God! How precious to look beyond the type which was commemorated, and to hear the Master, as He took new emblems saying: “This [celebration of the Passover] do [henceforth] in remembrance of me!” Ah yes! In the crucified One we can now see “The Lamb of God which takes away the sin of the world” (John 1: 29). “Christ, our Passover [lamb], is sacrificed for us, therefore, let us keep the feast”; for as often as we do this we do show forth our Lord’s death until He come—until, His Kingdom having come, we shall be permitted to drink with Him the new wine (the new life and joy) in the Kingdom (Matt. 26: 29; 1 Cor. 5: 7, 8; 11: 26).

We are not only privileged to enjoy the favors of our Lord’s sacrifice (by partaking of its merit and its consequent advantages, viz., justification and restitution rights and privileges by faith, as redeemed), but more than this: the Church were invited to share with our Master in the sacrifice and in its glorious reward. He said to them: whoever is in sympathy with My work and its results, whoever would share My Kingdom and join in its work

of blessing the world, let him also be broken with Me, and let him join Me in drinking the cup of self-denial, unto death. To all such He said, "Drink all of it." The Apostle confirms this thought, saying: "The cup of blessing which we bless, is it not the communion [fellowship] of the blood [death] of Christ? The bread [loaf] which we break, is it not the communion [common-union] of the body of Christ? For we being many [members of Christ's body] are one loaf, one body; for we are all partakers of that one bread" (1 Cor. 10: 16, 17). Gladly, dear Lord, the Church ate (appropriated to their necessities) the merit of Your pure human nature sacrificed primarily for them during the Gospel Age, for their justification. Gladly, they partook of the cup of suffering with You, realizing it to be a blessed privilege to suffer with You, that in due time they would be and are even now reigning with You for the everlasting future, that they will be living with You and be like You and share Your love and glory as Your bride. Oh! Now, they have proved faithful, not only in the past performance of the symbol, but also of the reality. Blessed Lord, the Church heard Your Word saying, "You shall indeed drink of My cup and be baptized with My baptism." Lord, they knew that of themselves they were not able to sacrifice; but Your grace was sufficient to carry them forth where they now stand at Your right hand in the spiritual phase of the Kingdom.

What shall we say of those of us as the Lord's consecrated people of today that did not live during the time when the High Calling was open and have missed that opportunity? Does that end all hope? Surely not! How about the Ancient Worthies from Abel to John the Baptist, which invitation was open for about four thousand years and closed just previous to the opening of the call for the Church (Heb. 11: 39-40)? They will be the chief unbegotten ruling class on earth during the Millennial Age and will be supported by the Youthful Worthies and the Consecrated Epiphany Campers. Their work will be to assist our Lord in the tremendous task resulting from the awakening of earth's dead (John 5: 28, 29 R.V.). They will help the human race to gain the perfection of nature which was lost by Adam in the Garden of Eden.

What a wonderful thought, that the Church has been faithful in the privilege of drinking of His cup and being broken with our Lord as His body. They with Him,

are now that "Church of the first-born, whose names are written in heaven," and as such shall constitute the Royal Priesthood, which, under our great High Priest, will lead out of typical Egyptian bondage and slavery, all those slaves of sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth [armies or hosts; Strong's Greek, 4519]. These will be some of the thoughts which will constrain many of the Lord's people all over the world to meet in little groups (and some quite alone with Jesus) on the evening of April 3, after six o'clock, to celebrate on its anniversary the most notable event in the history of the Universe of God.

We desire to keep the date of this anniversary Memorial as exact as possible; though we do not understand that it would most seriously matter, if we failed to have the exact

day; it is the event especially and not the day especially that we celebrate. Nevertheless, a uniform annual date is most desirable, as the Lord shows. Eat and drink, O beloved, says the Bridegroom to His spouse (Cant. 5: 1). Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with Him. Meet with any cleansed consecrated ones who recognize Him as their ransom, and who are pleased to do this in remembrance of Him—or else celebrate alone. Let your heart be so full of the reality so that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is

for stewed-raisin juice which the Jews used in the Lord's time, and to this day still use, or unfermented grape juice; and for bread, Jewish unleavened bread—*Matzos*, leaven being a symbol of sin or corruption. Yeast-raised bread is not an appropriate symbol of our Lord, "undefiled and separate from sinners," and should not be used.

We will be glad to have prompt U.S. mail reports from the appointed secretary of each little group—wherever even "two or three" meet in His dear name, and also from those celebrating alone. Make all of your arrangements beforehand, that the precious season of heart "communion" be not disturbed by business affairs. Let us not only all unite in prayer and communion, but also, so far as practicable, in our songs of praise. Let those who celebrate alone report it. May God bless us all as we participate in celebration of our Savior's death.



You shall indeed drink of My cup

THE QUEEN OF SHEBA

Type and Antitype

1 Kings 10: 1-13; 2 Chronicles 9: 1-12

In a past study we found that the service of Bro. Johnson (antitypical Solomon) and his assistants, joined in by Bro. Jolly (antitypical Hiram) and his assistants, in the sphere of the Great Company, Youthful Worthies and tentatively-justified in the nominal church (Ophir), has resulted and will result in their deriving therefrom Divine Truths, character qualities, *etc.* Also, it has resulted and will result in many hearing of and inquiring about the Truth. As the Great Company members and Youthful Worthies among them respond favorably to the Epiphany Truth, they will recognize themselves as such—as antitypical Levites in the Epiphany Court. We understand that all tentatively-justified ones who consecrate before Sept. 16, 1954, will be prospective Youthful Worthies; and so, as they likewise respond to the Epiphany Truth, they will recognize themselves as such—as antitypical Levites in the Epiphany Court. By Oct. 1954 the Epiphany Court will be completed probationarily in its membership, and no more consecrations will be accepted for it.

Tentatively-justified ones who do not consecrate by Oct. 1954 will have lost their standing in the Epiphany Court (Rev. 22: 11) and will become parts of the Epiphany Camp, together with many others who thereafter will accept Jesus as their Savior and King, including converted Fleshly Israel. Many of these Campers will desire to consecrate, and this will certainly be in order, for only those who eventually consecrate, either in this Age or the next, will ever attain to life on any plane. However, such post-1954 and pre-

restitution consecrators will not thereby gain a standing in the Epiphany Court, though as consecrated ones they will have a higher standing before the Lord than the other Epiphany Campers. If faithful in carrying out their consecration, they will probably be rewarded with the highest standing among the quasi-elect (the “sons” of Joel 2: 28 and Is. 60: 4), who, as a secondary earthly seed, under the Ancient and Youthful Worthies as the primary earthly seed, will be specially used above the rest of the restitutionists in blessing all the families of the earth.

As these already or about-to-be consecrated Epiphany Campers first come into contact with Bro. J, especially in the Truth writings (when the queen of Sheba heard of the fame of Solomon, 1 Kg. 10: 1, 2; 2 Chro. 9: 1), and are told how God’s attributes are manifested therein (concerning [literally, belonging to] the name of the Lord), they will approach J and the Truth writings to test them (1 Thes. 5: 21) with many difficult questions in the sphere of J’s Truth ministry (she came to prove Solomon with hard questions at Jerusalem, 1, 2; 1). They will bring with them large numbers of Truth-investigating but non-consecrating adherents (with a very great company); also organizations (camels), choice human powers which are ingredients of the graces (spices), an abundance of Divine matters (very much gold), and character graces (precious stones). As they come to J, either personally or in the Truth writings (when she was come to Solomon), they will in such contacts consult together regarding every phase of the Truth on which they wish to inquire (she communed with him of all that was in her heart),



with the result that even their most perplexing questions on subjects due to be understood will be answered satisfactorily to them (Solomon told [answered] her all her questions; there was not any thing hid . . . which he told [answered] her not, 1 Kg. 10: 3; 2 Chron. 9: 2).

THE RESULTS OF TRUTH INVESTIGATION

As these already, or about-to-be, consecrated Epiphany Campers progressively come to know and understand the Truth as given by J and as contained in the Truth writings (when the queen . . . had seen all Solomon's wisdom, 4; 3); the Lord's Epiphany people as arranged in their several classes and in their Epiphany work, and J's sphere of executiveship which he had established (the house [either the temple or Solomon's palace could be referred to here] that he had built); the kind, abundance and varieties (1 Kg. 4: 22, 23) of spiritual food that he had provided (the meat of his table, 5; 4); the arrangements for his assistants (the sitting places [places assigned] of his servants); the service of his foreign representatives, pilgrims, *etc.* (the attendance of his ministers), and their official authority (their apparel); his chief supporters (cupbearers), and their official authority (their apparel); and J's kind of life as a servant of God (his ascent [beautiful stairway] by which he went up unto the house of the Lord [though not admitted into the temple, the Sabeen queen doubtless saw it from the outside; antitypically, though not admitted into the standings of the Little Flock, Great Company or Youthful Worthies, the consecrated Epiphany Campers will, because of their consecration, have a keener appreciation of matters pertaining to these higher standings than will any other Campers])—as they comprehend all these things, their reactions will be:

(1) They will be amazed and overwhelmed with astonishment (there was no more spirit in her).

(2) They will affirm as true the report that in their own sphere of activity they had received concerning J.'s work and the Truth (she said . . . true report that I heard in mine own land of thy acts and of thy wisdom, 6; 5), stating that no one can grasp, believe and appreciate the Truth by merely hearing others tell about it—that they must first come into direct contact with it and study and perceive it for themselves (Howbeit I believed not the words, until I came, and mine eyes had seen it, 7; 6), and that even half of the depth, beauty and grandeur they see in it, after their personal investigation, had not been explained to them (behold, the half was not told me). They will acknowledge that the marvelous unfolding of the Truth as due, through J and his writings (the greatness of thy wisdom), and the rich blessings of the Spirit (prosperity), far surpass any

reports that they had heard concerning them (exceeds the fame which I heard).

(3) They will recognize the blessed condition of the Little Flock brethren (Happy are thy men, 8; 7), and the Great Company and Youthful Worthy brethren (these thy servants) who served faithfully and continue to serve in harmony with the Truth as due and its Spirit, and its arrangements, under J (which stand continually before thee), and who have the privilege of getting the Truth as due through his ministry (and hear thy wisdom).



Bro. Paul S. L. Johnson

(4) In gratitude and love for the blessings received, especially for their increased insight into God's great attributes as revealed in the Truth as due, they will ascribe all praise, honor and glory to Jehovah (Blessed be the Lord thy God, 9; 8), and will rejoice that He blessed J with His Truth as due and its Spirit (delighted in thee) and placed J in charge, as His executive, of all His Epiphany people, except the Little Flock, though J. did have a charge toward them also (set thee on his throne, to be king for . . . God . . . throne of Israel), because of His enduring love for His people (because the Lord loved Israel for ever), which caused Him to appoint J as His Epiphany executive (made he thee king), to help establish His people fixedly in their various standings before Him (to establish them for ever) and to preside over His Epiphany people in truth and righteousness (to do judgment and justice).

(5) Because of what they will have seen, heard and experienced in contacts with J and the Truth, these already, or about-to-be, consecrated Epiphany Campers will from their human all, present to J their knowledge of

Divine matters, recognizing Him as a Divinely appointed servant of God in the Little Flock (she gave the king 120 [10 x 12] talents of gold, 10; 9).

(6) They will present an abundance of choice human powers which are ingredients of the graces (of spices very great store).

(7) They will present character graces (precious stones) which they had already developed in some measure.

From these last two or three responses we see that all the members of the antitypical queen of Sheba who were not consecrated before coming into contact with the Truth will at least, by this time, have made their consecration. And since the call to Youthful Worthiness closes before any of these Epiphany Campers consecrate (otherwise they would have had a standing in the Epiphany Court, instead of in the Epiphany Camp), and since this antitypical queen of Sheba class is the last elect class to consecrate prior to the opening of the Highway of Holiness for the world of mankind in general, it follows that they will be the last Gospel-Age elect class of God's consecrated people to bring their choice human powers as ingredients of the graces to the Lord in consecration during the reign of sin, while the privileges of suffering for righteousness' sake are still open, for the purposes of the Epiphany temple, to help build the Epiphany Camp, under J's direction (there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon).

The cleansed Levites, under Bro. Jolly's and J's direction (the servants [navy] also of Hiram, and the servants of Solomon, 11; 10), who have derived and will derive an abundance of Divine matters (gold) from their service in the sphere of the Great Company, Youthful Worthies and tentatively-justified in the nominal church (from Ophir), have brought and will bring from that sphere many Youthful Worthies (brought in from Ophir . . . almug [sandal-wood] trees) into the domain of the Truth and its Spirit; furthermore, they will bring excellent character graces (precious stones). J as the Lord's Epiphany executive has used and will use such Youthful Worthies to assist others in attaining to their proper standings in the Epiphany temple (the king made of the almug trees terraces [or stairs] to the house of the Lord, 12; 11) and also in coming into J's sphere as the Lord's Epiphany executive (the king's house); additionally, he will use them in explaining pertinent Bible passages (harps) in chart talks, etc., and also in explaining the Volumes (psalteries), especially Vol. 1, in Berean Studies, for the teaching of

God's Word (for singers). Youthful Worthies as such had never previously engaged in such extensive service of this kind among God's favored people (none such seen before in the land of Judah).

Furthermore, J through the Truth and its arrangements will grant to these consecrated Epiphany Campers the fullness of their God-given hearts' desires (And king Solomon gave unto the queen of Sheba all her desire, 13; 12), all that they will request in harmony with God's will (whatsoever she asked), together with a generous gift of many other features of Truth they had not inquired about, with pertinent blessings (beside . . . his royal bounty), far over and above that which might be considered as equivalent compensation for their human all rendered to the Lord in consecration (beside that which she had brought unto the king). After these consecrated Epiphany Campers will have thus heard of, investigated for themselves, appropriated to themselves and responded to the wonderful blessings found in the Truth as due and its arrangements, they will very properly turn their attention to telling others about it, especially in their own former sphere of activity (so she turned, and went to her own country); assisting them in such Kingdom witnessing will be their multitude of Truth-investigating but unconsecrated adherents (she and her servants). Through such witnessing they will not only win others for the Epiphany Camp, but they will help also in preparing the world to enter into the Millennial Camp. Thus in this type and antitype we have a fine description of the class consecrating between Oct. 1954 and the opening of the Highway of Holiness, and how they will progress in the study, practice and spread of the Truth. We thank God for such a glorious prospect!

King Solomon and the famed Queen of Sheba



The Youthful Worthies

Part III

ANTITYPICAL ELISHA

(15) 2 Kings 2: 9, 10: "And Elisha said, I pray thee, let a double portion of your spirit be upon me. And he [Elijah] said . . . it shall be so to you." That there is something wrong with the translation, "double portion of your spirit," is manifest from the fact that God will not give twice as much of His Spirit to others as to His faithful Little Flock, to whom of all His creatures He gives the largest measure of His Spirit. The expression *pe shenayim*, translated here "double portion," occurs in but two other passages of the Old Testament—(Zech. 13: 8; Deut. 21: 17). In the first passage it is correctly translated "two parts," *i.e.*, two classes, the Little Flock and the Great Company (Berean Comment); in Deut. 21: 17, as in 2 Kings 2: 9, it is translated "double portion." This translation is manifestly incorrect; for if a father in Israel had five sons, he did not divide the inheritance into six equal parts, and give two parts to the firstborn, and one part to each of the other four sons; for the firstborn usually received the bulk of the inheritance, and that legally, as now, among the nobility of Britain. The following is what took place in Israel in the case of Israel's firstborn: They formed two classes; they became at their father's death the heads of their families, they became the fathers of the families; and they remained sons also. These two relations, constituting the firstborn as two classes, seem to be meant by the expression *pe shenayim* in Deut. 21: 17. We see that in these two passages, the only ones in Scripture apart from 2 Kings 2: 9 where the expression *pe shenayim* occurs, it means two classes. This seems to be its meaning in 2 Kings 2: 9: "Let there be of me two classes [acting] in your spirit [power, and office as God's mouthpiece to Israel]."



Elijah anoints Elisha

(16) Many are familiar with the fact that "that Servant" taught that Elisha typed the Great Company and the Ancient Worthies, two classes (R 3429, 4758, 5772, top, par. 3, 5780, par. 2, 5845, 5846; SITS 2, pp. 265, 266). Accordingly, 2 Kings 2: 9, properly rendered, teaches that Elisha types two classes. Many are aware also of the fact that "that Servant" taught that after the closing of the High Calling in 1881 there would be "a similar class" to the Ancient Worthies, and that this class would be associated in reward and office with the Ancient Worthies in the Millennial Age (SITS 6, p. 156, pars. 1, 2; R 4836, pars. 3-6, 10, 11; 5761, col. 2, pars. 1, 2; Question Book, pp. 151, 152). This teaching of his gives us the connecting link to interpret this passage fully. Certainly in the antitype of 2 Kings 2: 9, 10 the Ancient Worthies personally took no part; for these verses were antitypically fulfilled after Sept. 16, 1914, and before June 27, 1917, while the Ancient Worthies were not yet recovered from the tomb. How then can we construe the facts harmoniously with this passage? We answer: They were present and spoke representatively

in their associates, the Youthful Worthies, even as they also representatively in these, partook of the rest of the antitypes of Elisha's acts; all of which type things that occurred before the Ancient Worthies will return from the dead, though we may look for a second fulfilment after the Ancient Worthies return. So viewed, we recognize that 2 Kings 2: 9, 10 teaches us that the Youthful Worthies share with the Great Company in being God's mouthpiece to Nominal Spiritual Israel—they share in the powers symbolized by Elijah's mantle (E 3, p. 70, par. 9).

THE HEIFER

(17) We should not think it strange that Bro. Russell combined two classes as being typed in one individual (Elisha); for similar combinations are made in other types. Note Gen. 15: 9, which sets forth the three animals and two birds that God instructed Abraham to take for sacrifice—one each from among the cattle, goats, sheep, turtledoves and pigeons—including all the kinds of animals and birds that God ordained for sacrifice. From E 5, pp. 162-164, we learn that these five animals represent five classes that would be more or less separated to God from among mankind from the time of the Abrahamic Covenant—2045 B.C.—until the last one of the Little Flock (the chief Seed) would be sealed in the forehead, 3,960 years later, in 1916, (the ages of the animals and birds totaled 11 years; 11 x 360 equals 3,960; R 3957, col. 2; PT '71, pp. 67, pars. 1, 2, 68, pars. 9, 10). We understand that the heifer (Gen. 15: 9; T 105-112) represents the Worthies (both the Ancient and Youthful Worthies; these two classes being considered here as combined represented in the one animal); the she goat, the Great Company; the ram, the Christ class; the turtledove, the quasi-elect loyal Covenant-believing and justice-practicing Fleshly Israelites; and the young pigeon, the quasi-elect Gentile and Jewish loyal tentatively justified Christian believers. The cleaving of the animals represents the entire consecration of the classes typed by them; and the leaving of the birds undivided represents the incomplete consecration of these Fleshly Israelites and tentatively justified ones. These five classes

were all present in some of their members (the Ancient Worthies being present representatively in the Youthful Worthies as members of the same general class of Worthies), when in the Spring of 1916 the last one of the Little Flock was sealed in the forehead. These five classes as the various kinds of the seed of Abraham all have a faith share in the Abrahamic promises (Gal. 3: 7, 9). They will all be used in varying degrees, according to the measure of their faithfulness in this life in their varying stations, in the blessing of all the families of the earth during the restitution time. For a detailed explanation of Gen. 15 as a whole, see PT '59, pp. 20-23.

THE RIVER EUPHRATES

(18) A river is described in Gen. 2: 10-14 and is stated as “a river that went out of Eden to water the garden; and from thence it was parted, and became into four heads.” This text then names and describes the four rivers: Pison, Gihon, Hiddekel and Euphrates. Antitypically, out of reckonedly perfect humanity and reckonedly perfect conditions, God has been causing the elect to develop in four classes, through which the Truth, the Water of Life, flows to others limitedly in this life, but fully and freely in the Millennium: (a) The Little Flock (Pison, dispersive, free flowing) in its ministry of the Truth, compasses the entire sphere of the Truth and its Spirit (Havilah, circle), including the Truth on Divine matters, such as attaining the Divine nature (gold of that land) is good; (2 Pet. 1: 4), truth that is pure and clear (bdellium; apparently white and translucent—the color of the manna; Num. 11: 7; E 9,

p. 17; Isa. 35: 8), including also the Abrahamic and New Covenant teachings and their graces (onyx stones, E 11, pp. 474, 475, 492). Millennially, from the Christ in glory will proceed “a pure river of water of life, clear as crystal,” flowing freely for the blessing of mankind (Rev. 22: 1, 2, 17; John 7: 38). (b) The Great Company (Gihon, stream), especially its cleansed members, bring the Truth to many, including those who have suffered most under the curse (compasses the whole land of Ethiopia—margin, Cush, black); Millennially, through this class, Truth messages will be sent from the throne for the blessing of mankind (Gen. 28: 12; John 1: 51; Rev. 7: 15; PT '61, p. 84).

(c) The Ancient Worthies (Hiddekel, rapid, sharp, stern voice, sound) from the beginning gave a powerful witness for the Truth (Heb. 11—12: 1) and also Millennially will give it for many, including those who lived beyond the bounds of the nominal church (Assyria). (d) The Youthful Worthies (Euphrates, stream, breaking forth), the fourth elect class, also minister now and Millennially with the refreshing Truth for the peoples of the world. God uses all four elect classes in conveying the refreshing Water of Life to others.



The Euphrates River in Iraq

The Gospel Age in Brief

Micah, Chapters 4 & 5

The prophet Micah figuratively describes the Gospel Age in brief in his fifth chapter; consideration of the fourth chapter will serve as somewhat prefatory.

It will help to remember that when the prophecies make use of the term "in the latter days" it refers generally to the Millennium; sometimes in its Parousia period, sometimes in its Epiphania period or Time of Trouble, sometimes in the Times of Restitution, the Basileia or Kingdom. It is treated in the Hebrew as "in the last one of the days" which, of course, is the Millennial Day. Beginning with the first verse, we read: "But in the 'latter days' [the last one of the days] it shall come to pass, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and people shall flow to it." (Mic. 4: 2) "Many nations shall say, Come and let us go up to the mountain [Kingdom] of the Lord [Jehovah], and to the house of the God of Jacob; He will teach us His ways and

we will walk in His paths. For out of Zion shall the law go forth, and the word of the Lord from Jerusalem [the heavenly and earthly parts of the Kingdom are here referred to]." (v. 3) "He [the one that will establish the Kingdom in the top of the mountains] shall judge between many peoples, and rebuke strong nations afar off; they shall beat their swords into plowshares, and their spears into pruning hooks [their armaments of destruction, their implements of war; and they will take the same metals, materials and finances to make implements for the blessing of mankind], nation shall not lift up a sword against nation, neither shall they learn war anymore." We recognize that this time has not come yet; that this is referring to that part of the last one of the days that we speak of as the Kingdom reign of righteousness and Truth;

or the Basileia, the Kingdom for which we still pray. (vs. 4) "But everyone shall sit under his vine and under his fig tree; and no one shall make them afraid: for the mouth of Jehovah of hosts has spoken it." This statement regarding the vision is very emphatic; "Where there is no vision, the people perish" (Prov. 29: 18). We have a wonderful vision that God has given us and here it is spoken of very briefly. (v. 5) "For all people will walk everyone in the name of his god, and we will walk in the name of the Lord our God [Jehovah] for ever and ever." (v. 6) "In that day [in the Kingdom time] says the Lord, I will assemble the lame,

I will gather the outcast, those whom I have afflicted." (v. 7) "And I will make the lame a remnant, and the outcast a strong nation; so the Lord will reign over them in Mount Zion from now on even forever." That is another proof, of course, that this is the great Kingdom-time when righteousness will be established in the earth, and Jehovah will reign in the earth forever, making His tabernacle with men. (v. 8)

"And you, O tower of the flock, the stronghold of the daughter of Zion, to you shall it come, even the former dominion; the Kingdom shall come to the daughter of Jerusalem." We have in this verse a wonderful text.

Who is the tower of the flock? We sing about it in one of our hymns (#126); "*A strong tower is He, to Him shall I flee*," and this tower is our Lord Jesus. He is the tower or head of the flock. Micah continues, "the strong hold of the daughter of Zion," [the stronghold of the Christ body, the stronghold of the 144,000 that will stand with Him in Zion]. Why call the Church "the daughter of Zion?" We understand the Bible uses the words "son" and "daughter" figuratively and symbolically. We remember how Jesus spoke of James and John as "Boanerges," i.e., sons of thunder, because of their strong characteristics in



Micah's Prophecy concerning Jesus

witnessing to the Word. The writer of Ecclesiastes speaks of the daughters of music being brought low (Eccl. 12: 4). Why call them the daughters of music, and not sons? It is because music is one of the finer qualities and it is better represented in a "daughter," and so the "daughter of music" would be brought low, and likewise, when the Bible says the "daughter of Zion" it is referring to those who will be of Zion, who are under the head, the tower of the flock, and He is the stronghold of the daughter of Zion. This daughter of Zion is His joint-heir. (v. 8 continues) "Unto you shall it come." What is going to come to the Lord? "Even the first dominion, the Kingdom shall come to the daughter of Jerusalem." Well now, let us see just what

was the first dominion. It is that which God gave to Adam; *i.e.*, the whole earth. He was to subdue and have dominion over it, but he did not have it long, and soon, paradise was lost. Jesus said, "I came to seek and to save that [dominion] which was lost" (Luke 19: 10); perfect human life in the Garden of Eden.

There was once a man that felt sure that when he died, that he would go to heaven because he believed that Jesus bought this privilege for him at Calvary's cross. This brother was rather shocked as he was informed that, "Jesus never bought that for you at Calvary's cross." Jesus never bought a place for anyone in heaven at Calvary's cross! What did He purchase for us there? He took His perfect human life, and laid it down in sacrifice to death to buy back the perfect human life of Adam. And where do we (humanity) come in? We were in the Garden of Eden. We were not born yet, but we were in the Garden of Eden, in Adam,

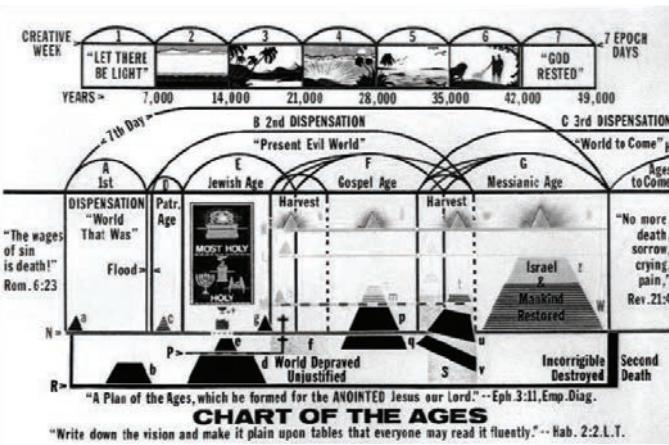
in his ability to bring forth a race, when he sinned. God said to Adam, "In the day you eat of it, you shall surely die," which included the race that was in his loins. If there is no hope for Adam, then there is no hope for the race, because we were a part of him. If Jesus did not die for Adam, then we are not saved. Jesus did not buy

a place for anyone in heaven, but He did lay down His life a ransom price for Adam, and with that merit He purchased Adam and all of his posterity (1 Cor. 15: 21, 22); for by the grace of God He tasted death for every man (Heb. 2: 9). He also purchased man's home, as the Apostle Paul tells us about the redemption of the purchased possession, the earth—Eph. 1: 14. Additionally God said to Jesus, "Ask of me, and I will give you the heathen [the nations, the people] for your inheritance, and the uttermost parts of the earth for your possession" (Psa. 2: 8). We are looking for the redemption of the purchased possession which Jesus bought for Adam's entire race. He first allows us to accept it by faith before restitution begins, while

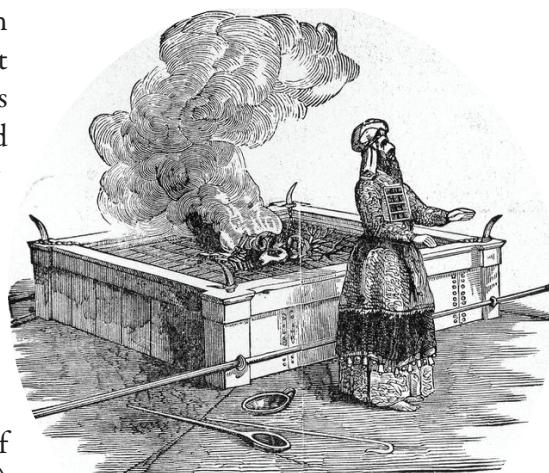
selecting those which we often speak of as the "faith" classes. This includes, of course, the Ancient Worthies, the Little Flock, the Great Multitude, the Youthful Worthies and those now who are quasi-elect, consecrating at the present time. They are walking, and have accepted by faith that which Jesus bought for us at Calvary.

From Pentecost on, while the Lord was selecting the Little Flock, we read: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice" (Rom. 12: 1), on the altar. What did they have to lay on the altar? Only that which they had accepted by faith, a perfect human life as Adam and Eve had in The Garden of Eden. That is what the Lord bought when He came to seek and to save that which was lost; for perfect human life in a perfect Edenic condition is what was lost in Eden, and is what they accepted by faith, (SITS 6, p. 111, par. 2) and laid on the altar in

sacrifice, and so, the spirit-begotten, who were called in the one hope of their calling, laid their all on the altar; they presented it to Jesus as their High Priest and He offered it as a sacrifice. All during the Gospel Age, those who presented their bodies a living sacrifice were bought with a



"Write the vision, And make it plain on tablets..." Hab. 2: 2



The High Priest sacrificing the Lord's goat on the brazen altar

price (1 Cor. 6: 20). They were begotten of the Holy Spirit to a new nature, which the Bible calls "New Creatures" in Christ Jesus (2 Cor. 5: 17). These New Creatures could not live here on the earth in restitution, because they had accepted by faith all that Jesus bought for them and they offered it to God, who then begot them of the Holy Spirit so that they became New Creatures. They went through various stages of development prior to birth. They were (1) begotten; (2) quickened as an embryo; (3) developed in knowledge and grace; (4) strengthened in every good word and work; (5) balanced in knowledge and grace; (6) perfected in that which was properly balanced until it was ready, *i.e.*, crystallized, fully prepared to be born; and then (7) in the resurrection, came to birth. So, the Lord used a wonderful illustration of natural human gestation as a pattern for the development of the New Creature.

Now, the New Creature, if faithful unto death, was rewarded a new Spirit life. The robe of Christ's righteousness covered its humanity. Under their Lord and head, the Little Flock are the first ones to receive the blessings from Christ's merit for the justified of humanity [as their Blesser]—"Thou, O tower of the flock, the stronghold of the daughter of Zion, unto you it shall come, even the first dominion" (Micah 4: 8). "Ask of me and I will give you the heathen [the nations, the peoples] for your inheritance" (Psa. 2: 8). It will come to the tower of the flock and to the daughter of Zion, His bride and joint-heir, even the first dominion that was lost back in the Garden of Eden. There is an earthly phase of the Kingdom as well as the spiritual phase. Zion and Jerusalem both figure in this matter, for as we saw in the second verse, "the law shall go forth from Zion, and the word of the Lord shall be declared from Jerusalem," so we have both Zion and Jerusalem to consider. The daughter of Zion with the tower of the flock, the spiritual phase of the Kingdom, and the first dominion will come to them, and the Kingdom shall come also in its earthly phase, also to the daughter of Jerusalem, of whom the prophet, speaking to Israel, says (v. 9) "Now why do you cry aloud? Is there no king in you?" After this beautiful message was just given, should they complain? Should they cry as though they had no king? For quite a while they had no king, visibly, even though a wonderful king is promised

them, so now they cry out, for pangs have taken them as a woman in travail. This was true to a point, for while in Babylonian captivity they had no king. During the Gospel Age when they were cast off from God's favor and their house was left desolate and they had been suffering, they had no king, and they had no priest. They have been cast off from God's favor as shown in the parable of the rich man in hell. All during the Gospel Age Israel was as a woman in travail. (v. 10) "Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail." This signifies that the daughter of Zion has also been in pain; not only viewing Israel as cast off from God's favor and crying out, but also the true Church, who were persecuted

all during that same age. She also has been "as a woman in travail"—a significant point. It means that fleshly Israel has not been in death throes, not in the pains of dying or extermination, neither have the pains that have come upon anti-typical Zion during the Gospel Age been the pains of death throes, but a pain looking forward to deliverance. Deliverance is here promised to both the daughter of Jerusalem and the daughter of Zion. Verse ten continues, ". . . for now shalt thou go forth out of the city, and you shall dwell in the field, [be scattered abroad in the world] and you shall go even to Babylon." This was true of fleshly Israel when Micah spoke this

prophecy, for Israel was to go to Babylon. It was also true of Spiritual Israel during the Gospel Age, for they have been in Babylon in captivity to various errors, persecutions and oppressions, but just as sure as God delivered fleshly Israel in Judah under Cyrus (Ezra 1: 1-4), so the anti-typical Cyrus, the great Captain of our Salvation, will set all true Israelites free. He set Spiritual Israel free from Babylon during the Gospel Age toward the end when he said from 1878 onward, "Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues" (Rev. 18: 4). Now notice (Micah 4: 10), "you shall go even to Babylon; there you shall be delivered." It was not the throes of death, but labor pains that were going to bring forth this glorious deliverance. "There shall you be delivered; there the Lord shall redeem you from the hand of your enemies." (v. 11) "Now also many nations are gathered against you, [This was true of fleshly Israel



King Cyrus of Persia

and also spiritual Israel], that say, Let her be defiled, and let our eye look upon Zion” [These persecuted the Church all through the Gospel Age]. (v. 12) “But they know not the thoughts of the Lord [Jehovah], neither understand they His counsel: for He shall gather them as the sheaves into the floor” [the threshing floor]. These go up against God’s people, whether Abraham’s seed after the flesh, or that which is after the spirit. “I will bless them that bless you, and curse him that curses you,” God said to Abraham (Gen 12: 3). God is blessing Abraham’s seed today, yet we cannot conceive the limit of it. God also is delivering Zion, and her enemies are also about to be scattered; in fact, they have been in process of destruction since the Fall of 1914. These will go up to Jerusalem to take a spoil here in the end of the Age in Jacob’s trouble. We read that the Lord will arise and fight for His people as He did in the days of old and He will scatter their enemies. We have in this text much significance; we cannot fight God. Those who seek to oppose God’s ways will always suffer for it and reap only bitter disappointment, for, who can oppose God and come off victorious? What they planned against God turned back against them, and similarly, we can’t go after the sweet things of this world which are contrary to God and expect to come out the victor.

Verse twelve states, “But they know not the thoughts of the Lord.” We can tell the world the thoughts of the Lord, but they will call us foolish. We can tell them that all the nations are going to perish, except Israel, and they will be ready to put us away, yet that is exactly what the Bible says; that they are all going to perish, except Israel. The Lord, however, through the prophet then offers some encouragement; (v. 13) “Arise and thresh, O daughter of Zion: for I will make your horn iron, and I will make your hooves brass: [bronze] and you shall break in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.” O, we have something remarkable here! We can apply it both to Spiritual and fleshly Israel, but especially to Spiritual Israel. These words, “Arise and thresh, O daughter of Zion,” apply only by parallelism or correspondency to fleshly Israel in this case, yet we see that it does have an application to both. It is the law of double application. Many other Scriptures, according to this rule, have an

application both to fleshly and Spiritual Israel; and so it is here. The Lord is going to reign until every enemy is put under His feet. They will either be crushed in repentance for sin or extinguished in the Second Death; destruction. So we read, “His hooves will be as bronze, and His horn as iron,” for we’re told “...you [the Lord] shall beat [break] in pieces many peoples . . .” This is true of fleshly Israel also, and we have seen some of it already taking place. Let us read it as it is in the Hebrew, “And shall devote their gain unto Jehovah.” Who is it that is going to devote their gain to Jehovah? O, it is the Christ! It is Zion, Head and Body, and as they bring into submission the peoples of this world, they are going to devote them to Jehovah, whom we understand here as speaking, saying, “I will consecrate their gain to Jehovah.” But how would Jehovah say, “I will consecrate their gain unto Jehovah?” He would say, “I will consecrate their gain unto Myself.” We prefer the Hebrew because it states the matter more literally, “and shall devote their gain unto Jehovah.” This is the one that is going to reign, the daughter of Zion with her Head, and they will devote their gain to Jehovah. Everyone will be required to consecrate in order to obtain everlasting life and at the end (Isa. 35: 10), after Jesus has reigned, putting all enemies under His feet, then He is going to turn that

Kingdom over to the Heavenly Father (1 Cor. 15: 28). “As truly as I live, says the Lord, the whole earth shall be filled with My glory” (Num. 14: 21).

... to be continued



The Gospel of Grace

This is the “Plan” the WORD reveals,
“The Church,” attired in harlot dress,
Rejects the light, the Truth conceals;
But God has cast her from her place
Who holds Truth in unrighteousness,
And to His saints He makes it known,
As the blest Gospel of His grace,
To ALL, “in due time,” to be shown.

excerpt from R958

A Holy Nation Pictured

"Happy the people that fare as a result! Happy the people whose God is Jehovah." Psalm 144: 15

At the time God accepted Israel to be His people, He entered into a Covenant or agreement with them. He gave them the Law, represented in the Ten Commandments, as the basis of the Covenant which Moses mediated. Israel agreed to be faithful to God, and to keep those commandments perfectly, and God agreed that, in that event, He would bless them. They should be His people and by doing the things contained in the Law they should live everlasting—not die. Not only so, but He promised to bless them in all the temporal affairs of life; in their homes, in their families, in their flocks and herds and fields they should be prospered.

Israel failed to get these blessings for the same reason that any other people would have failed; namely, because God's Law is perfect, the measure of a perfect man's ability: "You shall love the Lord your God with all your heart, mind, being and strength; and you shall love your neighbor as yourself." So, the Israelites continued to die, as their fathers had done, and as all mankind die, not being able to keep the Divine Law perfectly. For the same reason Israel experienced war, famine, pestilence and drought in proportion as they were negligent of the terms of their Covenant (Lev. 26: 14-33).

HAPPY IS THAT PEOPLE

In the text above the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's Kingdom shall have been established among men, when Satan's power shall be restrained, when he shall be bound, when the blessings of Restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but reacquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose.

The Lord will make His footstool glorious (Acts 3: 19-21; Isa. 11: 9; 65: 25; Ezek. 37; Isa. 35: 1; 60: 13).

PARTICULARS GIVEN BY THE PROPHET

Incidental to the blessed condition of the holy nation of the future, the Prophet David mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaks vanity, and whose right hand is the right hand of falsehood" (Psa. 144: 11).

In the Church of the past Age there are some whom the Apostle styles as "bastards," or strange children. All may make the same profession and confession, but "the Lord knows them that are His," and in His due time shall separate the false or strange children from the true, and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general, the time described in our text, when they will be under the Messianic Kingdom and will be privileged to become the holy and happy people of God, when Satan and sin will be banished and righteousness and Truth will flourish and the knowledge of the glory of the Lord will fill the whole earth (Hab. 2: 14).

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for



Moses speaks to all the people

regeneration and full attainment of human perfection and God-likeness. However, for quite some time there will be strange children among men, those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the Second Death, will the fullness of happiness prevail among the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand (their best powers) prove disloyal to the King of kings, of whom King David was merely a type.

TIMES OF REFRESHING SHALL COME AND HE SHALL SEND JESUS CHRIST

"Then your sons will be like plants, grown up in their youth; your daughters like corner-pillars, sculptured in the model of a palace." The grace and beauty of the children of Messiah, partakers of human Restitution blessings (Acts 3: 19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's Kingdom.

Then the oxen will be strong to labor and there shall be no breach, no rupture of happy relationships; even death shall be destroyed. Then there will be neither migration nor further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's Kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare as a result—happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge Himself as the God of the wicked and He declines to treat evildoers except as rebels, aliens, foreigners and strangers that disrespect His promises and favors. Our entire race was originally so estranged, but Divine grace provided a "Savior and a great One." This Savior has reconciled a saintly, faithful Church, who will be His associates in the Heavenly Kingdom. Before long He will apply the merit of His sacrifice on behalf of all mankind. The Scriptures assure us that this will be fully acceptable to the Heavenly

Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses (Jer. 31: 31). Under that New Covenant, all mankind will be privileged and assisted to come back to Divine favor under the processes of Restitution in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, crying, or dying; for all the former things shall have passed away, and He upon the Throne shall have made all things new (Rev. 21: 1-5).



The desert shall blossom as the rose

Isaiah 35: 1

True Beauty

*Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces—they that wear
The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls who love the right.*

Poems of Dawn p. 36



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

TO:

ANNOUNCEMENTS

2012 CONVENTIONS

England

Hyde Convention August 3, 4, 5
Barlborough, Derbyshire October 27, 28

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

India

Hosur May 5, 6

Jamaica

Bartons April 6, 7, 8, 9

Lithuania

Kowno June 23, 24, 25

Nigeria

Meiran Lagos State April 6, 7, 8
Ibadan September 28, 29, 30
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

Orlowka June 29, 30, July 1
Lwow August 24, 25, 26

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, 6:00 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.

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 Ministrie's 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.

ERRATUM

In the Winter Present Truth, 2011, #736, we have been duly informed that, in the box on page 56 which discusses the map of Dan, the last three lines of the text are a change of subject, obviously speaking of Jesus' transfiguration scene. This text was accidentally absorbed into the box. We are sorry for the mistake.

OBITUARY

Bro. Everett Burton passed away on January 12 in Arcade, N.Y. He was the husband of the late Sr. Mary Burton, and together they gave loving service at the Bible House for several years in the 1980's, he especially in the shipping department. We share this family's loss and remember him fondly. "The ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isaiah 35: 10