

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

SUMMER 2017
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OBITUARIES

"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.

GOD'S JUSTICE

"To do justice and judgment is more acceptable to the LORD than sacrifice" (Proverbs 21:3).

"Deal courageously and the LORD shall be with the good" (2 Chronicles 19:11).



Righteousness and holiness must include justice and meekness! In all things justice first, love afterwards should be the rule governing all of our dealings with others; this is the responsibility of God's people.

Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice; will not have a share in the Kingdom. Many Christians see the doctrine of love and meekness in the Word of God and forget that there is a lesson which precedes love. It is the lesson of justice—righteousness "Awake to righteousness and sin not; for some have not the

knowledge of God. I speak this to your shame" (1 Cor. 15:34). This text really signifies "Awake to Justice." This is what God asks: therefore it is our privilege and duty to show our Heavenly Father that we are trying hard to "Awake to Justice" in every act, word and thought.

Jehovah expects every member of His family to have a perfect will, so it becomes a personal question as to what is the will of God for us. So we seek diligently to prove "what is the good and acceptable and perfect will of God" (Rom. 12:1, 2). We must ask ourselves; just what is God's good will for us and how can we find the proper answer? Well, if we are faithful and seeking to come to a knowledge of His will, progressing more and more, putting our knowledge to practice, God will respond by opening up many avenues of opportunity if we "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). While we need the world's truth to exist each day in our normal activities, it is God's Truth that we seek in our hearts and is that not just what God has asked for? "My son give me thy heart, and let thine eyes observe my ways" (Pro. 23:26).

God's justice comes with meekness toward His own law of truth and love, from which we can learn many lessons. The first is that we exercise meekness to whomever and whatever we owe it. Always, everywhere and in all circumstances and experiences do we owe it to God and Christ. Jehovah has set the example of exercising it always, everywhere and in all circumstances and experiences; this example should arouse us to exercise it toward them. Again, God's meekness toward the law of His being should arouse us to exercise it toward His law of truth, justice and love. Here His example lies in the principles and not in the external things concerned. We owe it to be meek toward many beings which God does not owe it to be meek; for meekness is a quality that works especially toward superiors, to whom it is impossible for God to be meek, because He does not have a superior. Accordingly, we should exercise meekness toward our parents, rulers, teachers, employers and elders, always recognizing our higher duty toward God and Christ. As servants of the Truth, we make ourselves submissive to the principles of service toward many who in God's sight are our inferiors.

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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.

With justice, we will “in meekness be instructing those that oppose.” Even when mistreated, reviled, persecuted and slandered, we are to be so mildly submissive in heart and mind to the principles underlying the experiences as to exhibit “the meekness of Christ.”

Another good lesson that we may learn from God’s meekness, is to trust Him as reliable in His words, plans and acts, as being always in harmony with and subordinate to His law of truth, justice and love. As God never deviates from a mild submissiveness in heart and mind to these, we may depend upon His exemplifying these in all His dealings with us. *If we are His* in justification and sanctification, we may be certain that in all His dealings with us He is acting in harmony with His own law, and ever will so do. Even when, for the time being, we are not able to trace Him, “faith can firmly trust Him, come what may,” because it knows that truth, justice and love are the source, expressions and channels of all His promises, purposes and acts toward us. We know that He will work and is working all things for our good in harmony with truth, justice and love. If meekness as above described were not a characteristic of God, we could not trust Him through thick and thin, in good days and in evil days, in sickness and in health, in sorrow and in joy, in pain and in pleasure and in living and in dying.

Then we would be in doubt at any turn of circumstances and experiences as to whether He would not forsake us, change His attitude toward us, cast us off and have nothing more to do with us. We could not be sure that He would keep His promises, observe His oath, continue to execute His Plan and perform works of providence, instruction, justification, sanctification and deliverance for us. God’s meekness is a guarantee against all such evils and is a shield and buckler to us in our fight with its incidental dangers on behalf of His cause. Therefore God’s meekness is His pledge to us of the fruition of all His good purposes on our behalf. We are by it given strong consolation. We, therefore, rest in faith on account of His meekness. It incites us to imitation. It gives us hope for present overcoming and of future inheritance. In it we may well glory; and for it we may well praise God; for all His qualities call for praise of Him; and meekness, next to His higher primary graces is perhaps above all others of His graces of character.



God’s meekness toward the law of His own being can be seen in His Gospel Age experiences with His opponents and with the weaknesses of His people. Satan’s oppositions have during the Gospel Age been much more subtle than his previous ones; the persecution of God’s people has continued during the expanded Gospel Age to be more severe than in former times. As this Age has advanced error has been decidedly more rampant than formerly and sin has increased and abounded. Blasphemies against

God and His Christ have been multiplied increasingly during this time above former times. God’s Plan has been caricatured, misrepresented and distorted as never before. But none of these things have turned God against acting with meekness toward the law of His being. Throughout it all has He been mildly submissive in heart and mind to the law of truth, justice and love, as these are written in His character. So, too, have the weakness, the unprofitableness, the slowness to hear, heed and do, on the part of His people, and their lack of more fruitfulness, not availed to detract God from exercising the meekness that mildly submits in heart and mind to His law of truth, justice and love. Always, everywhere and amid all conditions and experiences, has God preserved His meekness, as He will continue to do so.

That God is meek toward the principles of truth, righteousness and love, the following Scriptures abundantly prove: “God is not a man that he should lie . . . hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?” (Num. 23:19). “All his ways are judgment; a God of truth . . . is he” (Deut. 32:4). “All the paths of the Lord are mercy and truth” (Psa. 25:10). “Thou hast redeemed me, O Lord God of truth” (Psa. 31:5). “All his works are done in truth” (Psa. 33:4). “I have not hid thy righteousness . . . and thy truth” (Psa. 40:10). “God shall send forth His mercy and His truth; for Thy mercy is great . . . and thy truth” (Psa. 57:3, 10). “O Lord, Thou art . . . plenteous in mercy and truth” (Psa. 86:15). “Mercy and truth shall go before Thy face” (Psa. 89:14); “his mercy is everlasting and his truth endureth to all generations” (Psa. 100:5); “thou hast magnified thy word above all thy name, [i.e., subordinated Thy character to Thy Truth]” (Psa. 138:2); “which keepeth (obeyeth) truth for ever” (Psa. 146:6); “thy counsels of old are

faithfulness and truth” (Isa. 25:1); “I will direct their work in truth” (Isa. 61:8); “all whose works are truth” (Dan. 4:37); “but he that sent me is true” (John 8:26); “let God be true” (Rom. 3:4); “O Lord, holy and true” (Rev. 6:10); “just and true are thy ways” (Rev. 15:3). These passages, one and all, show that God is subject to His law of truth and some of them show that He is subject to His law of justice and love.

As we just read “let God be true and just and true are His ways.” Yes, this includes Godly jealousy. God’s jealousy is based entirely on proper principles and is properly defined as that zeal for truth, righteousness [justice] and holiness which is devoted to their spread and maintenance, and therefore opposes everything that is against their spread and maintenance, as coming from his rival, Satan. This is the same quality that animated St. Paul and that he described in 2 Cor. 11:2, 3, in the words, “I am jealous [zealous] over you with a godly jealousy [zeal]; for I espoused you to one husband, that I may present you a chaste virgin unto Christ. But I fear [because of my jealousy, zeal], lest by any means, as the serpent [Satan, the rival] beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.” Zeal means: a strong feeling of interest and enthusiasm that makes us eager and determined to do something! Such a jealousy all of God’s people should develop and exercise.

Those who consecrate while sin is in the ascendancy in the world cannot carry out their consecration apart from renouncing selfishness, worldliness and accepting God’s jealousy [zeal] over them. Satan sets against every consecrated course the allurements of sin, selfishness, worldliness and error; and one cannot proceed faithfully in consecration without denying himself of these and accepting God’s jealousy. Whenever the satisfaction of a selfish or worldly propensity is not opposed to faithful sacrifice, it is proper to satisfy such a propensity. For example, we properly satisfy our desire for food, drink, rest, etc., every day and these are human, selfish and worldly propensities. We may make use of any of these propensities, if we employ them to help us serve Truth and righteousness. We may eat appetizing foods that thereby we may gain strength to use in the Lord’s service. We may

rest when we are weary, in order thereby to recuperate our strength the better to serve the Lord; and we may take legitimate forms of recreation and diversion when such are helpful to fit us better for the Lord’s service.

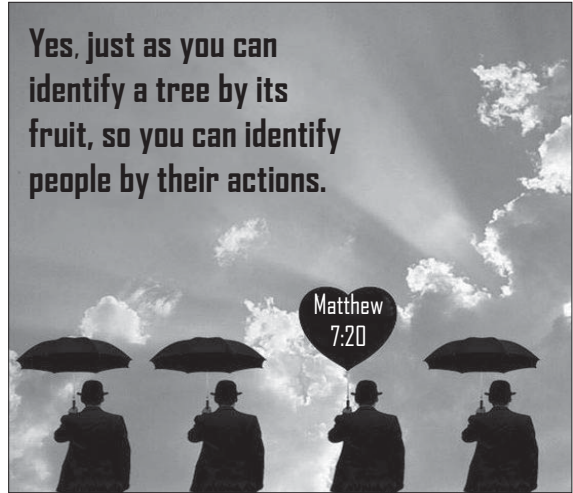
We would therefore sum up, we cannot belong to the Lord without having His zeal; however, we may use any legitimate, worldly pleasure, if it will help us better to serve the Lord. We should also remember that sometimes our

duties toward our earthly relatives require us to give them some of our companionship while they are indulging in worldly pleasures. While they may demand more along this line than our consecration may permit us to give, yet they have certain rights to our companionship in their worldly pleasures which we should cheerfully concede, using in such concessions the spirit of a sound mind that will harmonize the calls of justice and sacrifice. The principle contained in this

answer applies to all the consecrated alike—the Little Flock, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers.

We say I delight to do the will of God; we desire to be recognized by our fruits Matt. 7:20! Righteousness and holiness must include justice and meekness! In all things justice first, love afterwards should be the rule governing all of our dealings with others. In duty love there is always an element of natural, but not sinful, selfishness. In it we love God *for the good He has done to us*; however, in disinterested love we love Him because we delight in good principles (of which He is the fountain), and that apart from any selfish motive, interest, or consideration. It is not a love that has no interest in others, but rather has no interest in self when manifesting this form of love toward others. This love is best expressed by the term *charity* (1 Cor. 13:1).

In harmony with 1 Cor. 15:34 as mentioned above “awake to justice”; justice, duty love, is therefore the foundation of disinterested love; and as surely as we cannot build a properly established house without a firm foundation, so surely we cannot build disinterested love without the foundation of justice, or duty love. To add disinterested love to duty love is to add the motive of *delight* in the Truth and its Spirit to the motive of *obligation*. It is because of the close relation between these two kinds of good will that it is very necessary



for us to cultivate duty love, justice, as the foundation of disinterested love; for both of these forms of love are indispensable to fitness for everlasting life.

The consecrated of the present time have pledged to be dead to self and the world and alive unto God and this pledge increases their responsibility to develop unselfish or disinterested love. They must now develop disinterested love in some measure, though not necessarily unto perfection; for to carry out a consecration unto death—or to be completely conformed to God’s will, which is not a demand of justice, duty love, but is a matter of privilege, disinterested love—it is inevitable, if one is faithful, that one develop a measure of disinterested love, though not necessarily unto perfection and crystallization.

The present-day consecrated, not now being on trial for life, are not required to develop disinterested love unto crystallization. We would not even say that they must develop perfect untested love, though some of them do it, which will bring them *a higher reward* in the Millennium than those of them who do not develop it. Apparently, God does not now permit to come upon them such trials as would be necessary to develop disinterested love unto perfection and crystallization. But He does permit such trials as will test their faith and devotion to righteousness and holiness sufficiently to qualify them for Millennial princship or assistant princship, as well, as such as will measurably test their disinterested love.

As we grow in knowledge, so we are to grow in grace “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pet. 3:8). We allow our jealousy [zeal] to answer the call from Rom. 12:2 “be ye transformed by the renewing of your mind” and by continually developing and practicing it, we become more and more “compensated” for our zeal. “Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged” (2 Cor. 6:13) as we grow in our appreciation of the principles of righteousness and holiness. The more we grow in the love of these elements of Divine character, the more we possess in our hearts the good principles which are perfectly represented in God, and through which He is revealed in the eyes of our understanding. More and more we grow in our disinterested love for God, based upon delight in all His good principles of righteousness and holiness rather than upon justice, duty love, alone.

As the appreciative love for God’s and Christ’s characters develops, even though we may not yet discern “the breadth, and length, and depth, and height” of Their

characters (Eph. 3:17-19), we love Them more and more in the higher way—from appreciation not only of *what They have done for us*, but also and especially for *what They are*, from appreciation of Their characters. Out of a delight in good principles we appreciate Them with all the heart, mind, soul and strength for their harmony with good principles, and are in hearty oneness with Them in their characters, words and works. Out of such delight in good principles we sympathize with Them because of the mistreatment that They have received and do receive from wicked angels and weak, ignorant and wicked men; and finally, out of such delight and sympathy we joyfully use our human all to help vindicate Their persons and characters, and to further Their words and works.

Because justice is one of the good principles in which disinterested love delights, it is our duty to love God with all the heart, mind, soul and strength as our love goes out to God and Christ in the highest sense—disinterested love, which delights in good principles. Let us love God and Jesus with great courage for what They really are.

Moral courage is the quality that faces moral dangers and difficulties and in bravery triumphs over them. This feature of courage operates when it is easy to do wrong and hard and seemingly disadvantageous to do right. The highest kind of courage is religious courage. Both Bible and Church history furnish us many fine examples of this form of courage. Samuel, in declaring God’s message to Eli, illustrates it. Nathan, in reproving David’s sin, shows it. The three Hebrew youths refusing to become idolaters at Nebuchadnezzar’s command to the contrary, and braving the fiery furnace, manifested it. Daniel, continuing to pray to God despite the king’s command to the contrary, and for conscience sake submitting to being cast into the lion’s den, exercised it.

In harmony with righteousness, holiness and zeal there is great need for courage in the Christian life. From the way God’s cause stands in the world there is need for us to be courageous in order to advance that cause. We say God’s cause needs our courage to forward it. It is true that God, who is self-sufficient, could readily dispense with our service of His cause. By an exercise of His power He could, if He would, set aside all opposition and all opponents. He could write His will visibly to man in the sky, and dispense with our preaching the Gospel to the world, if He wished. If He desired, He could send legions of angels in power to stop all opposition, and show that He needed us not to advance His purposes; but for the same reason as He allows His cause to stand in need of the sacrifices of His people to advance it, He conditions His

cause in the world so as to require our courageous deeds to defeat its enemies and to put them to flight.

It is for the sake of His elects' present and future good, and for the sake of the non-elect world's future good that He leaves His cause in the world so as to need our exercise of courage to advance it. God lets the Truth be misrepresented that we might defend it; He lets His people be mistreated that we might rescue them; He lets His righteousness be abased that we might uplift it; and He lets holiness be opposed that He might wage war in its favor. God, foreknowing that He could depend on the faithful elect classes to take the side of His cause, was pleased to leave it in a condition to require their courage to further it. Moreover, these elect classes need courage.

This statement begs our asking: Does the higher order of Quasi-Elect [Consecrated Epiphany Campers] need it to demonstrate their loyalty and self-sacrifice amid the conditions of opposition in which God's cause finds itself? Yes, they need it to meet properly these very conditions. They need it as a part of their character equipment fitting them for their present and future missions; and they need it in order to prove overcomers. The Consecrated Epiphany Campers have a resurrection of the just indicating that they will be ready to serve with the Worthies when the Mediatorial Reign of Christ begins. E-17 p. 472 #2 the resurrection of Jesus' followers from the dead: Luke 14:14—"And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just."

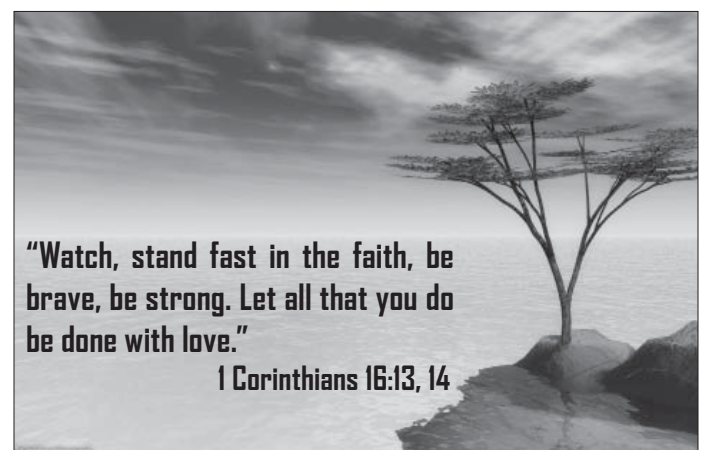
In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers will be privileged to take part in the "resurrection of the just," though they will not take part in the "resurrection of life," which includes only the four elect classes, nor the "better resurrection," in which the Worthies will take part. The Consecrated Epiphany Campers will probably become the first completed class under the Worthies to take their Millennial place and service, under the New Covenant. Because of the progress that they have made in this life, it will likely not take long for them individually to go up the Highway of Holiness and attain perfection of faculties (PT 2002, p. 44—Col. 2).

The fully consecrated brethren are in need of their exercising courage in order to bring them the Truth, to encourage them in their Christian warfare and to help them to victory over their enemies. The world needs their exercising this quality; for it brings them now some needed help and blessing, and will certainly prove a blessed example for them, when they come on trial for

life in the next phase of the Millennial Age work. Great are the advantages of courage. Like every other grace it pleases God who certainly, for His glorious person, holy character, marvelous Plan and great works deserves to get pleasure, deserves more than with our weak fallen powers we are able to give Him.

Courage is the quality that comes to the front in our Christian warfare. This is brought to our attention in Luke 14:27 "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 9:23 is even stronger in its statement listing three things we need to do "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This privilege of Consecrated Epiphany Campers having the needed courage to seek and serve the Lord as with the Youthful Worthies, so we can apply Bro. Johnson's statement (E 4, pp. 355, 356) as respects the Consecrated Epiphany Campers: "If any doubt still lingers on this subject, Gal. 3:6-9 and Rom. 4:16 ought to dissipate it; for they teach that all who have the same kind of faith that Abraham had will, each in his own class, with Abraham be blessed with the privilege of blessing all the families of the earth! This promise is the Covenant! It now operates toward the Youthful Worthies [and likewise the Consecrated Epiphany Campers]; for they 'are of the faith of Abraham,' i.e., 'they trust where they cannot trace' (2 Cor. 4:13; 5:7)."

We conclude with the question: Are the Consecrated Epiphany Campers names being written in the book of life? Oh yes, Bro. Johnson shows that "by names being written in the book of life"; "the usual meaning is that of one's character being inscribed into a covenant"; and he explains that, "the Ancient Worthies began and the Youthful Worthies also at consecration began to inscribe their characters into the earthly features of its Oath-bound phase." Of course, the same holds true as respects the Consecrated Epiphany Campers.



"Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love."

1 Corinthians 16:13, 14

SUMMARIES OF WORK 2016

United States, Poland, France, Nigeria & Germany

SUMMARY OF WORK USA

January 1, 2016 to December 31, 2016

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	3
Auxiliary Pilgrims	10
Evangelists	16
Public and semi-public meetings.....	222
Attendance	8,747
Parlor meetings.....	1,132
Attendance	10,125
Miles traveled.....	188,484

FINANCES

General Fund Receipts

Donations.....	\$217,671
Subscriptions	\$4,525
Sale of Books & Literature	\$8,739
Miscellaneous Income	\$952
Total Income	\$231,887

EXPENSES

Pilgrims, Evangelists (Not including donated expenses)	\$7,887
Administrative expenses	\$55,113
Equipment.....	\$3,198
Maintenance and Repairs.....	\$94,106
Utilities.....	\$18,019
Furnishings & misc.	\$3,122
Taxes	\$11,232
Magazine Publishing.....	\$19,994
Web.....	\$103
Total expenses	\$212,774
Balance on hand Dec. 31, 2015	\$19,113

Note: Financials include operating income (donations, Subscriptions, sales, etc.) and expenses, but do not include Real Estate

CORRESPONDENCE

Letters and postals and e-mails received	6,669
Letters and postals and e-mails dispatched.....	2,618

LITERATURE CIRCULATED

Present Truth subscribed/ordered, incl. bound vols.....	3,023
Bible Standard subscribed/ordered, incl. bound vols	9,209
Studies in the Scriptures.....	485
Foreign-language volumes and tracts.....	5
Photo-Drama of Creation.....	60
Life-Death-Hereafter	37
Hymnals.....	49
Manna Books.....	83
Poem Books.....	81
Booklets (Hell, Spiritism, Tab. Shadows)	1,149
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.....	3,577
Indexes.....	10
Bound magazine volumes.....	26
Other publications.....	300
Divine Plan mats, charts, Tabernacle, & Pyramid charts	29
Bible cassettes, videotapes	15
Volunteer booklets.....	35,571
Leaflet tracts.....	87,094
Miscellaneous cards, restitution pins.....	971

WEB WORK (U.S.)

(January-December, 2016)

Visitors (people paying some attention to content)	34,396
Different people	13,180
From different countries.....	154

POLAND

SUMMARY OF OUR WORK

January 1, 2016 to December 31, 2016

PILGRIM AND EVANGELISTIC SERVICE POLAND

Pilgrims	2
Auxiliary Pilgrims	29
Evangelists	27
Public and semi-public meetings	387
Attendance	56,574
Parlor meetings.....	2,615
Attendance	57,789
Kilometers traveled.....	432,632

UKRAINE

Auxiliary Pilgrims	8
Evangelists	5
Public and semi-public meetings	45
Attendance	9,617
Parlor meetings	399
Attendance	13,458
Kilometers traveled	57,734

LITHUANIA

Auxiliary Pilgrims	1
Public and semi-public meetings	16
Attendance	1,624
Parlor meetings	113
Attendance	1,005
Kilometers traveled	8,500

MOLDOVA

Auxiliary Pilgrims	1
Evangelists	1
Public and semi-public meetings	3
Attendance	515
Parlor meetings	122
Attendance	1,119
Kilometers traveled	2,330

FINANCES (General Fund)

Balance on hand Jan. 1, 2016	162,900
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**Note: All money values are in
the polish currency (\$1 U.S. = 4.04 PLN).**

RECEIPTS

Donations and sale of publications	206,146
Subscriptions.....	42,048
TOTAL INCOME.....	369,047

EXPENSES

Magazines & calendar printing.....	39,678
Conventions.....	120,238
Equipment, office, repairs, taxes, shipping, internet & work in prisons, work in the East	104,483
TOTAL EXPENSES	264,399
Balance on hand Dec. 31, 2016	104,647

CORRESPONDENCE

Letters and e-mails received.....	1,293
Letters and e- mails dispatched.....	789

LITERATURE CIRCULATED

Present Truth subscribed/ordered,.....	4,200/3,900
Bible Standard subscribed, ordered	9,000/8,100
Studies in the Scriptures	246
Epiphany Studies (including E5 1300 arts).....	1,500
Photo-Drama of Creation.....	77
Hymnals.....	23
Manna Books	110
Poem Books	78
Booklets, tracts, charts & misc., etc.....	180,357

WEB WORK (POLAND) (January-December, 2015)

Visitors (people paying some attention to content)	16,200
Different people	381,038

FRANCE

SUMMARY OF OUR WORK

January 1, 2016 to December 31, 2016

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	2
Auxiliary Pilgrims	17
Evangelists	4
Public and semi-public meetings	50
Attendance	5,294

Parlor meetings	580
Attendance	3,989
Baptisms	0
Kilometers traveled	39,430

FINANCES

General Fund Receipts

Note: All money values are in Euros(1.00€ = \$1.05)

Balance on hand Jan. 1, 2016.....	43,908,41€
Donations	15,650,88€
Subscriptions	4,137€
Sale of Books & Literature	4,217,25€
TOTAL INCOME	19,810,40€

EXPENSES

Pilgrims, Evangelists (Not including donated expenses)	0€
Administrative expenses	1,000,00€
Equipment.....	772,00€
Maintenance and Repairs	468,79€
Utilities	12,232,38€
Insurance	3,950,75€
Taxes	1,872,00€
Magazine Publishing	1,258,90€
Tel. Fax, Web	893,66€
TOTAL EXPENSES	22,448,48€
Balance on hand Dec. 31, 2016	41,270,33€

CORRESPONDENCE

Letters and e-mails received	228
Letters and e-mails dispatched	464

LITERATURE CIRCULATED

Present Truth subscribed/ordered,	1,794
Bible Standard subscribed, ordered	1,595
Studies in the Scriptures	38
Foreign-language volumes and tracts	6
Epiphany Studies	1
Tabernacle Shadows.....	17
Photo-Drama of Creation	7
Life-Death-Hereafter	8
Bibles	2
Hymnals	10

Manna Books	9
Poem Books	4
Indexes	0
Bound magazine volumes.....	1
Booklets Genesis	0
Booklets, tracts, charts & misc., etc.	3,080

WEB WORK (FRANCE)

(January-December, 2014)

Visitors (people paying some attention to content)	111,818
Different people	0
From different countries	311

**NIGERIA
SUMMARY OF WORK**

January 1, 2016 to December 31, 2016)

PILGRIM AND EVANGELIST SERVICES

Pilgrim.....	1
Auxiliary Pilgrim	1
Evangelists	12
Public Meetings	1
Attendance	60
Semi Public Meetings	10
Attendance	460
Parlour/Doctrinal meetings	700
Attendance	28,500
Distance Covered (KM).....	4, 800

FINANCE

Note: All money values are in Naira Currency

Donations	1,260,000
Money paid for Literature Books.....	20,000
Miscellaneous Income	200,000
Total	1,320,000

EXPENSES

Conventions	850,000
Pilgrim/Evangelists Trips.....	200,000
Telephone/Internet/Postage.....	130,000
Total Expenses	1,180,000
Balance on Hand.....	140,000
Literature money yet to be paid for.....	500,000

GERMANY

SUMMARY OF THE WORK IN

Jan. 1, 2016 – Dec. 31, 2016

Letters and postals received 542
 Letters and postals sent 541

LITERATURE CIRCULATED

Die Gegenwärtige Wahrheit
 [The Present Truth] 77
 Booklets 316
 SITS 22
 Manna 5

WEB WORK (Germany) (Jan. - Dec. 2016)

Visits 37,224
 Visitors per day (average) 101
 Page Views (pages opened and looked at) 84,456
 “Hits” (number of times the
 site is “clicked” on) 144,410

PILGRIM AND EVANGELIST SERVICE

Pilgrim 1
 Auxiliary Pilgrims 1
 Evangelists 5

Public Meetings 3
 Attendance 86
 Semi-Public Meetings 37
 Attendance 1,269
 Parlor Meetings 205
 Attendance 2,752
 Kilometers travelled 29,683 (18,444 mi)

FINANCES

General Fund Receipts

Note: All money values are in Euros
 (1.00€ = \$1.05)

Balance from previous year 5,661.10 €
 Subscriptions 380.50 €
 Miscellaneous Income 1,912.35 €
 Total 292.85 €

EXPENSES

Postage 523.01 €
 Office, Internet, Equipment etc. 1,537.63 €
 Total 2,060.64 €

Balance on hand Jan. 1, 2016 5,893.31 €

END OF COUNTRY SUMMARIES

“THE LORD’S TABLE”

“Let him that thinks he stands take heed lest he fall.” (1 Cor. 10:12).

These words of warning are addressed not only to the Church of God at Corinth, but also to them that are justified, consecrated and sanctified in Christ Jesus, called to be saints; [Holy Ones—Dedicated Ones]. This call upon the name of Jesus Christ continues to this very day. In 1 Cor. 1:2 it says “To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours.” What lesson, then, may we learn from the Apostle’s words?

Some may ask, “How can this verse apply to me, I’m a Christian? I have no desire to taste, touch, or handle the Devil’s goods.” The Apostle replies “Let him that *thinks* he stands take heed lest he fall.” The warning is a timely one. The Lord’s testings and trials for us are not yet over,

though the Lord’s cup is presented to us daily, the Devil, as an angel of light, with great subtlety presents his cup also; and, while the Lord spreads His table, our Adversary spreads his also.

The Lord’s cup, in which we are privileged to share, was poured by the Father. It is a mistake for you to think that your brother has anything to do with pouring your cup. The Lord’s cup is a cup of sacrifice, and yet it is ever overflowing with joy. He who drinks of it faithfully unto death is truly happy, though continually sharing the Lord’s reproaches, ignominy, and sufferings, even to the bitter undesirable part.

The Devil’s cup is also a cup of sacrifice. Those who drink of it sacrifice true happiness in the present life and their prospects for the life to come. These, however, are the bitter

dregs of Satan's cup. Oh, how the surface sparkles with hopes of earthly prosperity, pride and self-exaltation. However to gain these; time, talent and influence are sacrificed to the bitter and disappointing end.

Can we drink of both cups at the same time? No, it is not possible to partake of the spirit of the world, the spirit

of selfishness, of pride, of ambition and at the same time partake of the spirit of Christ, which is unselfish, humble and self-denying. The one spirit is the reverse of and antagonistic to the other. This warning was addressed to the Church, to those who were already partaking of the Lord's cup, it implies the possibility of losing the appreciation of their share in His cup, and turning back again to the basic elements of the world. Let us search ourselves most carefully along these lines. Are we in earnest in carrying out our consecration? 2 Cor. 13:5 "Examine yourselves as to whether you are in the faith. Test yourselves. Do you know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified."

ONE TABLE AT A TIME

The same rule applies to the two tables set before us; we cannot eat at both at the same time. The Lord first prepared a table for His Church at the beginning of the Gospel Age, and it has always been supplied with meat in due season, and some of the Lord's people have been appointed to serve. The Apostles were the first servants followed by the Little Flock and Great Company. With the close of the Gospel Age's specific work, we find the table fairly groaning under its bounty. Those consecrated that are now living in the expanded Harvest continue to eat from the Lord's Table; the Lord Himself serving us at the hands of many faithful stewards.

The Devil's table, on the other hand, is becoming more and more unfit to eat from. He also started his table early in the age and, as time passed on, saw fit to enlarge it with various denominations. Each denomination started what is intended to be a table of the Lord, but the Adversary threw on many of his own morsels, until he finally succeeded in appropriating the table itself. It is the privilege of His footstep followers to sit at these tables, selecting the good food and antidoting the poison with large draughts of water from the Word.

But now that the "shakings" have come, the Lord calls



His saints away from the tables of Babylon to His bountiful Harvest table because it is impossible to eat any longer at these tables of Babylon and thrive. Because the "shakings" (Heb. 12:26, 27) of the present time are making the people sick (especially those who are half-drunk with the wine of false doctrine), and causing them to vomit—that

is, to reject the terrible teachings of the Dark Ages—the tables "are full of vomit and filthiness, so that there is no place clean" (Isa. 28:8).

Isa. 28:1-13 gives an excellent description of the present state of the tables of devils. They have become so filled with vomit, rejected matter that few can eat there anymore. Even the odor is enough to sicken most people. Few even care to hear the word "doctrine" mentioned any more. "Just be good," they say, "and never mind about doctrine." Go to the church of your choice and be counted. So they go at least once a week and sit at the tables, but they have long ceased to partake of the food. The result is that they are not growing spiritually. Soon the shakings of the Lord will overturn the tables themselves, and then all will be forced to seek food elsewhere.

Thank the Lord for giving us a place at His bountiful table! He has prepared for us a table in the presence of our enemies. The food is free (Isa. 55:1, 2). The table is firmly fixed upon the foundation-stone of the ransom; nothing can shake it. We are at the table which the Lord's faithful steward is serving, and the Lord is furnishing us with the promised "satisfying portion" (Truth as due). The table fully comes up to the description, laid down in the Bible, in every particular. No other table does. However it becomes our duty to open the door of invitation Rev. 3:20 "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come to him and dine with him and he with Me."

Let us who have invited our Lord into our hearts that we may be worthy to sit with Him at the Lord's Table notice a few rules of good manners to apply to ourselves, while we are feasting on the Lord's "feast of fat things." We should never eat without returning thanks. Our thanksgiving, especially for the meat that perishes not, is particularly pleasing to the Heavenly Father. He desires us to be thankful for His bounties. The sin of *ingratitude* is the most despicable sin of all.

First we should be eager for a good appetite. It is a reflection against our host for us to sit down and mince over his food, not eating much. On the night of the Passover the children of Israel, you remember, ate herbs to whet their appetites. These herbs represented our trials. The more they ate the more of the Passover Lamb they relished. What a grand thought! The more trials we have, the more need we feel for the Lord, and the food that He is furnishing. When we pray for a good appetite, let us accept our trials with joy that we may be profited thereby. Heb. 5:13 speaks of the time when we were drinking milk but now we are ready for the meat—“strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14).



When at the Lord's Table we should eat in a very mannerly way that we do not impair our digestion. If you do not carefully masticate your food, you will get spiritual indigestion. Jer. 15:16 “Thy words were found and I did eat them.” If you

swallow what you hear and then forget it, you will miss a blessing. We have 52 weeks of the year to think over what we study and to digest the food from the Lord's Table properly, eat with joy. A sorrowful mood is not conducive to good digestion. Those feasting at the Lord's Table should, above all people, be very serious, and at the same time very joyful. It is an insult to your host to get the blues while at His table. Remember His words: I stand at the door AND if you open the door [heart] I will sit at your table and dine (Rev. 3:20)!

Wait on each other. Don't be so engrossed in getting everything into your own mouth that you forget to pass the butter. Some of the Lord's people have been so eager to eat it all that they have quite forgotten to pass it on to their neighbors. Let us not be guilty of reading the volumes through again and again, while at the same time missing some opportunities of passing food to those around us, leaving many starving whom we could have easily reached.

On the other hand, when you wait on others, don't say, “Here, have a little of my nice food.” Oh, no! You are not

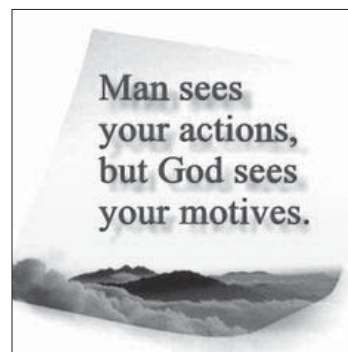
supplying the food. It belongs to the host. “What have you that you have not received?” We should be more like the radiator. It gives heat to all in the room, but the heat is not its own. The heat originates in the furnace, is passed to the leader pipe (the chief steward, if you please), and he in turn gives it to the radiators. We then have the privilege of radiating it in all directions—blessing everyone who comes within our scope of influence. May we be faithful radiators!

DON'T GET AHEAD OF THE HOST

How impolite it would be to spy some apple pie on the side table, and help ourselves and others to it, before the due time when the host would place it on the table! Yet this very thing has been done. Some of the Lord's dear ones have come forth with *new thoughts*, which they delight in telling us as their own. “I did not get it from the Truth writings,” they say; “I saw it myself.” “All the other brothers before missed this truth, now I will share it with you.” Avoid it, dear friends; it has often proved to be a morsel from the Devil's table.

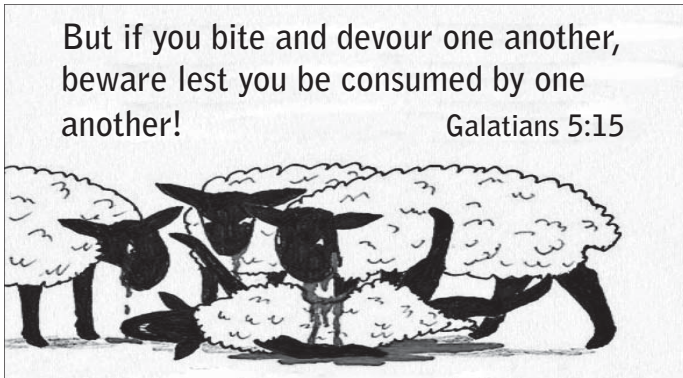
Again caution and discretion must guide us: this does not mean that we should never write a sentence or speak a word of Truth that we do not find written in the volumes. No, no! But we should be careful not to accept or put forth any doctrinal teaching which we are not sure comes from the Lord, and the Lord is feeding His Church through His appointed steward. The building of types and the making of far-fetched pictures, leading to unwarranted conclusions, whether true or false, has been and still is a common danger. How long-suffering and patient God is with us!

What if, one in serving another should awkwardly spill the milk or drop the meat? Should we laugh or make light of their error? Oh no, it would grieve our Host; it would hurt the one offended; it would have a bad effect upon others around us, and it would work injury to our own heart. We should rather bear with each other in love, overlooking all mistakes not intended, remembering our own frailties.



Another consideration we must examine: Is it impolite to whisper at the table? Always be open and above-board. When a brother or a sister comes to any of us with their hand up to their mouth, desiring to say something, or when

it is necessary to lower the voice, as is usually done in evil-speaking, just perhaps we should prefer not to listen. Be content with eating your food; you won't run out. "But," someone says, "This rule surely couldn't apply to any at the Lord's Table; none at the Lord's Table would think of biting or devouring his brother in the Truth!" Well, this is just what many are seeking to do! The Apostle warns us, in Gal. 5:15, "But if you bite and devour one another, beware lest you consume one another." You know there is such a thing as "back-biting." Even if your brother does not bite back, our own heart is being consumed just the same. How careful we must be!



When our hearts are *not* right we begin to lose our appetite and relish for the Lord's food. Jer. 17:9 "The heart is deceitful above all things, and desperately wicked: who can know it?" V. 10 "I, the LORD, search the heart, I test the mind. . ." These who become out of harmony with God's Table begin to look around for something else to eat. It just does not set right in their stomachs. Luke 9:62 "But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." The food prepared by our Lord does *not* become rancid!

What an insult it is to our Host to leave His table for something else to eat! Isn't He giving us enough? Isn't His food good enough? Ah, the trouble lies in our own heart! Sometimes we look in another pasture and see a morsel on the Devil's table and say, "That's just what I want! I just want to see what that opposition tract says, Oh, I'll come right back before my Host notices I have left." Be careful! If it is food we are seeking, we can't be partaker of the Lord's Table and of the table of the Devil. When we get back, we may find our place at the Lord's Table assigned to someone else, who will appreciate the privilege of feasting more than you. "But," says another, "We are told to prove ALL things." Oh, but read the rest of it. "Prove all things; hold fast that which is good." Abstain from all appearance of evil. Well, I just can't consent to be so narrow-minded.

Very well, then, the Lord will find another.

We must be narrow-minded to walk a "narrow way." There is still abundant latitude for the mind who feasts at the Lord's Table. His plan is as wide as redemption, His science the most exact, His philosophy the most profound. There are many good reasons to eat at the Lord's Table. Jer. 15:16 "Your words were found, and I ate them; and your word was unto me the joy and rejoicing of my heart: for I am called by your name, O LORD GOD of hosts."

DO WE HAVE CONFIDENCE IN THE HOST?

In times past it was always understood that the host must guard his guest to the extent of his life. You remember how Lot even offered his daughters to the mob rather than expose his guests. Gen. 19:8 "Behold now, I have two daughters that have not known a man; Please let me bring them out to you, and you can do with them as you wish: only do nothing to these men, since this is the reason they have come under the shadow of my roof." The host had a most sacred trust. Yes we can have confidence in our Host, the Lord is our Host. He will provide and protect. We can well have confidence in Him, knowing that all things will work for our good. He will supply our every need. John 6:35 "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." John 14:6 "I am the way, the truth, and the life. No one comes to the father except through Me." Oh, with the Lord as our host what need we fear?

We wish to close this study with a quote from Bro. R. G. Jolly: "At the boundary between Russia and Siberia there stands a small square pillar made of brick and cement. Around it the ground is trampled as by the march of a large army. There is nothing pretentious about the place, but this pillar has associated with it more sad memories than any other place in the world. Here it is where all exiles into Siberia are allowed to stop for a few moments to say their last farewell. Hundreds of thousands of innocent exiles, men, women and children of all classes, have paused at this post, and, under the close watch of the guards, have taken the last kiss from their loved ones, never hoping to see them again—and then, with breaking hearts, have pushed on into the wilds of Siberia, never to return. Thank God, the time is soon coming when all shall enjoy an everlasting reunion, from which they shall never have to part! Let us lift up our heads with rejoicing, as we see our deliverance drawing nigh."

That will be the great "Reunion Day," when we shall eat and drink with our Lord anew in the Kingdom. Amen

A CONDENSED STUDY HELP

Leading to a Better Understanding of the Heavenly Position of Divine Beings

While a soul or being is more than a mere body, yet there can be no being, no existence, no soul, without a body. But then, again, there are different kinds of bodies—”There is a natural [animal] body, and there is a spiritual body” (1 Cor. 15:44). The kind of body determines the nature of the being or soul. Beings with spirit bodies are spirit beings, or heavenly beings; and a further distinction is shown among the spirit beings in that those possessed of inherent life (immortality—1 Tim. 6:16; John 5:26; 1 Cor. 15:53), like God and Jesus and the glorified Church, are said to be “of the Divine nature” (2 Pet. 1:4), far above angels, *etc.* (Eph. 1:20, 21; Heb. 1:4). Beings with the highest order of fleshly bodies, “of the earth, earthy” (1 Cor. 15:47), are called human beings, or human souls, and are higher than the souls of the lower animals (Num. 31:28), for man is the highest of all earthly or fleshly beings or souls. Originally in God’s image and likeness and as His representative, Adam was the king of earth (Psa. 8:5, 6).

Since the human family is evidently a fleshly, earthly race, and not a heavenly or spiritual one, and since the inspired Apostle assures us of this fact, saying, “That was not first which is spiritual, but that which is natural [animal, fleshly] . . . the first man was of the earth, earthy” (1 Cor. 15:46, 47), we must conclude that, unless something should occur to work a change, the promise of a resurrection (*anastasis*, a “standing up again,” a “restoring”), when applied to Adam (and his family), would mean simply a restoration of his being (soul) to its original powers possessed before his sin and fall—when, as the earthly image of his Creator, he was upright (Gen. 1:27; Eccl. 7:29). Since the word *anastasis* merely signifies to “raise up,” to “restore,” as from a fallen to an upright, or from an imperfect to a perfect condition, and since it applies to the soul, or being, of man, it is evident that unless there be some change of nature since the fall of the race in Adam, raising up would imply nothing more and nothing less than raising all the way up to that standard of perfection and Divine likeness represented and lost in Adam. Of the vast multitude of the human family it is true, that they are of the earth, earthy—of human nature, like father Adam, except that they have fallen farther from the Divine image in which they were created in Adam. But this is not true of all, as we shall see.

*Be diligent
to present
yourself approved
to God, a worker
who does not need to
be ashamed, rightly
dividing the
Word of Truth.
2 Tim. 2:15*

The Scriptures clearly explain that during the Gospel Age God has been selecting a peculiar people, a “little flock” (Luke 12:32; Luke 6:23), to be joint-heirs with Christ, their Redeemer and Lord, in the Millennial Kingdom, which is to bless all the families of the earth. And they no less clearly assure us that those who will be of that “bride” class were changed in their resurrection to a new nature, the Divine nature, that thereafter they may be with their Lord, and be like Him, and see Him as He is (1 John 3:2; John 14:3; 17:24; 2 Pet. 1:4).

The Scriptures also assure us that, in order to secure such a change in their resurrection (necessary to all members of that spiritual Kingdom), a certain change must take place in them before death, which change starts with what the Scriptures call a begetting of the Spirit and ends at the time of the birth of the Spirit, which occurs in the resurrection (Col. 1:18). That which is begotten and born of the Spirit will be a spirit being, and no longer a human being. As that which is begotten and born of the flesh is flesh, so that which is begotten and born of the Spirit is spirit. Nicodemus, and the Jews generally, thought that when the due time would come their nation would become God’s kingdom—a fleshly kingdom under a fleshly Messiah. But our Lord corrected his error, and assured him that all who would ever become members of that kingdom, the heavenly kingdom, would have to be begotten and born again (a second time), and that of the Spirit of God (John 3:3-7).

The Apostles explain that the begetting to this new nature comes only to believers, already justified by faith in the Redeemer; and that, while the justification of believers comes to each as a free gift through Christ, this begetting to be new creatures “of the Divine nature” comes directly from the Father, and that as a result of full consecration to Him. The Truth, the Word of God’s grace, as it is used in the “high calling” which is “of God” (Phil. 3:14), is the begetting and quickening influence which starts the new, consecrated life in all who are properly exercised thereby. The Apostle says, “The God and Father of our Lord Jesus Christ . . . hath begotten us” (1 Pet. 1:3).

The Gospel Age was set aside mainly for the work of begetting and quickening and preparing the Little Flock, “the Church, which is His Body” (Eph. 1:22, 23), for birth to the Divine nature, and to an inheritance in the

promised Kingdom which flesh and blood (souls or beings of human nature) cannot inherit (1 Cor. 15:50; John 3:5). The resurrection of the Church includes the resurrection of Christ Jesus, who is the Head of the Church, which is His body. This resurrection is not only the chief or first resurrection in the sense of being the grandest and most wonderful “raising up,” far above human and angelic natures, to the very pinnacle of glory and power, the Divine nature, but it is also the first in order. This first (chief) resurrection began over 1900 years ago, when the Head of the Church, having been begotten of the Spirit at Jordan, was born of the Spirit at the time of His resurrection—”The firstborn from the dead”; “the firstfruits of them that slept” (Col. 1:18; 1 Cor. 15:20). Since then, one after another of His “little

flock” all down throughout the Gospel Age have been begotten and quickened (Eph. 2:1, 5; Col. 2:13) of the Spirit and developed preparatory to being born of the Spirit. Those who are born of the Spirit are invisible and can come and go like the wind (John 3:8). There are two classes of those who are begotten of the Spirit in this life and born of the Spirit into the heavenly phase of the kingdom in the resurrection: First and foremost, the “little flock,” the 144,000 (Rev. 7:4; 14:1), the Bride of Christ, who were given the highest of the spirit natures, the Divine; secondly, the “great multitude,” “the virgins her companions that follow her [the Bride]” (Psa. 45:14), a large, innumerable class (Rev. 7:9-17), who also were given the spirit nature, but on a plane somewhat lower than the Divine nature.

BIBLE QUESTION— What Are Seven Definitions Of God’s Law?

Question—From how many standpoints does the Bible present God’s law?

Answer—The number of Divine completeness is seven. We might, therefore, expect that the Bible would present God’s law from seven different standpoints; and this in fact is the case. We find that the Bible refers to God’s law from the following seven standpoints:

(1) God’s moral law, which He wrote into man’s nature when He created him in His own image. Vestiges of it are still to be found in mankind’s nature, in spite of their fallen condition, for they still “show the work of the law written in their hearts” (Rom. 2:14, 15; see A 101; F 350, 351, 384, par. 3; E. 6, p. 407; E. 15, pp. 675, 676). In R 5286, Bro. Russell explains: “God’s law to man was not originally given at Mt. Sinai. . . . God’s original law to man was given in Eden, when man was created. God’s law was written in Adam’s heart.”

(2) The Decalog, the Ten Commandments engraved on stone (Ex. 20:3-17; 24:12; 31:18; 34:28; Deut. 4:13; 5:7-22, summarized by Jesus when He said, “Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thou shalt love thy neighbor as thyself” (Mark 12:28-33; Matt. 22:36-39).

(3) The Law Covenant, which God made with Fleshly Israel, beginning when He gave them the Passover in Egypt and ending with the ministry of Moses when he went up to Mt. Pisgah and died there, thus including everything in the last four books of Moses, except a portion in the beginning of Exodus. The law as a covenant contained ordinances of Divine service and had a shadow of good things to come (Heb. 9:1, 22; 10:1). Jesus fulfilled its curse for those under the law (Gal. 3:13), “blotting out the handwriting of ordinances . . . nailing it to his cross (Col. 2:14), thus becoming “the end of the law for righteousness to every one

that believeth” (Rom. 10:4).

(4) The Torah (the Pentateuch, or five books of Moses taken collectively), as distinct from the Nebiim (Prophets) and the Kethubim (writings by men not of the Prophet order), is by God called the Law in the name that He gave it in the Hebrew Bible. The book of Genesis is included, for in Gal. 4:21, 22, St. Paul includes the account of Abraham in the “law.” In Luke 24:44 our Lord speaks of the first five O.T. books, the Torah, as “the law of Moses,” which He distinguishes from the two divisions of the O.T. Scriptures that followed, by the words “prophets” and “psalms” (the first book of the third division, “the Writings,” here stands for all the books of that division). Additionally, He often speaks of “the prophets” as including all of the O.T. writings other than the Pentateuch or Law (Matt. 5:17; 7:12; 11:13; 22:40; Luke 16:16, 29, 31; 24:27; John 1:45).

(5) The entire Old Testament. Thus John 10:34 and 15:25 ascribe to the “law” statements found only in the Psalms; and 1 Cor. 14:21 ascribes to the “law” a statement found only in Isaiah. Thus here, as well as elsewhere, the term “law” is applied to the Old Testament as a whole.

(6) The Law of Love. This law of duty love and disinterested love governs God’s consecrated children, who thereby have righteousness of the Law Covenant fulfilled in them (Rom. 8:1-4). It is explained in F, Chap. VII, “The Law of the New Creation” (note especially pp. 369-378; comp. Oct. 3 Manna). Thus Jesus told His disciples, “A new commandment I give unto you, That ye love one another; as I have loved you [with disinterested love], that ye also love one another” (John 13:34; 15:12, 13; Rom. 13:8-10; 2 John 4-6; Gal. 6:2).

(7) The contents of the whole Bible, “the law of the Lord,” including both the Old and the New Testaments (Psa. 1:2; 19:7; 119:97, 165).



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

OBITUARIES

Bro. Robert Allen Herzig, age 94, of Keystone Heights, FL., formerly of Lenox, Massachusetts, died February 8, 2017. His wife of eight years, Sr. May Herzig died shortly after him. He is survived by six daughters, two sons and 11 grandchildren. He is preceded in death by his first wife of 58 years, E. Myrl (Gleason) Herzig, and four brothers: Gerald, Elmer, Lester and Ralph. Bro. Bob was a devoted father to his children and also a devoted child to his heavenly Father.

He was appointed an evangelist for the Bible Standard Ministries [LHMM] in May 1954, and an auxiliary pilgrim in November 1990. For all his adult life he was a devoted student of the Bible. Bro. Bob was faithful in spreading the Gospel wherever he traveled in the Lord's work and helped many of the brethren to a better understanding of the Almighty God, of Jesus, His only begotten Son and their great love of Redemption for God's elect people and for the world of mankind in the Millennial Kingdom. He was gentle brother with a charming smile and a most Christlike disposition.

It was truly his greatest joy to share the Word of God and speak personally to others of God's goodness. He was an example of mildness in his life and teaching—he loved the brethren and the brethren loved him. We say good-bye to our brother, friend and fellow servant.

Sr. May Herzig, of Keystone Heights, Fl., age 85 died April 19, 2017 after a long illness. She is survived by her three daughters and two sons. She is predeceased by three husbands; Bill Gibbs (42 years), Bro. Gerald Herzig (14 years) and Bro. Robert Herzig (8 years). Sr. May loved the Lord and loved to talk about Gods wonderful plan of salvation. She traveled overseas and in the states with Bro. Gerald and welcomed service from visiting ministers in her home, always putting on a wonderful southern meal. She faithfully studied with Bro. Robert before his death. She was a loving mother, grandmother and Sr. in the Truth.

Bro. Michael Kirkpatrick, Jacksonville, FL., age 68 died March 1, 2017. He is survived by his wife, Sr. Cathy (daughter of Sr. May Herzig), a son Michael, two

TO:

daughters Lisa and Angela and four grandchildren. Bro. Mike loved the Lord and he would often say, "I look forward to the kingdom." May God bless his memory.

Bro. Willie Sunday Ebong, the Representative for Nigeria, W. Africa, died January 9, 2017. Our dear Brother Willie with his wife Sr. Sarah as his dedicated helper along with his family served the Lord and the movement faithfully for many years.

Bro. Ebong was invited of the Lord to serve in 1976 as an Evangelist by Bro. Jolly. The Lord showed His appreciation of dedicated service by uplifting Bro. Ebong to Pilgrim and Representative in 2008. Brother's reply to that invitation to service was: "I am grateful to the Almighty God for being called to do His bidding, I continually pray for grace to forge ahead with the spread of this precious Truth which He has commissioned us so to do." This remark shows well the Mental Appreciation and Hearts Reliance Pastor Ebong had for his God. Our blessed Friend and Brother in the Lord is now asleep in the grave awaiting the promised resurrection that we all believe in. He brought Joy to many in serving the Lord and it is with joy that we look forward to seeing him in the times of restitution Acts 3:19-21. Our dear brother lived in harmony with Micah 6:8 "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Let us, as Friends in the Precious Truth, take the privilege of holding up in prayer Sister Sarah and Family.

We share this comforting proverb. **When one we loved becomes a memory, the memory becomes a treasure.**

ERRATA: PT SPRING 2017.

On page 4, par. 2 change from "capacity approves of" to "capacity. We have approved of".

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