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PRESENT TRUTH
 and
Herald of Christ's Epiphany

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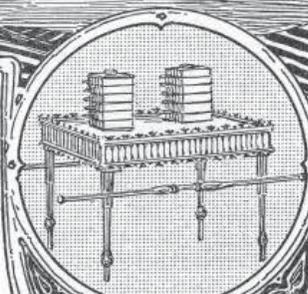
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ANNOUNCEMENTS



"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.

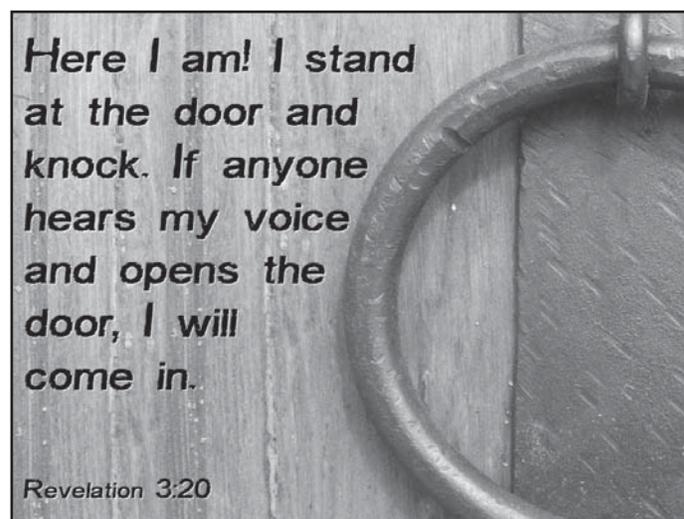


IMPORTANT EVENTS OF 1878 AND ONWARD

IN OUR Sept.-Oct. 1974 issue PT (a copy free on request), we called attention to many significant events and marvelous evidences of progress during 1874-1974, the first century of “the thousand years” of Christ’s Reign (Rev. 20: 4, see Diaglott).

There are many lines of Biblical evidence, including the Bible chronology, the jubilee cycles, the 1335 days of Daniel and the Parallel Dispensations (see SITS 2—*The Time is at Hand*, SITS 3—*Thy Kingdom Come*), which point to 1874 as the time of the beginning of the Second Presence of our Lord Jesus, in its (secret-to-the-world) first stage (Rev. 3: 20), the Parousia (presence), and the beginning of “the thousand years” of His Reign

(Rev. 20: 3, 4, 7; PT ‘58, p. 44). “The first work of the new dispensation” (Rev. 20: 2; SITS 1, p. 69) by our returned Lord was His binding of Satan as *an individual* (R 4695; PT ‘52, pp. 28, 29), so that Satan could no longer control the fallen angels as formerly (E4, pp. 120, 121; E6, pp. 275-277, 319, 454).



PARALLEL REAPINGS BEGAN 29 AND 1874 A.D.

Before Jesus’ Second Advent, He received Divine authority to rule as King (Psa. 45: 3, 4; Luke 19: 12, 13; see R 1362, pars. 3-5; PT ‘34, p. 27, pars. 1, 2). This is shown by the account of the Crowned Reaper and His work (Rev. 14: 14-16). The golden crown as a symbol represents *Divine Authority* as King (SITS 3, p. 402, par. 3; E 5, p.167, par. 2).

The sharp sickle is the Parousia Truth. The reason why the “one like unto the Son of man” is asked to reap is: “Because the *hour* [from the Greek; see Diaglott; the first 1/24, or 41½ years, of the 1,000-year Day] to reap is come.” In God’s Harvests, reaping time implies the doing of the reaping work. This hour, beginning with the inception of the 1,000-year Day, started in Oct. 1874; the reaping then began; *because God is punctual*. When His time to do a thing comes He does it, *and does not procrastinate* (Hab. 2: 3).

This answers the claim of some that the Gospel-Age Harvest *time*, but not the Harvest *work*, began in 1874. The cry of the angel—“Thrust in thy sickle and reap”—

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

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

represents the prayers of Lord's people for Him to send forth and prosper what proved to be Parousia truths, and this began before the first presentations of these truths. The thrusting in of the sickle began in the fall of 1874. The reaping began in that year.

A caution should be given here: let us not confound Jesus' *possession* of the crown, Divine authority as a King, with His *exercise* of such kingly authority. Jesus possessed this authority before His Second Advent, and while in possession of this authority, began in 1874 to reap. That the Jewish Harvest reaping began in the fall of 29 A.D. and progressed for over 3 1/2 years before Pentecost, 33 A.D., is proven by the following:

Jesus as the first grain of wheat was reaped in the fall of 29 A.D. In order to overcome the force of this argument, J. F. Rutherford at Bethel in 1917 and later in a *Tower* article denied that Jesus was a figurative grain of wheat, claiming that a grain of wheat must be a fallen member of our race. Jesus disagrees with this claim and definition on this point because He called Himself a grain of wheat (John 12: 24). A ripe grain of wheat is a character fitted for the Harvest Truth in the reaping time. Such Jesus was; and Jehovah reaped Him in the fall of 29 A.D.

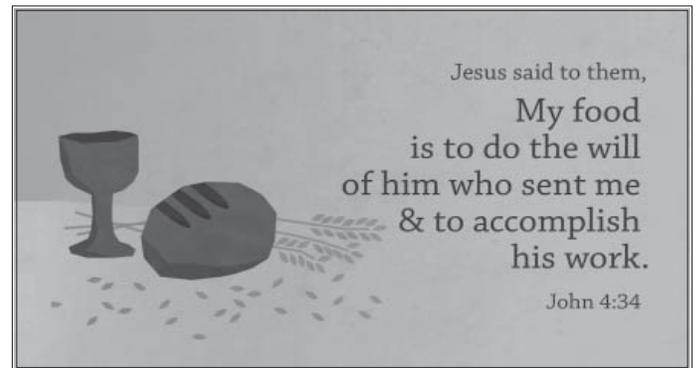
The 12 Apostles and the 70 Evangelists were reaped some considerable time before they were sent forth as messengers of the gospel to reap others (Matt. 4: 18-22; 9: 9; John 1: 35-51; Matt. 9: 37—10: 7; Luke 10: 1-9).

Many other Israelites were reaped during our Lord's ministry, of whom over 500 remained steadfast in the sore sifting incidental to His last earthly experiences (Luke 6: 13; 1 Cor. 15: 6).

Express passages show in so many words that Jesus and His disciples did a reaping work (Matt. 9: 35—10: 7; Mark 3: 13-19; Luke 9: 1-6; 10: 1-9; John 1: 35-51).



John the Baptist, using the figure of the Bridegroom, Bride and the Friend of the Bridegroom, and showing that he was seeking and winning some for Jesus' Bride, did a work which under another figure is called a reaping work (John 3: 29, 30).



Jesus' statement in John 4: 34-38, uttered about seven months after His baptism, expressly says that not only were they in the Harvest time, but that the disciples had already done some reaping: "I sent you to *reap* that whereon you bestowed no labor: other men labored, and you *are* [*have*] entered into their labors."

Facts abundantly prove that the 1845-year parallel, the Gospel-Age Harvest reaping, began in Oct. 1874, 3 1/2 years prior to April 1878. The reaping process implied two things: (1) that the sickle of Harvest Truth was wielded; (2) that it cut down stalks of grain, and separated them from their places of growth.

(1) During the time in question the following Harvest truths were proclaimed in conversations, lectures and Bible studies: "The Mortality of the Soul," "Death, not Eternal Torment, as the Penalty of Sin," "The Ransom," "Restitution," "The Object, Manner and Time of our Lord's Return," "The Election of the Church," "The Millennial Reign of Christ," "Future Probation," "The Permanence of the Earth," *etc., etc.* In addition to the oral proclamation of these truths during those years, they were carried by the booklets, "The Object and Manner of our Lord's Return," by Bro. Russell; "The Three Worlds," by Bro. Barbour; and the monthly periodical, *The Herald of the Morning*, edited by Bros. Barbour, Russell and Paton.

(2) As a result of this literature distribution, hundreds of brethren were won by these truths and severed themselves from Babylon. Then figurative grains of wheat were separated from the stalks on which they grew by the sickle of Truth; the reaping was in operation from 1874 onward.

Again, the fact that there were a number of classes of

Truth people formed during those years proves that the second process of the Harvest work was in operation—sheaving. There was a class at Allegheny, PA., another at Rochester, NY. a third at Almont, MI. and a fourth at Dansville, NY.; elsewhere there were smaller groups of brethren.

Other evidences show that the reaping began in 1874, such as Daniel's 1335 days (Dan. 12: 12), Elijah's second awakening and second meal (1 Kings 19: 7, 8), *etc.* Details are given in E 5, chaps. 2 and 3.

FORTY YEARS' REAPING A BIBLE TEACHING

The Scriptures give us numerous evidences, in addition to the Harvest parallels, that the Gospel-Age Harvest reaping (not including the gleaning) was 40 years long, such as the day of the Penny parable (Matt. 20: 1-16), Elijah's 40 days' journey to the mount of God (1 Kings 19: 5-8), the 40 days of spying out the land of Canaan (Num. 13: 1-25), the 40 days of Ezekiel's lying on his side for Jerusalem (Ezek. 4: 6), Moses' first stay of 40 days in the mount (Ex. 24: 18), Jeremiah's 40 years' ministry (Jer. 1: 2, 3), Jesus' 40 days' pre-ascension ministry (Acts 1: 3), the 40 days' purifying of a mother of a son (Lev. 12: 2-4), *etc.* (see SITS 3, Appendix, pp. 382-410, for details).

THE PARALLEL 40-YEAR HARVEST REAPING PERIODS ENDED IN 69 and 1914 A.D.

In treating of the Harvest parallels, Bro. Russell stated (SITS 2, p. 245, par. 2), "Remember that the *forty years'* Jewish harvest ended October, A.D. 69, and was followed by the complete overthrow of that nation; and that likewise the forty years of the Gospel age harvest will end October, 1914, and that likewise the overthrow of 'Christendom,' so-called, must be expected to immediately follow."

The Scriptures, reason and facts show that the close of the Gospel-Age Harvest reaping was in Oct. 1914 (in harmony with Bro. Russell's statement) and that the close of the gleaning was in 1916. Such passages as Isa. 66: 7; Amos 9: 13; John 9: 4; Rev. 6: 9-11; 7: 1-3, show this. It is corroborated by the end of the floor line measurement of the Grand Gallery of the Great Pyramid, which comes at its juncture with the Grand Gallery's south wall, indicating Sept. 16, 1914 as the end of the Spirit-begetting, and of invitations to the High Calling (see PT No. 515 for 80 lines of Scriptural evidence—a copy free on request).

Bro. Russell never gave up 1874 as the date for the Harvest reaping's beginning, though when he saw too many people coming into the Truth in 1916 to constitute

a gleaning, he changed his mind as to the close of the Harvest reaping's ending. The Lord for very wise reasons withheld from him the understanding that these people were not prospective Little Flock members, but in almost all cases were antitypical Lot (crown-losers) and his two antitypical daughters (Youthful Worthies and tentatively-justified believers) escaping from antitypical Sodom in America before it here would begin to go into destruction (Luke 17: 28-30; for details on the R 5950 article, see PT No. 515).

Like 1874, the year 1878 also marks some very important happenings and the beginnings of other significant events in God's great Plan of the Ages. We will note a number of these here. It is fitting that we consider at this time what the Lord has accomplished during these past 135 years, the marvelous evidences of progress.

THE PARALLEL TRIUMPHAL ENTRY

Accordingly, a few years before 33 A.D., in the Jewish Harvest, Jesus presented Himself to the nominal Jewish house as Reaper and Bridegroom (John 3: 29; 4: 35, 38). But in the spring of 33 A.D., He presented Himself also as King, in His triumphal entry, riding on the ass, amid the acclamation by His disciples and the request of the Pharisees that the disciples be rebuked (Matt. 21: 1-11; Mark 11: 1-11; Luke 19: 29-40; John 12: 12-19; SITS 2, p. 238, bottom).

Likewise, 1845 years later, a few years before 1878, in the Gospel-Age Harvest, Jesus presented Himself to the nominal Christian house as Reaper and Bridegroom. Bro. Russell and others became convinced of His presence as Reaper and Bridegroom, and, as a result, in April 1877 the cry went forth, "Behold, the Bridegroom!" (Matt. 25: 6; E 9, p. 476-486).

As already stated, Jesus possessed His Divine *authority* to rule as King before 1874. He began the *exercise* of this kingly authority in various ways in the spring of 1878 (the 1845-year parallel to His presenting Himself as King to the nominal Jewish house in the spring of 33 A.D.). The parallel triumphal entry witnessed Jesus riding on the Harvest Truth (the ass), amid the acclamation of His Truth-enlightened disciples and the request of great religious teachers in Christendom that these disciples be rebuked.

There were a number of ways in which Jesus began to *exercise* His kingly authority in the spring of 1878, 135 years ago. We will list and examine here some of these outstanding events of 1878 and onward.

CASTING OFF CHRISTENDOM

During Jesus' earthly ministry, until His triumphal entry, He acknowledged the Scribes and Pharisees as instructors provided for the people (Matt. 23: 2), even though He often upbraided them as hypocrites and deceivers. But His first official act after presenting Himself as King, in His triumphal entry, was to cast off the nominal Jewish system, telling them, "Behold, your house is left unto you desolate" (Matt. 23: 38; SITS 3, p. 152).

In the parallel in the spring of 1878, 135 years ago, our Lord's first official exercise of His kingly authority was to cast off Christendom, Mystic Babylon. Babylon is said to be a mother, and she has daughters, who share her spirit. She carried in her hand a *golden cup*, full of abominations. This golden cup symbolizes God's Word. She confused the teachings of God's Word by pouring into it a poisonous mixture, which made all the nations drunk. She prospered, and triumphed over the whole world.

What finally became Great Babylon started out as the espoused Bride of Christ, but she did not long retain her virgin purity. She did not live in the proper manner, but came to live riotously with the kings of the earth. The description given of her in prophecy represents that ecclesiasticism, sometime after the death of the Apostles, became a great religious system, affiliating with the kingdoms of the earth, and sometimes even groveling before them, but all the time being associated with them as a paramour.

The result was that the daughters who afterwards sprang up had the mother's likeness. Their being represented as "harlots" signifies that they did not keep themselves unspotted from the world, but became impure. And so we find not only that there is a great system which claims to be the mother of all the other so-called Christian systems, the daughter systems, but also that these other systems recognize her as the mother. This relationship among the various branches of the nominal church is recognized by many of the denominations of Christendom.

To illustrate, we quote the sentiments of a well-known Presbyterian clergyman, as published years ago. In his sermon he said: "Wince as you will, you must admit that this [the Catholic Church] is the *mother Church*. She possesses an unbroken history extending back to the time of the Apostles. *For every religious truth which we prize, we are indebted to her as the depository.* If she has no claims to being the true Church, then are we *bastards and not sons.*"

Accordingly, the message has gone forth from 1878

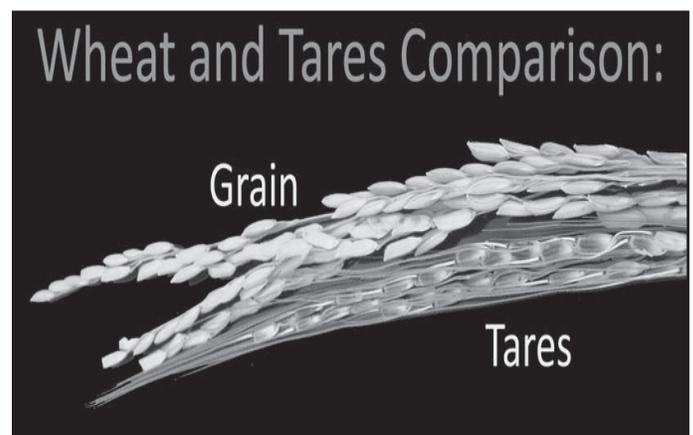
onward that "Babylon the great, is fallen, is fallen," (Rev. 18: 2). And events of the past 135 years show how far Babylon has fallen in doctrine and practice. She is vainly seeking to prop up her walls in various ways (Jer. 51: 48; SITS 4, p. 40), by using anything from "tongues-speaking" to condoning of homosexuality to keep herself from going down, but these expedients will not prevent it. Eventually she will go down to destruction, Oh never to rise again. God's enlightened people should rejoice at this prospect (Rev. 18: 20-22).

CALLING GOD'S PEOPLE OUT OF BABYLON

Conjoined with Jesus as King casting off the nominal Jewish system in 33 A.D. was His call to Israelites indeed to come out of that system, into separateness and closer fellowship with Him, lest they become involved in "the wrath to the uttermost" that would soon come upon it (1 Thes. 2: 16). They were not to expect God to give the seasonal Truth through that system.

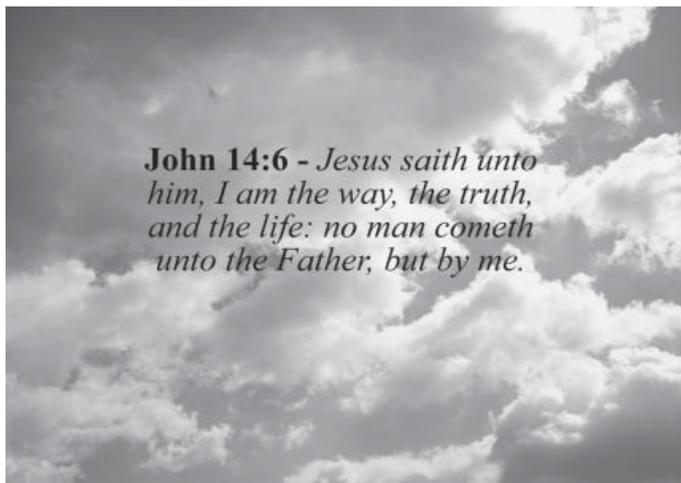
In the parallel 1845 years later, in the Spring of 1878, 135 years ago, God's declaring through Jesus that Babylon was fallen was joined with the call to God's true people to "Come out of her, my people," into separateness and closer fellowship with Him, lest they would be partakers of her sins and receive of her plagues (Rev. 18: 4, 5; Isa. 52: 11; Jer. 51: 45).

God's people were not to expect the seasonal Truth, "the voice of the Bridegroom and the Bride," to be heard at all in Babylon—*through her instrumentality*—any more—*forever* (Rev. 18: 23). But whereas the Lord would no longer speak *through her instrumentality* after 1878, He would speak from outside her to those in her, calling them to come out, to be gathered to Him (Psa. 50: 5; Matt. 24: 31), so that they could feast with Him on the seasonal Truth (Matt. 24: 28; Luke 12: 37; 17: 37; Rev. 3: 20).



This call for Little Flock members to “come out of her” continued until the last member of the Little Flock was sealed in the forehead (April 18, 1916), *i.e.*, was given enough intellectual understanding of the Truth to leave Babylon or wherever they were (Rev. 7: 3).

As already mentioned, the door of entrance to the High Calling closed on Sept. 16, 1914, and since then the voice of the Bridegroom is no more being heard in Babylon inviting any to the High Calling. But He has still been inviting others to be of “those consecrating between the ages” (R 5761, col. 2, pars. 1, 2; comp. R 4836, pars. 3-6, 10, 11; SITS 6, pp. 156, 157; Question Book, pp. 147, 151-158), the Spirit-enlightened, non-Spirit-begotten consecrators; and by the seasonal Truth He has been inviting them to come out of Babylon or wherever they are, into closer fellowship with Him and feasting on the Truth. We rejoice in the many consecrating since 1914 and also many coming out of Babylon into the Truth.



THE NO-RANSOMISM SIFTING

The first of the Jewish Harvest siftings began in the spring of 33 A.D., in a denial of the Ransom by Judas, the Jewish hierarchy and others (Matt. 26: 6-16; Luke 22: 31; John 12: 1-8; SITS 3, Appendix, p. 407). The Lord drove out the unworthy ones from His Temple class.

As the 1845-year parallel, in the spring of 1878, 135 years ago, the No-Ransomism sifting began in the Gospel-Age Harvest, with our Lord driving away the unworthy from His Temple class. Manna is used in the Bible as typing food for heart and mind, the Truth (1 Cor. 10: 3, 4); and as Christ is the Truth (John 14: 6) it types Him, especially as the Ransom (John 6: 31-58). Just as the Israelites wearied of the literal manna and longed for Israel's fleshpots, so many antitypical Israelites in the spring of 1878 began to weary of the Truth, especially with respect to the Ransom, and longed for teachings in harmony with the present evil world.

Among Truth people, Mr. Barbour was the first to weary of and to renounce the Ransom, which he did in the spring of 1878, becoming the leader of the class who cast off the Wedding Garment “when the king [our Lord Jesus] came in” (Matt. 22: 11-13).

What Mr. Barbour, did, as the parallel of Judas, the night of April 16, 1878, is not hard to surmise in the light of certain events. The brethren expected to leave the earth during the night that introduced April 19, 1878, on Nisan 16, paralleling our Lord's resurrection. Being disappointed, some of them seriously considered leaving the Truth movement.

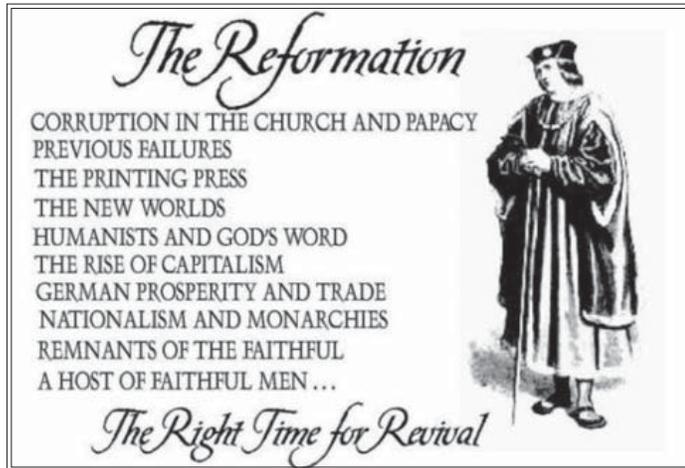
To divert their attention from his mistake as to the character of the event to occur on Nisan 16, 1878, and prevent his losing them as followers, Mr. Barbour published his Ransom-denial. As doubtless, on the evening of April 16, 1878, he reasoned over the probabilities of a failure of their expectations for April 19, and as he doubtless remembered that he had fixed several dates in 1874 as the time for the deliverance of the Lord's people, and that their miscarriage unsettled the confidence of not a few in him, he probably decided that night—paralleling Judas' betrayal of our Lord—that in the event of another disappointment he must do some very unusual thing to prevent utter loss of confidence in him, and that unusual thing should be a denial of the Ransom. So, for the value of leadership for himself he sold his Lord!

Not a few Truth people followed Mr. Barbour's unholy course. The faithful teachers in harmony with the Lord's will shortly afterwards began to defend the Truth against his fundamental error, and completely refuted him (binding him hand and foot); while by his struggling to defend his errors he was logically driven to discard one truth after another, until he was in outer darkness, in full error, seeing darkness for light, eating the unclean foods of the symbolic world, with as many as he could mislead among the Truth people.

Nor did Ransom-denying limit itself to the Truth people. It shortly became frequent among the clergy and among many of their followers to deny the vicarious death of our Lord and to set Him forth merely as our Teacher and Example, not as our Redeemer; and the symbolic plague infected vast numbers among the tentatively justified. Even beyond these it reached those who had no real faith in the Savior at all, though called Christians, those “in the [Gospel-Age] Camp,” working in them the denial of the Ransom as they imbibed the doctrines of Evolution,

Spiritism, Christian Science and other teachings which logically or expressly deny the Ransom. These began after the summer of 1878 to spread greatly. They despised the antitypical Manna, the Ransom, and partook of the antitypical quail, No-Ransomism's theories belonging to the present evil world! "He gave them their request; but sent leanness into their soul" (Psa. 106: 15).

No-Ransomism has continued increasingly during the past 135 years, with many other No-Ransom theories being introduced, until the number who believe in Christ's death as the Ransom for all has become relatively small.



“THE HOUR OF TEMPTATION”

In the Jewish Harvest, in addition to No-Ransomism, beginning in 33 A.D., other subtle sifting errors were introduced during those 40 years, involving Infidelism, Combinationism, Reformism and Contradictionism (SITS 3, Appendix, pp. 407, 408).

The parallel here in the end of the Gospel-Age, began, as already noted, in the No-Ransomism sifting, in April 1878, 135 years ago, in what is called “the hour of temptation” (Rev. 3: 10).

The Church in the Philadelphia period was spared these special trials, but the Laodicean stage had to meet them. Like the hour of reaping (including the gleaning), the Hour of Temptation lasted 41½ years (1/24 of the 1,000-year Day), but the period was from April 16, 1878 to Dec. 6, 1919. Throughout it, great tests prevailed, involving the whole human race, especially the Church, real and nominal.

Following the beginning—in April 1878—of the No-Ransomism sifting and its making serious inroads among God's people of various classes, there began the next sifting, Infidelism (1881-1884), in which theories of self-atonement, Evolution, Rationalism, Deism, Pantheism,

Materialism, Agnosticism and Atheism were propounded and did their evil work.

Next came Combinationism (1891-1894), which sought to corrupt Truth methods by *combining* with them Babylonian methods, which amalgamated various sects and made all sorts of wrong combinations (Isa. 8: 9; Rev. 6: 14).

This was followed by Reformism (1901-1904), which included *reforms*, like “women's rights” (including the wife's alleged right to be in effect the head of the home), prohibition, “Christian citizenship,” “social uplift,” *etc.*

Then came Contradictionism (1908-1911), in which there was *contradiction* of the Vow, and then the Truth, especially on the Sin-offerings, Mediator and Covenants.

Finally, there has come the Revolutionism sifting, from 1917 onward, in which there has been a rebelling against the Lord's Truth and arrangements given through “that servant.” In various forms, all of these six siftings of the Hour of Temptation took their toll among the consecrated, the justified and the unjustified, corresponding to the sanctuary, the court and the city (Ezek. 9). They did not cease with the end of the Hour of Temptation on Dec. 6, 1919, when the last of the Levites under bad Levite leadership were manifested, in the Amramite sifting (PT '20, p. 142), but have continued increasingly and accentuated during the remainder of the past 135 years, as the history of these years testifies.

AWAKENING THE SLEEPING SAINTS

In the Jewish Harvest, our Lord Jesus was raised from the dead on Nisan 16, 33 A.D. At the parallel time and event 1845 years later, in 1878, 135 years ago, our returned Lord awakened in the First Resurrection, the marriage of the Lamb, all of the Apostles, star-members and other members of the Little Flock who slept in death until 1878 (1 Cor. 15: 18), and associated them with Himself as members of His precious Bride, in the Divine nature and the spirit realm (PT '37 p. 64, last par., PT '74 p. 78).

As the remaining members of Jesus' precious Bride finished their earthly course, they were individually “changed in a moment, in the twinkling of an eye” (1 Cor. 15: 52, 53), into immortality, the Divine nature. This continued during that 72 years, from 1878 until 1950 until they all were glorified with Him, including the last member on Oct. 22, 1950. Our finite minds cannot comprehend the joy and blessings that our dear Lord Jesus and His precious Bride have experienced and are experiencing!

THE “SPOILING” OF SATAN’S HOUSE

We have already called attention to Jesus’ first work at His Second Advent in 1874, *viz.*, the binding of Satan, the “strong man,” *as an individual* (Matt. 12: 29). From then on “disorder began to operate in Satan’s household” (R 4609; PT ‘52, pp. 28, 29), among the fallen angels, who were out of harmony with him; and, being no longer fully under his power, they are able to work more havoc in his empire among mankind.

God through Jesus as antitypical Moses declared from 1878 onward the Truth on the overthrow of Satan’s empire and the deliverance of His people (Ex. 6: 1-8; E 11, p. 94, par. 1). According to the Bible, our Lord and His resurrected saints, acting as *The Christ*, are Jehovah’s primary agency in accomplishing the overthrow of Satan’s empire, though many human agencies co-operate to this end.

Michael’s (Jesus’) standing up, His arising to shake terribly the earth (Dan. 12: 1; Isa. 2: 19, 21; SITS 2, p. 147), set in on Nisan 10, 1878 (paralleling His triumphal entry); and, after awakening the sleeping saints and associating them with Him in the Kingdom in 1878, He proceeded to attack Satan’s empire, to “spoil” the strong man’s goods.

The Christ, Head and Body members, with Jesus as the Commander, are pictured as coming forth as armies (Rev. 17: 14; 19: 11-21). The great weapon that He uses is the “sword that proceeds out of His mouth,” *the Truth on secular and religious subjects* (Isa. 49: 2; Hos. 6: 5; Eph. 6: 17; Heb. 4: 12; Rev. 1: 16; 2: 12, 16).



To know wisdom and instruction, to perceive the words of understanding— Prov. 1: 2

This Truth attack has come upon Satan’s empire in its religious, aristocratic, political and industrial features, which attack made such a division in Satan’s empire between the conservative classes and the radical masses as

to threaten its overthrow by a revolution of the dissatisfied masses. To avert this, Satan mustered the nations into rival alliances for a war which he hoped would wipe out the division between the conservatives and the radicals, by making each alliance believe the other sought its destruction. The result was the World War in its two phases. But Satan’s purpose has not been accomplished—the conservatives and the radicals are more widely divided than ever.

Our Lord’s Truth attacks on Satan’s empire, the “spoiling” of the strong man’s goods, has been progressing well during the past 135 years, and will continue to a completion, for which we long.

As the selfish people of the world are freed more and more from Satan’s errors, it causes them to go into all sorts of abuses of liberty—*license*. This, together with the activity of the fallen angels, causes serious disorders, great trouble and much suffering in the world in our day. Thank God for His coming Kingdom on earth!

“THE FULNESS OF GENTILES” COMING IN

By “the fullness of the Gentiles” (Rom. 11: 25) we understand to be the full number of the elect Church, the 144,000 of the Little Flock who were gathered out from the Gentiles to be meant. Because there were not enough fleshly Israelites in the Jewish Harvest who were faithful “Israelites indeed” to fill up the elect 144,000, God visited the Gentiles to complete the predestinated number temporally (John 1: 11-13; Acts 15: 14; Rom. 11: 5, 7, 11-15, 17-24; Rev. 5: 9, 10; 7: 1-8).

We should not confuse “the fullness of the Gentiles” with “the times of the Gentiles” (Luke 21: 24), which is the period of (7 x 360) 2,520 years from 607 B.C. to 1914, in which God gave a lease of power to the Gentile nations. It is also referred to as the “seven times” (Lev. 26: 18, 21, 24, 28; Dan. 4: 10-37).

We understand that “the fullness of the Gentiles” came in probationarily at Passover 1878. In other words, those who from Pentecost onward until then had made their calling and election sure as Little Flock members, plus prospective Little Flock members who were then under the call but had not made their calling and election sure, plus those of them who at that time came under the call, totaled the entire 144,000.

Then, in the spring of 1878, the John class (the Lord’s enlightened consecrated people at the time of the fulfillment) saw the grand vision for the first time of the Lamb standing on Mt. Zion, and with Him the full

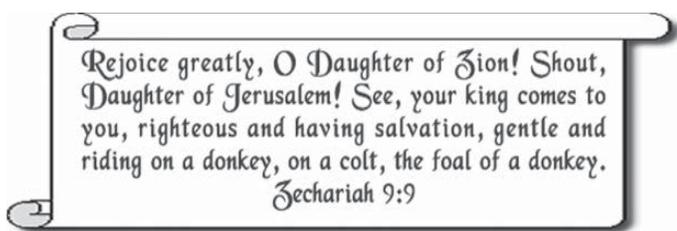
144,000. Jehovah in 1878 set His King upon the holy hill of Zion (Psa. 2: 6; R 5990, par. 2).

The small sifting involving disgruntled Adventists in 1875 and the No-Ransomism sifting beginning at Passover 1878 imply that a large number lost their crowns between 1874 and 1878, which crowns were not only assigned to others, but enough of still other Gentiles came under that call during the Oct. 1874-Apr. 1878 period to fill up the 144,000 probationarily.

After 1881 special calls went forth to fill up the places of those who under test proved unworthy to be of the Little Flock. This continued until Sept. 16, 1914 (as already shown), when the door of entrance into the High Calling closed forever, as Scriptures, reason and facts show, corroborated by the Pyramid. Now that 135 years have passed since “the fullness of the Gentiles” came in probationarily in 1878, and 99 years since 1914, it is high time that all Truth people should realize that they are not in the High Calling, but rather that all new consecrators since the Fall of 1914 are of “those consecrating between the Ages,” the Spirit-enlightened, non-Spirit-begotten pre-Millennial seed of Abraham.

ISRAEL’S “BLINDNESS IN PART” TURNING AWAY

The gradual turning away of Israel’s “blindness in part” (Rom. 11: 25), from the spring of 1878 (the end of their “double” of disfavor—Isa. 40: 1, 2; Jer. 16: 16; Zech. 9: 12) onward, has manifested that the “fullness of the Gentiles” has indeed come in.



One of the important events signaling the end of Israel’s “double” was the beginning of the circulation among Jews of Dr. Franz Delitzsch’s *Revised Hebrew New Testament* on June 11, 1878 (Pentecost of that year).

Whereas in April 1878 Israel’s blindness and prejudice were as dense as for centuries, and they would almost universally expectorate and curse at the mention of Jesus’ name, as that of the greatest sinner, now a large number of Jews regard Him as one of their greatest prophets, a holy man and a most marvelous reformer. Some of the eulogies and eulogistic biographies by Jews in good standing with

their co-religionists, are hard to be surpassed in Christian pulpits, so far as the human side of Jesus is concerned.

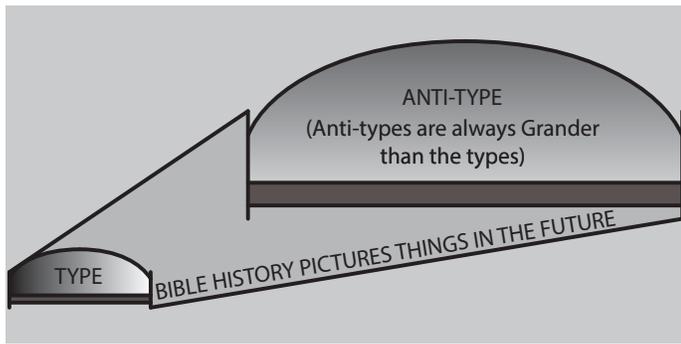
For example, a biography by Dr. J. Klausner, a past president of Jerusalem University, who was one of the most intellectually influential Jews in the world, lauds Jesus to the skies as the greatest of Jews and Hebrew prophets (though not believing Him to be the Messiah). His book has been hailed by Jews everywhere as expressing their attitude toward Jesus, who in their former blindness was to them the most wicked of the wicked, and therefore the object of deep hatred and *misunderstanding* (blindness) R 2831, 3081, Col. 1.

Had there been no change of the Jewish attitude since 1878, Bro. Russell, *as a Christian minister*, from 1910 to 1916 would never have obtained the sympathetic hearing from Jews that he received; because *for a Christian minister* to have preached Zionism to Jews in 1878 would have been regarded by them as a defilement to themselves and as an abomination to God.

The Bible containing both the Old and New Testaments and Delitzsch’s and Ginsberg’s Hebrew New Testaments, have been more and more widely read in Jewish circles and have been removing Israel’s blindness and prejudice slowly but surely.

The “Jews for Jesus” and other groups are having considerable success in winning Jews to belief in Christ as the Messiah. Many emphasize that Jews need not give up their Jewish heritage in order to accept Jesus as the Messiah, but that by such acceptance they become “fulfilled” or “completed” Jews.

The activity of the “Jews for Jesus” and other similar groups is admitted by the Jews to be influencing many Jews, especially among the younger people, to believe in Jesus as the Messiah or else to regard Him more favorably. This impact has caused the Jews, especially the older Jewish people, to take urgent and special action in various ways to try to keep their young people from being influenced to accept Christ as the Messiah, and to seek to change the minds of those who have done so. Of course, we are not to expect Israel’s full deliverance from their blindness in part until after the completion of both phases of Jacob’s Trouble, but the work that has been done is clearing the ground for that glorious result. We rejoice in the marvelous progress that has been made in the past 135 years in turning away Israel’s blindness in part, as it is a very important sign of the times. It should help all to realize that the door of entrance to the High Calling indeed is closed.



(2) Through this entire section the Lord's Word and People from a variety of standpoints are the subject. This general line of thought will also be seen to be the subject of Num. 13 and 14. Indeed the parts of Numbers preceding Num. 9: 15 are more or less related to this general line of thought, as the Lord's people from various standpoints are there set forth in their relation to the Lord's Word. This can be seen from the antitypes of those chapters: Num. 1 and 2 treat antitypically of the twelve denominations of Christendom as gathered by the Word; Num. 3 and 4 refer antitypically of the priests briefly and of the Levites more detailedly, as ministering to the Word; Num. 5 treats antitypically of Gospel-Age sinners against the Word; Num. 6 treats antitypically of the Gospel-Age special priestly ministers of the Word; Num. 7 treats antitypically of the crown-lost princes ministering the Word; Num. 8 has reference antitypically of the Levitical ministers of the Word in their cleansing and consecration; and Num. 9: 1-14 portrays antitypically to the two sets of Passovers' celebrants produced by the Word. We see that antitypically Num. 9: 1-14 treats of the Word and People of God in several of their related aspects. In other words, viewed from the standpoint of the antitype, those chapters hold very logically together under one subject—the Word and the People of God. And as we continue our study of Numbers, as we have already seen this in part from our study of the antitypes of Num. 26 and 31, we will find that the antitypical subject matter of the entire book may be summed up as a history of the Truth (the Word of God) and the People of the Truth (God's People) in their mutual relations and in their relations to others. So there is a wonderfully logical connection in the antitypes of this book, which we are studying in such great detail. Surely when we have finished the study of it and its companion book, Deuteronomy, as symbolized by the two corner boards of the Most Holy on the side of the pillar typing our Lord as a New Creature and the Author of the book of Revelation, we will be in a splendid position to study the last-named book. With these words of introduction we are ready to begin our study of Num. 12. May the Lord bless its study to all!

(3) The typical story of Num. 12 is easy to understand, but there is a depth of meaning in its antitype that requires more or less deep study, which will by the rich nuggets of symbolic gold and silver that it contains more than repay the efforts expended in its study. The three characters that this chapter brings especially to our attention were three of the four (Joshua being the fourth) most prominent persons noted among the Israelites mentioned so far in the history of the Exodus. Miriam (rebellion of the people, in allusion to her typing the Great Company as revolutionists against God's teaching and arrangements) was the most prominent of the Hebrew women of the Exodus, and next to Moses, Aaron (enlightened, in allusion to the Little Flock's having the Truth) was the most prominent Hebrew man of the Exodus. But in this chapter Miriam and Aaron, particularly Miriam, do not stand in a favorable light. They become guilty of two evils: of pride, resulting in murmuring, and of self-exaltation. Their pride of family and nation made them resent Moses' having a Cushite wife. Perhaps Zipporah's displacing Miriam as the first lady in Israel may have aroused the latter's envy also. Moses (drawn out of the water, in allusion, first to our Lord and, second to the Church, as selected from among the people—Deut. 18: 15, 18), was faulted for having taken Zipporah as his wife, whose coming to Moses and Israel with her father, Jethro, and her two sons, occurred about a year before, at Sinai (Ex. 18: 2, 5, 6); and her remaining with him since then proved to be a sore trial, especially to Miriam, but also to Aaron. Zipporah (little bird) is called an Ethiopian, literally, a Cushite. There were two kinds of Cushites: those who were black, and who lived in Africa a thousand miles south of the territory of the Midianites of Horeb, and those who were brownish-white, and who lived in Sinaitic Arabia (2 Chron. 21: 16). Seemingly she belonged to the latter kind of Cushites. Her father, who is usually called Jethro (Ex. 4: 18; 18: 1-24), sometimes Reuel (Ex. 2: 18) and sometimes Raguel (Num. 10: 29), is called the priest of Midian (Ex. 2: 16-21; 3: 1; 18: 1), and is once called a Midianite (Num. 10: 29). In Judges 1: 16 he is called the Kenite. In Judg. 4: 11 the proper reading is chathan (brother-in-law), not chothen (father-in-law). These passages may well be reconciled by understanding the former to refer to the nation among whom he lived as an official and the latter to refer to the nation of his origin. The Kenites seem to have been Amalekites (1 Sam. 15: 6). They differed from the rest of the Amalekites in that they were friendly to Israel, when the latter came out of Egypt, in the wilderness. The Amalekites, as the first of the nations (Num. 24: 20), were evidently organized as

such by Nimrod, the first ruler, who was a Cushite (Gen. 10: 8-10), which would seem to imply that they were Cushites, though this is not expressly stated anywhere in the Bible, but is fairly implied in the facts just stated and to be stated in the next sentence. Except in the case of the children of his brother, Ramah (Gen. 10: 7), Nimrod seemingly founded a kingdom for each of the four sets of his nephews—by his other four brothers—(Gen. 10: 7, 10), among others Amalek being in one of these sets. This being true, we can see that, though the priest and (naturalized) citizen of Midian, Jethro was a brownish-white Cushite, one of those Cushites who dwelt near the Arabians, in the Sinaitic Peninsula, as the Amalekites did (Ex. 17: 8-16; Gen. 14: 7). But even as a brownish-white Cushite Zipporah was by Miriam and Aaron considered inferior to a Hebrew woman. So they murmured against Moses for having taken her as his wife (Num. 12: 1). This pride started them on the wrong way and resulted in their murmuring against their and Israel's divinely appointed leader.

(4) While the antitype of Num. 12 may in a general way be properly applied to the Jewish Harvest and the interim between the two Harvests, its special application undoubtedly is to the Parousia and the Epiphany, as is evident from the sending of Miriam outside the camp, which is a synonymous statement to sending Azazel's Goat as a class into the wilderness, the special Epiphany work, though undoubtedly with individuals among the crown-losers in the former three periods there was a delivering to Azazel in the wilderness (1 Cor. 5: 5; 1 Tim. 1: 19, 20). Miriam, accordingly, as is indicated by the meaning of her name, by the facts of the fulfillment, and by her being sent outside the camp as partly synonymous with sending Azazel's Goat out into the wilderness, evidently in this story represents certain ones of the Great Company, especially its abler and more prominent members, who have found much fault with some of the Lord's selections as members of the Bride, and who have actually stoutly aspired to equality with our Lord as mouthpieces of God. Aaron in this chapter represents certain Little Flock members, especially abler and more prominent ones, who found a little fault with some of the Lord's selections as members of the Bride and in a faint manner aspired to equality with our Lord as mouthpieces of God. Moses in this chapter types our Lord (Num. 12: 7; Heb. 3: 1-6) as the Church's Bridegroom and as God's special Mouthpiece and Executive. Zipporah in this chapter represents the Little Flock, especially in its less able and prominent members. This general typical setting of the four characters treated of in vs. 1 will assist us to open up

this verse rather easily. When the antitypical murmuring began antitypical Miriam was doubtless in the Little Flock; for their punishment for their wrong-doings was partly relegation to the Great Company. The antitypical Aaron [new creatures] of this chapter remained in the Little Flock. As pride of family, nation and position led Miriam and Aaron into the typical wrong mentioned in Num. 12: 1, so pride influenced not a few new creatures, whose real or fancied talents, stations, possessions, influence, led them to think too much of themselves and to despise their Little Flock brethren whom they deemed inferior to themselves in talents, station, possessions, influence, especially the most backward of these, typed by Zipporah, and as a result they set them more or less to the side.

DESPISING CHRIST'S LITTLE ONES

(5) Some members of antitypical Miriam and Aaron spoke of such as follows: "I cannot see what the Lord saw in this one and that one that He should have invited them to be of the Bride. Their education, manners and appearance are so inferior that I am more or less ashamed to associate with them. They are certainly no ornament to the Truth." They more or less avoided their company, and if thrown into it, they had gotten out of it as soon as possible, feeling they should waste neither time nor words on such. They reserved their time, words, smiles and fellowship for the more gifted and, according to them, more congenial brethren. Some of them may not by their language have spoken disparagingly to or of such, but they certainly did by their acts and attitudes. What does such a course, whether by word, attitude or act, mean? It means despising some of the Lord's little ones; it means to reject some that the Lord has accepted as His own; it means to impugn God's choice of fitness for the Bride of Christ. It therefore means meddling busy bodying, self-assertion and arrogance. Surely anyone whom Jehovah selected for Christ's Bride and anyone whom Christ accepted as a part of His Bride ought to be satisfactory to everyone else that God has chosen and Christ has accepted. Therefore, to act contrary to such an attitude certainly is entirely out of harmony with propriety. Yet pride often so acts.

(6) In this matter both typical and antitypical Miriam [Great Company] and Aaron [Little Flock] sinned. The former evidently went, in both the type and the antitype, much further wrong than Aaron in type and antitype. But sin is not an unprogressive thing. It ever goes from bad to worse, as can be seen in the case before us. It began with sinning against Zipporah as Moses' wife and Moses as Zipporah's husband. This sin was more or less one limited

to a family affair. But the pride of Miriam and Aaron developed to worse proportions. It advanced from busy bodying in Moses' family affairs to claiming equality with him as God's mouthpiece (Num. 12: 2). Antotypically this would mean that antypical Miriam and Aaron claimed equality with our Lord as mouthpieces of God, that certain more or less prominent new-creaturely members of Christ's Body claimed equality with our Lord as mouthpieces of God. How could such a thing be possible? Could any member of Christ's Body, yea, even one who was on the way of losing his crown, make such a claim verbally? Certainly none such would verbally utter so blasphemous and arrogant a claim. We doubt that even a Second Deather would verbally do so, unless he were among the worst possible of that class. How then are we to understand it? We think that the antitype has been and is being fulfilled by attitudes and acts, rather than by verbal claims.

(7) This answer, however, raises another question. How could any new creature by attitude and act do so? Here again we will have to answer qualifiedly—not directly, but indirectly, and of course not with full intention of claiming by act and attitude such equality with our Lord Himself personally. To claim so directly by attitude and act would mean to conduct oneself immediately toward our Lord, personally, as His equal as a mouthpiece for God. This neither antypical Miriam nor Aaron have done. But they have done it indirectly, which however is none the less really doing so. What does this mean? They have arrogated equality with our Lord as mouthpieces of God as He has exercised His mouthpieceship throughout the Gospel Age in the star-members of the seven churches. We have given enough details on the star-members previously to make unnecessary here a lengthier discussion of that subject than to say that they have been Jesus' special mouthpieces throughout the Age, held in His hand (Rev. 1: 16, 20; 2: 1), and that whatever is thought, said or done to them while they act as such Jesus considers as thought, said or done to Him (Luke 10: 16). The reason is this: It is He, not really they, who speaks in them while they act as His mouthpieces. So really is He the Speaker in such cases, not they, but He is represented as the Speaker, they being represented therein as His mouth.

(8) Moses speaking to Dathan and Abiram (Num. 16: 12) types our Lord speaking to the Papacy and the Federation of Churches in the Creed Smashing Sermons spoken through Bro. Russell as His mouth. Again, Moses telling Korah and his company of 250 Levites to offer incense (Num. 16: 5-7 & 16, 17) types our Lord telling,

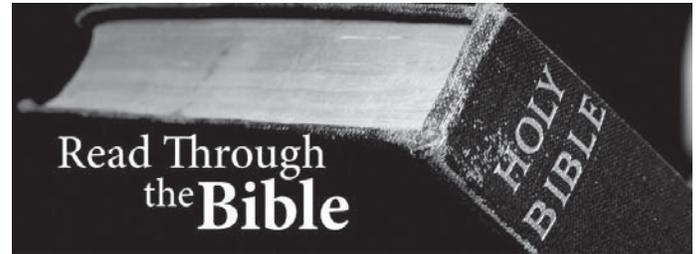
through Bro. Russell in the Tower and in certain sermons, the 1908-1911 sifters in and out of the Truth to present their views, if they thought that they had anything better than He was presenting, through Bro. Russell as His mouth. If this thought of the star-members being the mouth, hand and eye of Jesus in what He says, does and sees through them, is not kept in mind, they, and not our Lord, would seem to be the antitype of Moses in the above-mentioned and numerous other acts and speeches. Another example will help us to see this: Moses in the mountain asking to see God's face and being refused on the ground that no man can see His face and live, types our Lord asking and being refused on the ground that He could not see it and live. How, we ask, can this be true of our Lord personally, who does now in the time of the antitype see God's face and lives? We answer; it does not refer to Him directly and personally. It refers to Him as He has spoken by acts through His Parousia and Epiphany messengers. How so? These two brothers as Jesus' special eye and mouth in their study of God have sought to penetrate deeper into the knowledge of God Himself than was given them to go, which means to speculate on the subject, and were warned as Jesus' eye and mouth that they could not do so and live. See Ex. 19: 21-24 for a somewhat similar thought expressed as to other antitypes along somewhat different lines, wherein the same antypical lines of thought studied by these two brothers would not be speculation (v. 24, Aaron).

CLAIMING EQUALITY AS MOUTHPIECE

(9) These remarks will enable us to see the antitype of Miriam and Aaron claiming to be Moses' equal in mouthpieceship for God. They type certain prominent new creatures, all of them being at this stage of the transaction still Little Flock members, teaching things contrary to and contradictory of the things that Jesus was giving through the star-members while these have acted as His eye, mouth and hand. Their attitudes in, and acts of so contradicting, and not their words, were assertions of equality with Him as a mouthpiece of God. Of course they did not realize that such contradictions were factual assertions of their equality with Jesus as God's mouthpieces. All they realized was that they were contradicting certain prominent servants of God. In most cases they did not realize that they were contradicting star-members. But when they were so doing they were actually contradicting Jesus, who was using such as His mouthpieces; and such contradiction by attitude and act, not of course by express word, is an assertion of equality in mouthpieceship for God with our Lord. Such contradictions occurred in

the five siftings of the two Harvests and in the interim between them, and have been occurring perhaps most venomously of all times in the two sets of the five siftings, a set in the small and a set in the large miniature Gospel Age of the Epiphany. St. Paul underwent such contradiction from the Jewish Harvest's combinationist sifters (Acts 15: 1, 2) and from Hymenaeus, Alexander and Philetus (1 Tim. 1: 19, 20; 2 Tim. 2: 17, 18) etc.; and St. John experienced it at the hand of Diotrephes (3 John 9, 10). By contradicting such star-members (who only are included in the statement of Luke 10: 16 and of whom only, therefore, is it true that hearing them is hearing our Lord and that despising them is despising our Lord) we do not present a meek presentation of our difficulties and doubts to them for the purpose of learning from them and a meek pointing out of things in their teachings that do not seem correct to the questioner, but a willful, heady disputatious contention against their true teachings. A proper bringing to them of our doubts and difficulties

belongs to the divinely commanded duty of the entire priesthood, to prove all things and to hold fast that which is good only (1 Thes. 5: 21). But such a course is entirely different in spirit, in purpose, manner and contents, from the bold, heady and self-opinionated contradiction typed more emphatically by Miriam's and more mildly by Aaron's course as given in Num. 12: 2. The statement (v. 2), "And the Lord heard it," does not mean merely that Miriam's and Aaron's words came to God's attention. It means in both type and antitype that God gave to their claims a disapproving attention and reckoning, that He was so displeased as to call them to account.



TENTATIVE JUSTIFICATION MUST PRECEDE SANCTIFICATION

Question: Do you understand the Scriptures to teach that the sinner is justified in God's sight, before he is a consecrated child of God?

Answer: He is justified before his consecration. The difficulty arises from a failure to discern that justification and sanctification are two separate steps, both of which are necessary, to the brethren who would fully accept and respond to God's blessing during this Epiphany or Transitional age (Rom. 12: 1). Sinners cannot be sanctified or set apart in the Divine service. Therefore, sinners are not invited to present their bodies living sacrifices to God. Sinners are called to repentance and to the exercise of faith in Christ as their Redeemer. This is the only way that they can approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is justified by his faith, and at once becomes privileged as a justified man and has "**Peace with God**" (Rom. 5: 1).

The next step—consecration—should follow quickly, as soon as God's grace is fully appreciated. Yet with many, because of lack of Scriptural instruction, the second step of consecration is neither seen nor taken for some time, and God apparently exercises mercy for a season; waiting for His justified creature to realize his privilege, and to present himself a living sacrifice, holy and acceptable to God, and his reasonable service. He is reckoned holy and acceptable to God, because he has been justified—he is accepted as a sacrifice because his sins and blemishes

are not imputed to him, having been transferred to his Redeemer's account, at the moment of his justification.

No one should continue indefinitely in a justified condition without progressing to the next step—that of full consecration—which gives the "**Peace of God**" (Phil. 4: 7). If he does not eventually use his justification as a stepping-stone to consecration, he will slip back into the world, losing the precious privileges of the present (but not, a future opportunity for life).

To whatever extent one's refusal to consecrate, having been justified, is the result of willful inappreciation of God's mercies, to that extent will the regressing one be held responsible (Luke 12: 47, 48) and will have to work such willfulness out of his character when a fresh opportunity for consecration is afforded in the Earthly Kingdom.

We rejoice that God has provided our justification as the means of our being accepted by Him in the Beloved, and thus be privileged to dedicate—consecrate—our lives to Him in the cause of Truth and Righteousness (2 Cor. 6: 1). '89-31

The Unfailing *love* of the Lord never ends! . . . Great is His *faithfulness*; His mercies begin *afresh* Each Day.

[Lamentations 3: 22-23]



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

TO:

ANNOUNCEMENTS

2013 CONVENTIONS

England	Barlborough, Derbyshire	October 26, 27
France	Barlin	November 2, 3
Germany	Diez	October 4-6
India	Nazareth, Thoothukudi District	October 18-20
Poland	Mietne (Near Garwolin)	August 30-Sept. 1
United States	Minneapolis, MN	September 13-15
Ukraine	Lwow	August 16-18

OBITUARIES

Bro. Bruce Hummel, 83, of Fawn Township, PA, died on Wednesday May 15, 2013. Bro. Bruce was a friend to many and embraced the truth and its understanding. He was preceded in death by His wife of 52 years. We look forward to the renewing of our friendship under kingdom blessings. Our dear Bro. Jon Hanning presided at the Funeral Service.

Sr. Jennifer Ann Yates, 56, of Mustang, Oklahoma died on April 20, 2013. Sr. Jenny studied the truth with the Mustang, Oklahoma Class. She is survived by her husband Greg of 35 years, daughter Jillian, parents James and Sue Ketchum, brother Steve Ketchum and wife Diana. She loved family and was voted teacher of the year for 2011-2012. We will miss her until the kingdom blessings allow us to have Sr. Jenny in our presence again. Our dear Bro. Richard Piquene of Sapulpa, Oklahoma served at the Memorial Service.

Sr. Edith Wilkinson, 98, of Hyde, England died June 27, 2013. This dear Sister lived life from early in her youth; for our Lord. She lived the life she believed in with zeal and determination and those of us who knew her will look forward to seeing her again in the great time of restitution. We fondly remember her as a very reserved child of God.

2013 MINNEAPOLIS CONVENTIONS

The Bible Standard Ministries Convention Minneapolis, MN

September 13, 14, & 15, 2013

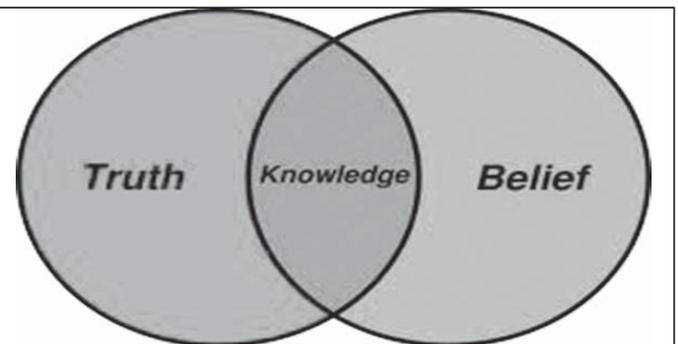
Place: Hilton Garden Inn, 1975 Rahncliff Ct., Eagan, MN 55122. Telephone (651) 686-4605 or (800) 500-4232. Make reservations directly with the hotel. Request Bible Standard Ministries' special room rate of \$85.00 plus tax. Children under the age of 18 stay free with an adult.

Reservation deadline: August 29, 2013.

Transportation: There is 24-hour free shuttle service to and from the airport. You must call the hotel to have them send the shuttle at 651 686 4605. From the lower level/baggage claim area follow the signs that say ground transportation/shuttle service. The van is white and says Eagan Campus of Hotels.

Lunch: The class will be providing lunch on Friday and Saturday.

Questions: Call coordinators Sr. Patricia Lewis (763) 574-1186 or Sr. Sandy Cimbura (763) 205-2048



ERRATA: Summer 2013 PT, No. 742, Pg 25, Col. 1, under “**Ten Groups of Quasi Elect**”, please add Number (4) Those Jews who after Sept. 16, 1954, but prior to Israel’s conversion become believers in the Abrahamic promises and the Mosaic Covenant, and remain faithful until death before Israel’s conversion, as Basileia pre-restitution loyal Covenant-believing Jews.