



*The*  
**PRESENT TRUTH**  
and  
**Herald of Christ's Epiphany**

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**C O N T E N T S**

Consolation 34  
Changes at Our Headquarters 38  
Summary of Our Work 41  
Spring Conventions Programs 42  
Departments  
Question Box 44  
Letter Box 46  
Timepiece 47  
Publications 47  
Announcements 48

*"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.*

# Consolation

*“Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation)”*  
— Acts 4: 36 —

THAT THE NAME “son of consolation,” or comfort, should be given to anyone of mature years speaks volumes respecting the general character of the person. We know little about Barnabas, but if this one sentence of holy writ comprised the sum of our knowledge, we could not fail to love and appreciate him.

In one sense of the word the church is spoken of as a mother, Zion, and all the true people of God are thus represented as her children — sons and daughters. Most of these are sons and daughters of comfort; others, unwittingly, are sons and daughters of pain, frequently causing more or less of distress and discomfort to others and to themselves.

We need to see this subject in its true light in order that we may each act accordingly — that a larger and an

increasing number of the children of Zion will be sons and daughters of comfort to all with whom they come in contact, and thus, in a general way, comforters to the church as a whole.

## A COMFORTABLE CHURCH

Some may ask, Does the church need comfort? Are not the majority too comfortable already? Do they not rather need to be stirred up, to be reminded of their sins, to be chided and made generally as uncomfortable as possible, to the intent that they may thus be helped onward and upward? As one minister defined his duty to his parishioners, it was “to comfort the afflicted and afflict the comfortable.”

We agree that there are occasions when reproofs and corrections in righteousness are proper. But we have no sympathy at all with the thought so common with some good people, that they should always be feeling miserable with themselves and, in turn, making others miserable, by nagging, faultfinding, upbraiding and intimidating.

Those needing reproof or rebuke are such as are walking after the flesh and not after the Spirit — in violation of their covenant. Those who should be warned to flee from the wrath to come are such as have never yet fled for refuge to the hope set before them in the Gospel — such as are without God, and have no hope in the world — no relationship to Christ, through faith and obedience.

But the truly consecrated, are, however imperfectly, seeking to walk after the Spirit, though they are well aware that they do not and cannot walk up to a perfect standard. These, instead of needing reproofs, rebukes, smittings and upbraidings for their shortcomings, which they admit, deplore and strive against, need sympathy, assistance — in short, comfort.

## THE BALM OF GILEAD

Probably few have noticed to what extent the Scriptures administer this very “balm of Gilead” (Jer. 8: 22) to the true children of Zion; but the Scriptures are full of comfort, and there is a great need that all who are truly the Lord’s people should see to it that they are more and more sons and daughters of comfort in the church, administering to one another the helpfulness, encouragement and refreshing that the Lord intended.

Our Lord spoke of the holy Spirit as the Comforter, but He mentions Himself also as a comforter, saying, “I will pray the Father, and he shall give you *another* Comforter” (John 14: 16, emphasis ours). Jesus here implied that His disposition (His holy Spirit) would be displayed to his disciples by the working of the holy Spirit toward them.



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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.

To what extent our Lord Jesus was a comforter we may judge as we look back over the three-and-a-half years of His ministry. At its close we hear Him saying to His faithful ones, "I will not leave you comfortless" — orphans, bereaved of a caretaker. As respects His care over the Apostles while with them, we have a suggestion from His prayer to the Father, "those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (John 17: 12).

### JESUS THE GREAT COMFORTER

It had been foretold of our Lord in advance through the Prophets that He would be a comforter, as we read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted . . . to comfort all that mourn; . . . To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61: 1-3).

All this means that our Lord Jesus was a comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek, lowly and right-intentioned in all of their weaknesses, trials and difficulties; and this is the hold that the character and words of Jesus have upon our hearts today. Our Lord was not continually chiding the Apostles, finding fault with them, or accusing them; instead, He sympathized with them, assisted them, and interpreted their heart intentions liberally, generously. Thus, they became more and more His faithful followers, even unto death.

### SOME EXAMPLES

Note the case of the woman taken in sin, and our Lord's failure to make any pharisaical tirade against her. Mark his reproof to those who stood by: "He that is without sin . . . let him first cast a stone at her." Mark how, when they were all thus convicted of imperfection in some particular themselves, our Lord said to the woman, "Neither do I condemn thee: go, and sin no more" (John 8: 3-11).

Notice Jesus' dealing with the Apostle Peter, after he had denied Him in cursing and swearing. Many of the Lord's followers would have felt it their bounden duty to rebuke Peter publicly before all the Apostles, and to have required public confession and some sort of penance; and on every possible occasion they would have thrown back in his face his weakness and disloyalty. Such would qualify as strife-breeders, annoying hinderers of the work they desire to forward. Peter did not need reminding of his disloyalty; he had already wept buckets over it. A mere word from the Lord in chiding, reproof, might have discouraged him — perhaps hopelessly.

The nearest thing to a reproof in our Lord's conduct and language was the inquiry, "Lovest thou me?" (John 21: 15-17). Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher — not to punish, correct, reprove, and rebuke. Rather,

avoid these as far as possible, and inquire not so much about the past as about the present — What is the offender's *present* attitude toward the Lord, His cause, His people?

### COMFORT NEEDED

It was with the full appreciation of the fact that the church would need comfort rather than chiding and reproof that our Lord said, "If I go not away, the Comforter will not come unto you" (John 16: 7). The Ransom merit had to be presented in the antitypical Most Holy before this blessing could be bestowed. That blessing would yield the comfort of the Spirit and of the exceeding great and precious promises to those who had accepted Jesus — and, additionally, to those who would believe on Him through their word.

True, our Lord spoke of the holy Spirit as reproving — but not as reproving the church. "He will reprove the world of sin, and of righteousness, and of judgment" (John 16: 8). The nearest suggestion of reproof in respect to the holy Spirit's dealing with the church is that given by the Apostle Paul, when he says, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." And again, "Quench not the Spirit" (Eph. 4: 30; 1 Thes. 5: 19).

The provision made for the comfort of the Lord's people clearly indicates a necessity for such comfort. The Lord's people are beset on every hand with adverse conditions — the world, the flesh, the devil — seeking to intimidate or discourage or entrap the Christian. What we need, in order to make us sons and daughters of consolation to our brethren, is a large measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife, contention, judging and fault-finding.

As a rule, those who have the spirit of helpfulness, of comfort, of consolation, and who are able to pour this balm into the wounded hearts of others most liberally are those who themselves have passed through severe trials, difficulties, disciplines, and who have thus been touched with a feeling of the infirmities of our race, and — more than this — have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the brethren in their endeavors to walk after the Spirit.

Those who have little sympathy or desire to lend a helping hand to the weak or the stumbling and those who are out of the way, have much yet to learn respecting the real meaning of the word *love* in its higher senses — perfect love for the brethren, and the love that extends to all mankind, even to one's enemies.

### WAYS IN WHICH THE SPIRIT COMFORTS

The holy Spirit comforts in a number of ways:

- By enabling us to come into harmony with the Lord and the Truth, so that we can see matters from the Divine standpoint.
- Through the Scriptures, the promises of God, the Truth — for is not the Spirit of God the spirit of the Truth?

• By making each one of us a Barnabas — a comforter of our brethren. This is the thought of the Apostle Paul when he says, “Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus” (Rom. 15: 5).

#### COMFORTED AND TAUGHT TO COMFORT

Reversing the foregoing order, and considering the way in which the brethren are to comfort the church, we note that it is as the channels of the holy Spirit, and as the mouthpieces of the Word of God. No one is competent to be a comforter unless he or she has already received comfort from God.

As members of the Lord's people, we begin receiving comfort from the time we accept the assurances of God's Word respecting His love and mercy, as exhibited in Christ Jesus, in that He died for our sins. As we appropriate this Divine favor to ourselves, by faith, we have our first taste of real comfort — peace and joy, the blessing of sins forgiven. We then are privileged to move toward a higher grace, that of consecration, complete dedication of our will to the doing of God's will. So our faith and devotion grows.

We become a comforter of others. In fact, it is not only our privilege and joy to do this, but it should be seen as our duty. This evidently was true of Barnabas.

#### APOSTOLIC EXHORTATIONS COMFORTING

Notice the Apostle Paul's exhortation on this subject. In his second letter to the Corinthians (1: 3-7) he says, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.”

Paul evidently had a keen appreciation of how much the church needed consolation. Those who make the greatest progress in this direction, as comforters in Zion, are growing most in grace, and vice versa.

In the same epistle (2 Cor. 7: 4-13), the Apostle uses this word “comfort,” seven times, saying, “I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent

mind toward me; so that I rejoiced the more. . . . Therefore we were comforted in your comfort.”

Here again we see illustrated the mutual helpfulness of the church in this matter of comfort. Titus had a part in it, Paul had a part in it, the church at Corinth had a part in it — every member possessing the holy Spirit and exercised by it had a share. The beautiful expression, “God of all comfort,” shows us that God's disposition, His Spirit, is a tender one toward His people (2 Cor. 1: 3).

#### PAUL'S APPROACH TO THE CHURCH

Speaking respecting his own course, the Apostle, in his first letter to the Thessalonians (2: 11), gives us a little insight into his methods, and shows us that he neither domineered nor tyrannized over the church, nor continually harassed, threatened and upbraided them. On the contrary, he says, “ye know how we exhorted and comforted and charged every one of you, as a father doth his children.” This familiar spirit in the Apostles, which enabled them as fathers and as brethren in the church to comfort and assist, should be a guide now to all who would be servants of the Lord and helpful children of comfort — sons of consolation.

Many are in darkness respecting the Word of God. They have not received the spirit of comfort and love, and therefore cannot appreciate the loving, gracious Plan which the Word of God upholds. Not by accident did the Apostle, when stating that we are to “grow in grace, and in knowledge,” put grace first (2 Pet. 3: 18).

#### THE COMFORT OF THE SCRIPTURES

We have seen what it is to have the comfort of the brethren through the holy Spirit. Let us inquire now what it is to have “the comfort of the Scriptures” (Rom. 15: 4).

While the prophetic testimony of Isa. 61: 1 applied primarily to our Lord, it also applies to every one of His followers. It is not our commission to break men's hearts. The hard of heart can properly be left for the Lord to soften by His righteous disciplines. Our commission is to seek out the meek and mourning ones, who recognize their own shortcomings and weaknesses, and who are looking for refuge and deliverance.

It is part of our commission to point them to the Lamb of God, who takes away the sin of the world (John 1: 29), to point them to the beauty of the resurrection for the ashes of death and glories which the Lord has promised by and by to take the place of the spirit of heaviness, disappointment, sorrow, and trouble of this present time. It is our commission to tell such that “joy cometh in the morning,” and to assist them to arise and at once put on the garments of praise, and begin to walk in newness of life (Psa. 30: 5).

### GOD'S PEOPLE SHOULD NOT BE GLOOMY

Whoever has heard the Gospel message has cause for rejoicing. When the Lord said, "Blessed are they that mourn: for they shall be comforted" (Matt. 5: 4), He said it in the Jewish Age, to those who were under the Law — a Law which condemned all imperfection. Those then striving to live up to the Law — "Israelites indeed" (John 1: 47) — would have often been discouraged and brought to a figurative state of mourning, sadness, for their sins.

The Apostle represented not only himself, but all other sincere Israelites, groaning under the Law, when he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7: 24). He mourned over his sinfulness. The Lord appointed that all the mourners in Zion should be comforted — comforted with the assurance that, while they were sinners and imperfect and could never justify themselves before God under the Law, nevertheless, God Himself had provided a Ransom, and had redeemed His people.

It is in view of this comforting assurance of the Gospel that the Apostle, after representing himself as the Jew under the Law, groaning and travailing and crying for deliverance, in the next breath represents himself as the Christian who has found deliverance (v. 25); elsewhere he exclaims, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57).

Were it not that we have the comfort and consolation of the Scriptures, and the joy and peace which the world can neither give nor take away, ours would be a sad lot indeed. But under conditions as the Lord has arranged it is our privilege to rejoice in tribulation, and in everything give thanks — even while suffering the loss of earthly things.

### THE SECRET OF REJOICING

What is the secret of this rejoicing in tribulation? It comes through the comfort of the Scriptures, made luminous by the holy Spirit. For instance, take the inspired prophecy respecting Rachel weeping for her children, refusing to be comforted, because they are not — because they are dead (Jer. 31: 15-17).

The Lord's message of comfort to Rachel, and, incidentally, to all who have suffered loss through the great penalty of death, is, "Refrain thy voice from weeping, and thine eyes from tears: . . . they shall come again from the land of the enemy" (Jer. 31: 16). This is grand consolation for those who have the uncomfortable fear of eternal torment. Having gone to the land of the enemy, our loved ones are secure.

All the comfort of the Scriptures is along this line. The Word of God shows us that the present reign of sin and death is not everlasting; that a new dispensation is to be ushered in as the result of the great Redeemer's sacrifice, and that in this new dispensation a blessing will come to all the

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families of the earth. Favored now with a knowledge of the Lord, the faithful of this time will be made sharers with Jesus in the great Kingdom work of blessing the world.

What a blessed and comforting thought it is that the whole world of mankind which has gone down into death in Adam will be ransomed — the death penalty will be repealed; their death be as a sleep, from which all will be awakened in the Millennial morning, to have an opportunity to learn of the goodness of God and accept of His favor unto eternal life, by obedience.

The Apostle Paul implies in some of his statements that the comfort and peace of the church are dependent largely upon the unity of the Spirit of the Lord in the various members, and that we from experience should note that this is the case. He says, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13: 11); and again, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2: 1, 2).

What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness, helpfulness and the spirit of comfort toward one another. Let us more and more be worthy of the name Barnabas. May the holy Spirit abound in us, for this is the Lord's good pleasure, that with it dwelling in us richly we may all be sons and daughters of comfort in Zion, representatives of our Father, and channels of the holy Spirit and the Truth.

*Blest are the sons of peace,  
Whose hearts and hopes are one,  
Whose kind designs to serve and please  
Through all their actions run.*

*We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.*

— Hymns of Millennial Dawn, No. 23

# Changes at Our Headquarters

THE FIRST HALF of the year 2000 has seen a string of changes at our Chester Springs headquarters. These changes cover a range of structural, organizational and procedural matters. This report will cover the highlights under pertinent headings. We are including a number of photographs.

## Structural

Our headquarters was moved from Philadelphia to Chester Springs in 1967. At that time, and for some years thereafter, Chester Springs could fairly be described as a village or rural community. It has long been renowned as a prime location for farming and the raising of horses. The area has altered over the intervening years. While this is still horse country, many of the farms have gone, replaced with housing tracts and the accessories of modern town life — large office complexes, shopping centers, restaurants, and the like.

Within the past three years the opportunity presented itself to divest some of our 90-plus acres of land and reinvest the proceeds in the Truth work. The acreage is now being transferred to new ownership. Beginning in 2001, 33 houses will be built on the land, just down the hill from the Bible House premises.

In keeping with the new look of the surrounding area we have carried out some deferred maintenance and improved our facilities. This includes adding new offices, reorganizing our warehouse facilities, and demolishing our old barn (long known as the “guest house”).

## New Offices

The Editor’s major heart surgery late in 1999 prompted a change in his office location. To avoid his having to climb stairs a new office was converted from an existing bedroom, adjacent to his own bedroom. The idea was expanded and all bedrooms across the south side of our building were converted to modern offices. The work was carried out by one of our local church members, Bro. Larry Matson, working with his crew. They installed “floating” laminate floors (for easy maintenance), double-glazed windows, fluorescent lights, and added new coats of paint. A small conference room was added.

The offices were equipped with new furniture, and linked by a full-service telephone system for internal and external calls.

We have equipped our new offices with a network of computers, Macintosh and PC, ably assisted by Bro. John Kirkwood of our local class.

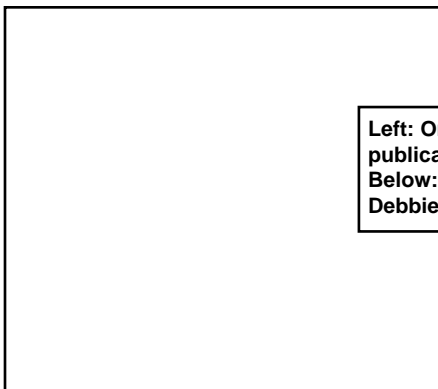
## Staff

The Lord has blessed us with new full-time staff members. Bro. Dan and Sr. Sue Herzig, Connecticut, and Bro. Jack and Sr. Debbie Zilch (the Editor’s daughter), Minnesota. These brethren will be living off-site. Bro. and Sr. Herzig will be focusing their efforts on our new work for *The Bible Standard* web site, in conjunction with a team of brethren in the United Kingdom. We hope a presence on the web will boost interest in what we have to offer. Bro. and Sr. Zilch will be concentrating mainly on work for our magazine publishing and working closely with Bro. John Davis, Associate Editor, whose services are appreciated very much.

These new staff members join the existing staff, which comprises, along with the Editor’s wife, Bro. Leon Jordan, who runs the Shipping Department; Sr. Loisann Lounsbury, who is in charge of the Correspondence Department and performs general secretarial work; Bro. Bradley Hedman, the Editor’s son, who handles subscription entries and does other work for the Editor; and Sr. Terry Matson,



The Editor in his new office



Left: One of the new publications offices. Below: The Editor’s daughter, Debbie Zilch, at work



Larry Matson's wife, who cooks for the staff two or three days a week and assists in the Subscription Department and Office.

A number of brethren help from a distance in typing manuscript and providing technical and other support.

### Warehouse

Our 20-year-old warehouse facilities (informally known as the "green building"), a fairly large, metal structure, was badly in need of reorganization. Our stock, mostly Parousia and Epiphany volumes, had been stored there since the middle 1970's, in the original wooden crates from the 1930's. A rigorous inspection routine determined that, sadly, a large number of books had suffered water, insect, and vermin damage and, regrettably, had to be destroyed. The balance of the inventory was wrapped in plastic and stored on pallets for easy access.

Bro. Dan and Sr. Sue Herzig supervised a team of helpers from New England and the local area in the erecting of professional-grade racks (stackable up to 12' high) to accommodate the balance of the stock, which was secured onto pallets. Access to the high shelves will be by our fork-lift truck.

Two large rooms and a second floor running along the narrow width of the front of the building were added, a modification of a proposal put forward by Bro. Robert Branconnier of the Springfield, Massachusetts class and others. These will fill future uses. The entire building has been rewired and our electrician is now installing lighting fixtures. A heating and ventilation system will help to protect the inventory.

### Guest House

Built as a stable in the early 1950's and converted in the 1980's, the venerable "guest house" has accommodated a number of brethren in rude comfort over the years at our picnic gatherings and conventions. The renovation work in the 1980's extended its life, but the building deteriorated beyond repair. Serious structural damage occurred, and analyses by several architects and engineers con-

firmed the view that repairs would have been disproportionately costly. The building was therefore demolished by a professional contractor. On a related note, we filled in and covered up our old swimming pool at the same time. The pool, long unused, was an open hazard and we needed to take action on it. The site will be enhanced with modest landscaping.

### Reception Room

Our large, beautiful reception room, with stairs leading to upper rooms, has been renovated — restored to its former beauty. The floors and woodwork have been sanded and retreated to bring out their luster (again by Larry Matson and his crew) and the large fireplace, long bricked up, has been re-opened. New furniture complements

the look. At our request, Bro. Alan Vanags of New England has drawn up a proposal for new lighting fixtures with a view to enhancing and brightening up the area.

### Miscellaneous

General painting and fixing have been going on apace. A heavy infestation of carpenter ants, which threatened extensive destruction to the internal wood framing of the building, was dealt with promptly. The south end of the



Clearing the decks



Sorting and shrink-wrapping books



Interim storage of sorted books

main building has been wrapped in cedar siding, improving the appearance immensely. Old trees have been either cut back or cut down. We have



Assembling the storage racks



**Promoting Our Heritage**

We have so much helpful and original material in the Parousia and Epiphany writings, and it is imperative that we continue to do all we can to advance the Truth found in these sources,

acquired a heavy-duty lawn mower for our still-extensive grounds.

**Publications**

We are continuing to improve the look and content of our publications, *The Present Truth* and *The Bible Standard*. Our additional editorial staff will help in this regard, though we expect it will be a few months before we are fully “up to speed.” We would like to increase our permanent, paid subscription list for both magazines, but especially *The Bible Standard*, subscriptions to which have been falling over the years. We are tackling this problem.

We have acquired several Macintosh computers and appropriate software with which to prosecute our work. The finished product is now supplied to our printer in electronic form, resulting in a higher printing quality than formerly. We have introduced extra proofing and verification procedures — all this gives the production staff greater control over the preparation of each piece.

The constant activity and demands of other work over the past few months have been unhelpful in our production schedule. Additionally, as announced on the back page of this issue, we have encountered serious difficulties with the company who handles the mailing of our magazine domestically and internationally. We have engaged another company for our June mailings. We believe this problem is now solved, but we will continue to monitor it.

and to reach as many thinking, reading Christians as possible. We are encouraged to see the brethren in the various foreign fields actively engaged in spreading the Truth in print and on the web and we applaud their efforts.

We expect that the changes we are making in our editing, publishing, and warehousing facilities will make us more efficient and contribute significantly to a more effective use of our many resources. Staff members are being trained on and off-site in the use of specialized computer software to assist in our publishing work, both print and electronic. When necessary, we use outside vendors in various fields to provide services which we cannot provide efficiently in-house. We have over the years built up good and effective relationships with many of these vendors, all of which help, inadvertently, to advance the cause of the Truth.



Below, the second floor of the warehouse under construction; inset, Bro. Larry Matson, contractor for the work





**Your Support is Vital**

All our staff members at the Bible House appreciate the ongoing love and interest of the brethren in the field. Without the support which you give, we would be unable to continue. We value your prayers and words of encouragement and recognize that many of you have trials of which we know little. We, in our turn, pray for you.

We are all, of course, engaged in a co-operative effort. It can only succeed if the Lord blesses it. We pray that He will do so and that He will continue to give grace to all of us to press on in spite of often discouraging results.



A well-deserved lunch at the Bible House table



\* \* \*

**SUMMARY OF OUR WORK**

November 1, 1998 to October 31, 1999

Below are the literature and financial statistics for our last fiscal year

<i>CORRESPONDENCE</i>	
Letters and postals received . . . . .	7,837
Letters and postals dispatched (Includes first, second and third class) . . . . .	8,500
<i>LITERATURE CIRCULATED</i>	
<i>PRESENT TRUTHS</i> volunteered . . . . .	1,999
<i>PRESENT TRUTHS</i> subscribed/ordered . . . . .	9,907
<hr/>	
Total <i>Present Truths</i> . . . . .	11,906
<i>BIBLE STANDARDS, HERALDS</i> volunteered . . . . .	29,295
<i>BIBLE STANDARDS</i> subscribed/ordered . . . . .	46,887
<hr/>	
Total <i>BIBLE STANDARDS</i> and <i>HERALDS</i> . . . . .	76,182
<i>Studies in the Scriptures</i> (clothbound) . . . . .	800
<i>Vol. 1</i> (all editions) . . . . .	700
<i>Epiphany Studies in the Scriptures</i> . . . . .	700
<i>Photo-Drama of Creation</i> . . . . .	75
<i>Life-Death-Hereafter</i> . . . . .	200
Hymnals . . . . .	275
Mannas . . . . .	275
Poem Books . . . . .	265
Booklets (Hell, Spiritism, <i>Tab. Shadows</i> ) . . . . .	850
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc. . . . .	1,625
Indexes . . . . .	100
Bound magazine volumes . . . . .	175
Other Bible Students' books . . . . .	450
Others' publications, Bibles, etc. . . . .	320
Divine Plan Mats & Charts, Tabernacle & Pyramid Charts . . . . .	35
Children's books . . . . .	40
Bible cassettes, videotapes . . . . .	10
Volunteer booklets . . . . .	60,000
Leaflet tracts . . . . .	170,000
Bereaved and Good News letters . . . . .	6,000
Miscellaneous cards, restitution pins . . . . .	50

<i>PILGRIM AND EVANGELIST SERVICE</i>	
Pilgrims . . . . .	9
Auxiliary Pilgrims . . . . .	72
Evangelists . . . . .	81
Public and semi-public meetings . . . . .	56
Attendance . . . . .	2,358
Parlor meetings . . . . .	113
Attendance . . . . .	22,283
Miles traveled . . . . .	299,405

<i>FINANCES</i>	
<i>GENERAL FUND Receipts</i>	
Gifts, subscriptions, etc. . . . . \$	338,874
Balance on hand Nov. 1, 1998 . . . . .	34,836
<hr/>	
Total Money Available . . . . . \$	373,710

<i>GENERAL FUND Expenses</i>	
Pilgrims, Evangelists, conventions . . . . . \$	125,477
Office, repairs, taxes, equipment, advertising, magazine printing, mailing, etc. . . . .	219,818
<hr/>	
Total expenses . . . . . \$	345,295

Balance in General Fund Oct. 31, 1999 . . . . . \$	28,415
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<i>BOOK FUND Receipts</i>	
Gifts, sale of books, etc. . . . . \$	29,954
Balance on hand Nov. 1, 1998 . . . . .	13,169
<hr/>	
Total receipts . . . . . \$	41,123

<i>BOOK FUND Expenses</i>	
Purchase of bound magazine volumes and other books . . . . .	34,421
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Balance in Book Fund Oct. 31, 1999 . . . . . \$	6,702

# Spring Conventions Programs

## GENERAL CONVENTION

of the

### Laymen's Home Missionary Movement

International Headquarters, Chester Springs, Pennsylvania

Saturday, Sunday and Monday

Feb. 19-21, 2000

in the

#### CLAREMONT INN

555 West Foothill Blvd.

Claremont, Calif. 91711

Phone (909) 626-2411

Chairman: Bro. Carl Seebald, North Muskegon, Mich.  
Assistant Chairmen: Bro. John Detzler, Riverside, Calif.  
Bro. Leon Snyder, Grand Rapids, Mich.

### SATURDAY, FEB. 19, 2000

*"Unto the pure all things are pure; but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled. They profess to have known God; but by their works they renounce him, being abominable and disobedient, and unto every good work worthless"*  
— Titus 1: 15, 16.

10:00 a.m. Morning Worship  
10:15 a.m. Address of Welcome Bro. John Detzler (Calif.)  
10:30-11:30 a.m. SYMPOSIUM: **The Millennium**  
**Objects of Our Lord's Return** Bro. E. Tomkiewicz (Ill.)  
**Seven Saved Classes** Bro. Harry Hammer (Ill.)  
**Overthrow of Satan's Empire** Bro. Richard Piquine (Okla.)

2:00 p.m. Business Session Bro. Carl Seebald  
2:30 p.m. *Intermission*  
2:45 p.m. Testimonies

6:30 p.m. Praise  
7:00-8:00 p.m. Discourse: Bro. Carl Seebald

## SUNDAY, FEB. 20, 2000

*"If any man among you seem to be religious, and bridled not his tongue . . . this man's religion is vain" — James 1: 26.*

10:00 a.m. Morning Worship  
10:30-11:30 a.m. SYMPOSIUM: **The Millennium (cont'd)**  
**Kingdom of God** (speaker to be selected)  
**Hope for the Unsaved Dead** Bro. W. Markiewicz (Wash.)  
**Judgment Day** Bro. John Evans (Colo.)

2:00 p.m. Testimonies  
2:45 p.m. *Intermission*  
3:00-4:00 p.m. SYMPOSIUM: **The Millennium (cont'd)**  
**Manner of Return** Bro. Steven Lemanski (Colo.)  
**Time of Return** Bro. E. Iwaniczko (Colo.)

6:30 p.m. Prayer and Praise  
7:00-8:00 p.m. SYMPOSIUM: **The Millennium (cont'd)**  
**Stages of Return** Bro. Jack Zilch (Minn.)  
**Signs of the Times** Bro. Kenneth Smith (Calif.)  
**Y2K Comparison** Bro. James Shaw (Okla.)

## MONDAY, FEB. 21, 2000

*"Thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me" — Psa. 31: 3*

10:00 a.m. Morning Worship  
10:15 a.m. Discourse: Bro. Leon Snyder  
11:15 a.m. Bible Questions Bro. Carl Seebald

2:00 p.m. Testimonies  
2:50 p.m. *Intermission*  
3:00 p.m. Discourse: **Journeying Toward Canaan**  
Bro. John Detzler

4:00 p.m. Chairman's Closing Remarks  
4:15 p.m. Love Feast

## GENERAL CONVENTION

of the

### LAYMEN'S HOME MISSIONARY MOVEMENT

International Headquarters - Chester Springs, Pa. 19425

Friday, Saturday & Sunday

Mar. 10-12, 2000

in the

Days Inn-Oceanfront

1031 South First St.

Jacksonville Beach, Fla. 32250

Phone 800-321-2037 or 904-249-7231

Chairman: Bro. Carl Seebald, North Muskegon, Mich.  
Assistant Chairmen: Bro. Richard Blaine, Ormond Beach, Fla.  
Bro. Ralph Herzig, Lenox, Mass.

### FRIDAY, MAR. 10, 2000

*"Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" — Heb. 3: 13*

10:00 a.m. Morning Worship  
10:15 a.m. Address of Welcome Bro. Richard Blaine (Fla.)  
10:30-11:45 a.m. SYMPOSIUM: **Minerals**  
**Silver** Bro. Earl Procaro (Fla.)  
**Gold** Bro. Robert Steenrod (Ohio)  
**Brass** Bro. James Shaw (Okla.)

2:00 p.m. Testimonies  
2:45-3:30 p.m. SYMPOSIUM: **Minerals (cont'd)**  
**Iron** Bro. James Shaw (Okla.)  
**Precious stones** Bro. R. Branconnier (Mass.)  
3:30 p.m. *Intermission*  
3:40 p.m. Business Session Bro. Carl Seebald

6:30-7:15 p.m. Discourse: **Existence** Bro. Gerald Herzig (Fla.)  
7:15-8:00 p.m. Discourse: **You Can't Have One Without the Other** Bro. John Treble (Fla.)

## SATURDAY, MAR. 11, 2000

*"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." — Heb. 12: 1*

10:00 a.m. Morning Worship  
10:15 a.m. Praise  
10:20-11:00 a.m. SYMPOSIUM: **Minerals (cont'd)**  
**Marble** Bro. Richard Piquine (Okla.)  
**Copper** Bro. Michael Hanning (Ohio)  
11:00 a.m. Baptismal Discourse Bro. Leon Snyder (Mich.)

2:00 p.m. Testimonies  
2:30 p.m. *Intermission*  
2:35-3:30 p.m. SYMPOSIUM: **Minerals (cont'd)**  
**Lead** Bro. R. Branconnier  
**Salt** Bro. Harry Hammer (Ill.)  
3:30 p.m. Discourse: **The Spiritual Senses**  
Bro. Carl Seebald

6:30-7:15 p.m. Discourse: **God's Zeal** Bro. Baron Duncan (N.Y.)  
7:15-8:00 p.m. Discourse: **Strings of the Harp**  
Bro. Ralph Herzig (Mass.)

## SUNDAY, MAR. 12, 2000

*"The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith." — 1 Tim. 1: 5*

10:00 a.m. Morning Worship  
10:15-11:15 a.m. SYMPOSIUM: **Minerals (cont'd)**  
**Sand** Bro. Tom Cimbura (Minn.)  
**Nitre** Bro. Dominique Desmettre  
**Alabaster** Bro. Don Lewis (Minn.)  
11:15 a.m. Bible Questions Bro. Richard Blaine

2:00 p.m. Testimonies  
2:30 p.m. Discourse: **Our Lord's Remembrance**  
Bro. Richard Blaine

3:25 p.m. *Intermission*  
3:30 p.m. Discourse: **The Millennium** Bro. Jan W. J. (N.Y.)  
4:20 p.m. Chairman's Closing Remarks  
4:30 p.m. Love Feast

**GENERAL CONVENTION**  
of the  
**Laymen's Home Missionary Movement**

International Headquarters - Chester Springs, Pa. 19425

**Friday, Saturday and Sunday**  
**Apr. 28-30, 2000**

in the

**HOLIDAY INN**  
**245 Whiting Farms Road**  
**I-91, Ingleside Exit**  
**(1/2 mile north of I-90 Turnpike)**  
**Holyoke, Massachusetts 01040**  
**Phone 413-534-3311**

Chairman: Bro. Ralph Herzig (Mass.)  
Assistant Chairmen: Bro. Robert Herzig (Mass.)  
Bro. Gerald Herzig (Fla.)

**FRIDAY, APRIL 28, 2000**

*"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us." — Rom. 5: 3-5*

- 10:00 a.m. Morning Worship  
10:15 a.m. Address of Welcome Bro. Robert Herzig  
10:30-11:30 a.m. SYMPOSIUM: **Times in the Bible**  
**God's eternity** (Psa. 90: 1, 2) Bro. Ralph Herzig  
**Time's beginning** (Gen. 1: 1) Bro. Dan Herzig (Conn.) ❖
- 2:00 p.m. Testimonies  
2:50 p.m. *Intermission*  
3:00-3:40 p.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**A time for every purpose** (Eccl. 3: 1)  
Bro. R. Branconnier (Mass.)  
Bro. Tom Cimbura (Minn.)  
3:40 p.m. Business Session Bro. Ralph Herzig ❖
- 6:30 p.m. Praise  
6:50-7:45 p.m. Discourse: **It's About Time!**  
Bro. Gerald Herzig

**SATURDAY, APRIL 29, 2000**

*"He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him." — Psalm 91: 15*

- 10:00 a.m. Morning Worship  
10:20-11:00 a.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**Time of Trouble** (Dan. 12: 1) Bro. D. Lounsbury, Jr. (Pa.)  
**Time of the end** (Dan. 12: 4) Bro. Warren Schaier (Mass.)  
11:00-11:55 p.m. Discourse: **Times and Seasons**  
Bro. Jan Wojnar (N.J.) ❖
- 2:00 p.m. Testimonies  
2:30 p.m. Discourse: **Quasi-elect** Bro. Jack Detzler (Calif.)  
3:25 p.m. *Intermission*  
3:30-4:25 p.m. Discourse: **Secretiveness**  
Bro. Leon Snyder (Mich.) ❖
- 6:30 p.m. Prayer and Praise  
6:35-7:30 p.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**Satan's short time** (Rev. 12: 12) Bro. Harold Solomon (Mass.)  
**Discerning signs of the times** (Matt. 16: 3)  
Bro. Robert Steenrod (Ohio)  
**Thousand-year Kingdom** (Rev. 20: 4)  
Bro. D. Lounsbury, Jr.

**SUNDAY, APRIL 30, 2000**

*"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." — 1 Pet. 2: 9*

- 10:00 a.m. Morning Worship  
10:15 a.m. Praise  
11:00 a.m. Bible Questions Bro. Ralph Herzig ❖
- 2:00 p.m. Testimonies  
2:50 p.m. *Intermission*  
3:00 p.m. Discourse: **Led by the Spirit, Drawn by God**  
Bro. Robert Herzig  
3:50 p.m. Chairman's Closing Remarks  
4:00 p.m. Love Feast

**GENERAL CONVENTION**

of the

**Laymen's Home Missionary Movement**

International Headquarters - Chester Springs, Pa. 19425

**Saturday, Sunday and Monday**  
**May 27-29, 2000**

in the

Comfort Inn  
U.S. 31 at Sherman Blvd.  
Muskegon, Mich., 49444  
Phone 616-739-9092

Chairman: Bro. Carl Seebald (North Muskegon, Michigan)  
Assistant Chairmen: Bro. Richard Blaine (Ormond Beach, Florida)  
Bro. Leon Snyder (Grand Rapids, Michigan)

**SATURDAY, MAY 27, 2000**

*"In lowliness of mind let each esteem other better than themselves." — Phil. 2: 3*

- 10:00 a.m. Morning Worship  
10:15 a.m. Address of Welcome Bro. Ken Arends (Mich.)  
10:30-11:20 a.m. SYMPOSIUM: **Times in the Bible**  
**High time to awaken** (Rom. 13: 11) Bro. Robert Steenrod (Ohio)  
**Time to seek the Lord** (Hos. 10: 12) Bro. David Seebald (Mich.) ❖
- 2:00 p.m. Testimonies  
2:45 p.m. *Intermission*  
3:00-3:40 p.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**Time of repentance** (Mark 1: 15) Bro. James Shaw (Okla.)  
**Times of visitation** (Luke 19: 44; 1 Pet. 2: 12)  
Bro. Harry Hammer (Ill.)  
3:40 p.m. Business Session Bro. Carl Seebald ❖
- 6:30 p.m. Praise  
6:45-7:45 p.m. Discourse: **Timely Wanderlust**  
Bro. Leon Snyder

**SUNDAY, MAY 28, 2000**

*"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." — 2 Cor. 5: 6*

- 10:00 a.m. Morning Worship  
10:15 a.m. Praise  
10:30-11:45 a.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**Bless the Lord at all times** (Psa. 34:1) Bro. James Plankey (Ill.)  
**Sufferings versus future glory** (Rom. 8: 18)  
Bro. Larry Williams (Ohio)  
Bro. Don Lewis (Minn.) ❖
- 2:00 p.m. Testimonies  
2:30 p.m. Discourse: **Freedom** Bro. Baron Duncan (N.Y.)  
3:15 p.m. *Intermission*  
3:20-4:15 p.m. Discourse or Baptismal Discourse  
Bro. Richard Blaine ❖
- 6:30-7:25 p.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**Times of the Gentiles** (Luke 21: 24) Bro. Samuel Fitzhugh (Ohio)  
**Time of Jacob's trouble** (Jer. 30: 7) Bro. E. Tomkiewicz (Ill.)  
**Times of Restitution** (Acts 3: 21) Bro. Michael Williams (Ohio)  
7:30 p.m. **Ancient Bible Pictures** Bro. Leon Snyder

**MONDAY, MAY 29, 2000**

*"Peace I leave with you, My peace I give unto you: ... Let not your heart be troubled, neither let it be afraid." — John 14:27*

- 10:00 a.m. Morning Worship  
10:15-11:00 a.m. SYMPOSIUM: **Times in the Bible (cont'd)**  
**Time, times, and half a time** (Dan. 12: 7)  
Bro. Jack Zilch (Minn.)  
Bro. Tom Cimbura (Minn.)  
**Time no longer** (Rev. 10: 6) Bro. Richard Blaine ❖
- 11:00 a.m.-Noon Bible Questions  
2:00 p.m. Testimonies  
3:00 p.m. *Intermission*  
3:15 p.m. Discourse: **Tempus Fugit** Bro. Carl Seebald  
4:00 p.m. Chairman's Closing Remarks  
4:15 p.m. Love Feast

## QUESTION BOX

### THE SPECIAL VOW AND HARVEST WORK

*In our "Special Vow" we say, "Daily will I remember in prayer the general interests of the harvest work." As The Present Truth teaches that the High Calling is ended, what harvest work is now going on, for which we vow to pray?*

As we have shown in earlier issues, the Scriptures, reason and facts indicate that all of the Little Flock, the symbolic ripe wheat, was reaped by the Fall of 1914 and has now been garnered into the heavenly Kingdom, and that all of the Great Company, the secondary spiritual elect class, the symbolic unripe wheat (A 239; D 578) or the barley (E 4, pp. 375, 376), has been garnered into the heavenly Kingdom. Apart from any other consideration, the length of time which has elapsed since the sealing of the "servants of God" — the Little Flock — in their foreheads (Rev. 7: 1-3), 1914-1916, argues against there being any Little Flock Harvest work going on today.

#### Other Grains

But as in nature there are other grains (comp. Ezek. 4: 9) to be harvested besides wheat and barley, so it is in grace. There are others besides the Little Flock and the Great Company, namely, "those consecrating between the Ages" (Z 5761), to be harvested. They are symbolized by other grains (P '79, p. 68) which are to be harvested also.

The Gospel-Age harvesting is referred to also in the Scriptures as a gathering work: "Gather my saints together unto me" (Psa. 50: 5). While it is true that the saints (holy ones) in the sense of the Little Flock and also of the Great Company — the "tribulation saints" (see, Z 5231, par. 12) — have all been gathered, there are still other "saints" waiting to be gathered.

#### Who Are Saints?

The Bible frequently refers to the Ancient Worthies as saints (Psa. 16: 3; 30: 4; 31: 23; Hosea 11: 12). For example, the saints of Psa. 37: 28 are "the Ancient and Youthful Worthies in the Little Season" (E 6, p. 526) and "the camp of the saints" in Rev. 20: 9 is the Youthful Worthies (E 4, pp. 334-336).

In a wide sense, all those are saints who have made a full consecration to God — including "those consecrating between the Ages" — and are carrying it out faithfully. Therefore the work of developing or harvesting these, who are *pre-Millennial consecrated seed of Abraham*, is the most important work of God toward His people at this time. It is referred to also in Isa. 56: 8 (comp. P '82, pp. 52-56) as "gathering the outcasts," the antitypical God-beloved strangers and eunuchs (v. 3).

It is appropriate, then, that we pray daily and perseveringly for this harvesting, or gathering work of God, that it may prosper and be completed in His due time and way, that the work on the Epiphany Court may be finished, and that the Epiphany Camp may be built up from among believing Jews and Gentiles. We see this going on all around us. May we do what we can in furthering this necessary work.

### SPECIAL VOWS FOR VARIOUS PURPOSES

*Would it be proper to make a special vow to God to overcome something fleshly, or should special vows be made only for spiritual things?*

A vow is a solemn promise to God. Our general vow of consecration binds us to seek God's will faithfully in all things. Special vows pertain to things to which we are not already bound specifically by our general consecration vow in such circumstances and proportions.

#### When Special Vows Are Needed

We often find ourselves in circumstances which aggravate our sinful, fleshly tendencies and then we need to take action. A special vow may be thought of as a strategic attack on the flesh.

There are other reasons, too, for making special vows. At times, many of God's people out of thankfulness and appreciation to Him, feel a spontaneous urge to do some special good thing for Him who has done so much for them (Psa. 116: 12-14), and so make special vows to Him. Then again, some when in special danger or in serious illness have made special vows.

#### The Vow Card

The elements enumerated on the Vow Card (praying for the Lord's general work, examining our hearts and lives, shunning the occult, behaving properly toward the opposite sex) are consistent with our general vow of consecration but are particularized and as such are special vows. Most brethren of the Bible Students movement are familiar with the Vow Card; it is traditionally read at gatherings of the brethren.

One may have a desire to dabble in Spiritism and Occultism, to try to communicate with dead loved ones, or to read the future. Such should make to God and resolutely keep the third special vow on our Vow Card, "I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism." This will fortify the individual against the desires of the fleshly mind to dabble in these things, to avoid contacts with people who advocate and practice Spiritism and Occultism, to shun

television and radio programs along this line, to avoid seances, witches, wizards, ouija boards, tarot cards, fortune telling, horoscopes, palmistry, tea-leaf reading and so forth.

Some are tempted to wrong conduct with the opposite sex, to sin against God (Gen. 39: 9; 2 Sam. 12: 13; Psa. 51: 4) and others (including one's spouse). All should make to God and resolutely keep the fourth special vow on our Vow Card, regarding proper conduct with those of the opposite sex.

Some of both sexes have made special vows to keep their purity, their virginity, until marriage, which is the Godly course to follow, especially in this time of sexual permissiveness, AIDS and other venereal diseases and related personal and social evils. Wisely, many make special vows not to use tobacco, illicit drugs and alcohol.

Special vows often have to do with personal devotion to God, such as class or personal study. For example, one may make a special vow to set aside a certain time every day or week to study the Truth.

Sometimes a special vow has to do with developing a special grace. It may have to do with some specific service, such as a certain amount of time a day or week for witnessing to others.

### Opportune Times for Making Special Vows

The beginning of a new year, the Memorial season, or at one's birthday anniversary, are good times for making special vows and resolutions before the Lord. Using the impetus of such occasions and the natural feeling of a "new beginning" is very helpful in this regard.

As with prayer, so it is with vows: They should not be made rashly, but conscientiously, with good determination to keep them (Eccles. 5: 1-6; Prov. 20: 25). We need to exercise caution. It is often prudent to put a time limit on certain special vows. The keeping of a vow made impulsively can become a trap and could be dangerous for one's character. Vows frequently violated are

no vows at all, but the breaking of them extracts a price from the conscience and drains our spiritual vitality. A vow is a promise, and the frequent breaking of promises weakens our overall resolve and develops in us irresoluteness.

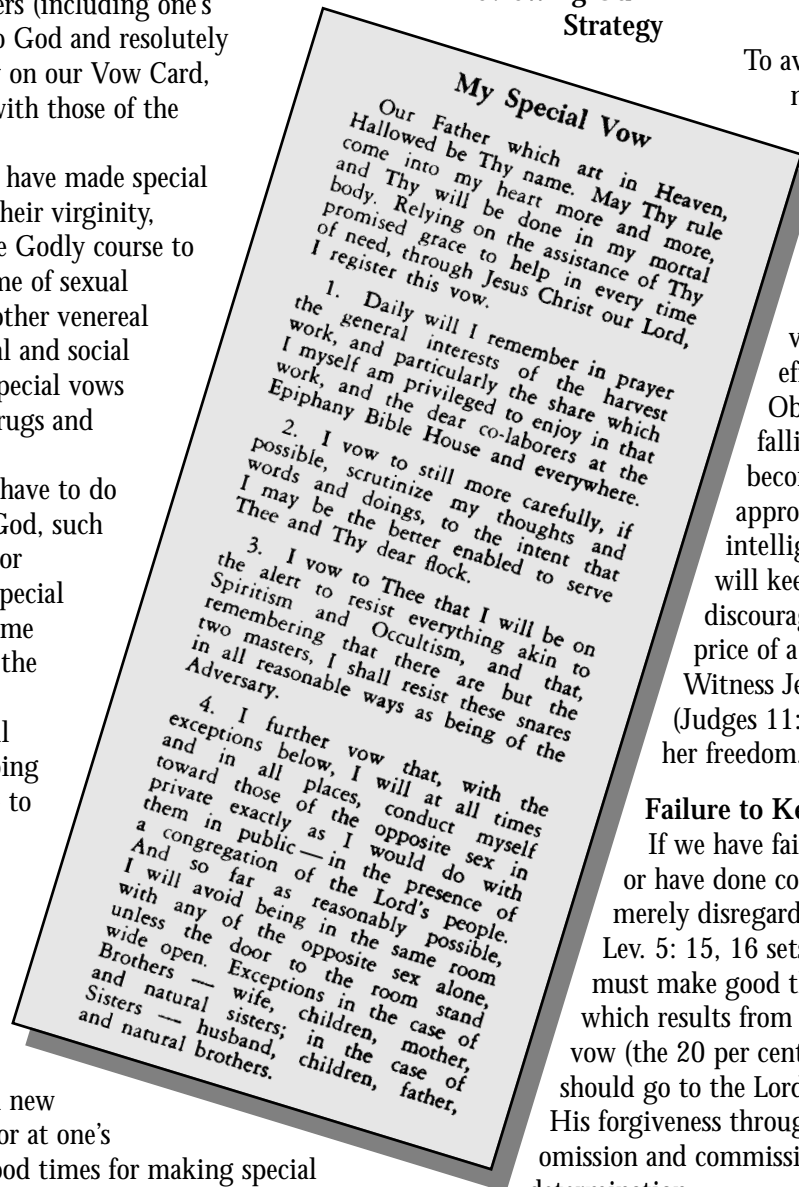
### Reviewing Our Strategy

To avoid such penalties, we might, for example, vow to rise an hour earlier each morning for the following month in order to study. At the end of the period, we may review the strategy. Have we kept our vow? Has it had beneficial effects on mind and body? Obviously, if we find ourselves falling asleep at our work and becoming ill, a different approach is required. An intelligent approach such as this will keep us from becoming discouraged with our efforts. The price of a rash vow can be high. Witness Jephthah and his daughter (Judges 11: 30-40). His vow cost her her freedom.

### Failure to Keep a Special Vow

If we have failed properly to keep a vow, or have done contrary to it, we should not merely disregard the matter. The type in Lev. 5: 15, 16 sets forth the principle that we must make good the damage to our character which results from the breaking of a solemn vow (the 20 per cent) (P'68, 42, par. (11)). We should go to the Lord in prayer and humbly ask His forgiveness through Christ for our sins of omission and commission. He will renew our determination.

Like our general, umbrella, consecration vow, our special vows should not be made in our own strength, but always with reliance on the assistance of God's promised grace through Christ to help in every time of need (2 Cor. 12: 8, 9; Phil. 4: 13). For more on this subject of special vows, see P '50, pp. 82-84; '68, pp. 40-43, 50-57.



## LETTER BOX

DEAR BRO. HEDMAN: Greetings to you with much Christian love. I am thankful for this opportunity of reporting to you on our annual convention for the year 2000. The convention went on in the usual way, the only difference being there was no candidate for water immersion.

Brother Baron Duncan arrived according to schedule. He was met by us at the airport and spent the time here at home with us. After the convention his relatives picked him up and he spent the remainder of his time with them.

The convention started on Friday, April 21. Bro. Muirhead was able, despite his lack of health, to offer the address of welcome. Bro. Duncan then spoke regarding Christ's death and resurrection. There was a testimony meeting and symposium in the afternoon.

I spoke on type and antitype on the Nethinim of Ezra 8: 20. Bro. Allison closed the day's exercise by leading the prayer and praise service.

The next morning Bro. Allison spoke on Rev. 1: 18. The afternoon testimony meeting was led by Bro. Simpson. Bro. Bailey is still in a poor state of health so Bro. Lipscombe gave the next discourse, this one on Rev. 19: 13. The last discourse of the day was done by Bro. Duncan, who chose "Freedom" as his subject, basing it on Romans 8: 21.

On the 23rd, instead of a baptismal discourse, Bro. Duncan spoke on the "Red Heifer" of Heb. 9: 13-14. Bro. Duncan also conducted the question meeting.

At the end of the convention we had our Love Feast and closed with hymn 341 ("God Be With You . . ."). We had many blessings, and we thank you for your help to this end.

Your brother by God's favor,

Calvin Hall, Jamaican Representative and  
Auxiliary Pilgrim

DEAR BRO. HEDMAN: May this note find you rejoicing in the Lord's arrangements. Here is a brief report on my recent service to the classes.

Travelling with my wife, Virginia, our service began March 5 with the Cincinnati class. I served with two discourses, followed by a great luncheon and additional fellowship. There were 19 present. The following day we arrived at the White's home for service at Iuka, Mississippi. We had an evening meeting and great fellowship at the supper table.

The day following we were at Sr. Sparks' home for an afternoon meeting. We then spent the next four hours discussing Truth matters, followed by an evening service.

Our next stop was the three-day Florida convention; we spent some time after the convention with our family in Gainesville, Florida. While in Georgia, I served at Waycross and then at Marietta for the Memorial service. What a wonderful feeling to be with the dear brethren for such a special time!

We drove through the beautiful mountains to Beechgrove, Tennessee for two meetings and a day of study. Back on the road, we headed for the Athens-Nelsonville class, experiencing a wonderful time of fellowship and study. We had Sunday meetings at a local hall. What a great way to spend a weekend!

Next we stopped at Akron for service there. I gave two discourses, one being blessed by the attendance of four young children. This gave me an opportunity to encourage these children to continue to have reverence for our Lord. Then back to home, arriving March 28, in order to catch up on personal matters and prepare for our April trip. Our God is so full of lovingkindness.

### Services *en route* to Massachusetts Convention

Our April service began with the class at Derry, Pennsylvania. Here, also, we were blessed with four children in attendance. I thanked and encouraged the parents to continue bringing these young ones before God.

Our next stop was Erie for an afternoon discourse followed by

fellowship, lunch, and an evening meeting. We travelled with Sr. H. to the Springfield convention, and afterward went to Pittsfield to serve there. Our first meeting was a testimony meeting, with four young brethren in attendance, all taking part. After a final stop at Chicago, we returned to our home in Michigan.

Sr. Virginia and I rejoice in every opportunity to serve our Lord and the brethren.

In the dear Master's service,

Leon Snyder [Aux. Pilgrim], Michigan

DEAR BRO. HEDMAN: Greetings in Jesus' Name!

My daughter Sharon and I visited Germany in May for a wedding. We went to southern Germany to see the beautiful Bavarian Alps, countryside, villages and castles. The highlight of our trip, however, was the privilege to serve and fellowship with three Epiphany ecclesias.

Our first service was on Sunday, May 14, in the city of Wuppertal, a little northeast of Koln (Cologne). We were met at the Hauptbahnhof (train station) by Brother and Sister Reuter and taken to the ecclesia's meeting room in a Y.M.C.A. where the brethren were waiting. My talk on "God's Attributes of Being" was translated into Polish by Bro. Sylwester Klosowski. After a short break, I gave a second talk, this one translated by Sr. Agnieszka Reuter. There were 43 in attendance. The afternoon and evening were spent at the apartment of Bro. and Sr. Reuter where we met with a newly interested Brother and two young couples.

### Service at Bad Ems, our German headquarters

The next morning we boarded a train to Cologne and from there to Koblinz, where we were met by Bro. Janusz Puzdrowski, the German representative. We served at Bad Ems, with two discourses, translated into German by Bro. Horst Glasmann. There were 18 attending. We also met Sr. Maschyk, the widow of the late German representative, Bro. Ernst.

I was interested to see the publishing work in Germany being done via the computer and other high-tech equipment. Bro. Janusz has a well-organized study in his apartment for this purpose.

After a good night's sleep, Sister Maschyk and another sister took us by train back to Koblinz where we caught the train to Heidelberg. Bro. Frank Janke met us at the train station and took us to the home of Bro. and Sister Skroban. Since most of the brethren work during the day, we were treated to a nice lunch and then to a very nice tour of beautiful Heidelberg. That evening I served with a discourse on "God's Attributes," again translated into German, this time by Bro. Simon Skroban; there were 17 present.

Prior to leaving for Germany, Bro. Janusz had asked me if I would send copies of my talks ahead to facilitate the translations. This was helpful to the translators, and I recommend this practice be followed by any visiting speaker. I had never given a discourse that was translated and I had had some concern about the process. The four translators did an excellent job; I enjoyed working with them. Sister Sharon was a great help, too, because of her ability to speak German and some Polish. The brethren appreciated her help in translating some of our conversations. We both received a great blessing! I bring you greetings from the brethren we met. I thank my heavenly Father for a safe and blessed journey!

Your brother in His service,

Thomas Cimburu [Evangelist], Minnesota

*The Present Truth* welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

# TIMEPIECE

## PHILADELPHIA CONVENTION ECHOES

*From Zion's Watch Tower, July 1, 1900, page 198*

ALL WILL REJOICE to know that the Philadelphia Convention, June 16-18, was a blessed success: so far as we have heard all who attended got a blessing, as we had hoped. Indeed, quite a few expressed themselves as so much refreshed and profited that, the Lord permitting, they would also attend the next Convention, at Chicago.

The attendance was about two hundred, except on Sunday, when it ran up to about four hundred. The three cities which have been leading in the "Volunteer" work were best represented at the Convention; — Boston 19, Washington City 13, Scranton 13. Thus it is always: those most awake to note and use opportunities for serving the truth are the most blest of the Lord every way, — warmer in their love and service, they are less exposed to the besetments of the Adversary: laying down their lives in the Lord's service in fulfilment of their covenant they are in the way which leads not only to fellowship in the sufferings of Christ but also in the glories to follow.

Nineteen states were represented — Maine, Connecticut, Massachusetts, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, South Carolina, Georgia, Ohio, Indiana, Illinois, Kansas, Wisconsin, Nevada, California and District of Columbia; — and Great Britain was represented by Brother Randle, who, after doing a little further "Pilgrim" work here, will for a time make England his home and labor-field.

At the baptism service thirty-nine adults, after making a good public confession, symbolized their consecration to the Lord, even unto death, by immersion in water. It was an impressive service to us all, and the entire congregation gave hearty thanks to God for the

privilege of witnessing and participating. The janitor of the Baptist church remarked that not only had there never been such baptism service in that old church, but that never before had it contained a congregation all of whose faces were so happy looking. We were glad that the inner light of truth and its spirit of love was manifest to others. We trust that they took knowledge of us that we had been with Jesus and been "illuminated" by his holy spirit.

We cannot present the subjects discussed, but in a word would say, — It was the old, old story of God's love exhibited in Jesus, and the coming glory of the Church and blessing of the world: the story that is as fresh as ever to all in heart-harmony with the Lord, and which daily becomes more precious in the light of present truth; — things new and old.

None, we believe, were more blessed than the Philadelphia brethren who so kindly and efficiently and generously entertained us. They provided a splendid hall for the meetings, paid for the use of the baptistry, looked after the arriving friends and saw to their comfort, and provided free entertainment for those of the visitors too poor to pay their own way. May rich blessings of spiritual kind be their reward for all these services to the Lord's body. By an oversight we neglected to call for a united vote of thanks from the Convention; and as this was owing chiefly to the fact that the last meeting was a Question Meeting, we think to remedy the matter by having the closing service of future Conventions a "Love Feast."

## PUBLICATIONS

Some of our publications are listed below. Prices for U.S. addresses only; others add 10% toward postage. As a courtesy to subscribers, we supply low-cost Bibles, concordances, etc., for which payment is required with order.

### STUDIES IN THE SCRIPTURES

#### Library Edition

Costs \$13.95 for a 6-volume set. Volume 1 is 1937 edition (reprinted 1960 and 1997), and includes a year's free subscription to *The Bible Standard* (ordinarily \$3.00 per year). Volumes 2 through 6 are 1937 edition. This a good quality hardbound set. Each book has a Scripture index, questions, and notes in the back. Volume 6 has additionally a topical and Scriptural index for all 6 volumes.

- Vol. 1, The Divine Plan of the Ages (424 pages) \$5.00
- Vol. 2, The Time Is At Hand (451 pages) \$2.50
- Vol. 3, Thy Kingdom Come (458 pages) \$2.50
- Vol. 4, The Battle of Armageddon (709 pages) \$3.00
- Vol. 5, The At-One-Ment Between God and Man (560 pages) \$2.50
- Vol. 6, The New Creation (896 pages, with topical index) \$3.00
- Complete set (includes year's *Bible Standard* subscription) \$13.95

### SELECTED BOOKS

- Life—Death—Hereafter (224 pages), paperback, \$1.50, hardback, \$2.00
- God (547 pages; describing Jehovah's great attributes) \$2.00
- Creation (585 pages; describing God's creative work) \$2.00
- The Bible (794 pages; much useful information on it and its uses) \$2.50
- Christ—Spirit—Covenants (744 pages) \$2.50
- The Chart of God's Plan (360 pages) \$5.00
- The Millennium (488 pages; expounds many Scriptures) \$7.00
- Daily Heavenly Manna and Devotional Service \$6.00
- Poems of Dawn (300 choice Christian poems) \$5.00
- Photo-Drama of Creation (good for children; paperback) \$4.95
- Hymns of Millennial Dawn (350 hymns), \$6.00 (words only) .50
- Tabernacle Shadows (176 pages; types explained), hardback, \$4.00

### PRICED BOOKLETS

- Focus on Zionism (a Christian Zionist view) \$1.00
- The Restoration of Israel (48 pages; from *Studies*, Vol. 3) .50
- Anglo-Israelism — A Modern Delusion (80 pages) .50

- The Gift of Tongues — Should We Seek It or Shun It? (80 pages) .50
- Is there Hope for Any of the Unsaved Dead? (80 pages) .50
- Satan, Satanism, Demonism and Exorcism (80 pages) .50
- Born Again (48 pages; what, when and how) .50
- The Great Pyramid and the Bible (48 pages; Bible proofs) .50
- The Hell of the Bible (60 pages; treats every Bible text on Hell) .25
- Spiritism — Ancient and Modern (67 pages) .25
- Jewish Hopes and Prospects (52 pages) .10
- Teachings of "Jehovah's Witnesses" Examined (*pro* and *con*) .10

### FREE 24-PAGE BOOKLETS FOR SPECIAL LIMITED NEEDS

- Where are the Dead? • Life and Immortality • What is the Soul? • Resurrection of the Dead • Spiritism is Demonism • Why Does A Loving God Permit Calamities? • The Sabbath Day • Faith Healing • Baptism • Speaking in Tongues — Is it of God? • The Kingdom of God • Mormonism—A Modern Delusion • Preservation of Identity in the Resurrection • The Evolution Theory Examined • The Rapture • Must Christians Pay Tithes? • Why We Believe in God's Existence

### FREE LEAFLETS FOR GENERAL DISTRIBUTION

- Do You Know? • Thieves In Paradise • Israel's Return • New Earth • What is Hell? • The Bible vs. Evolution • "Flying Saucers" • Jesus' Second Advent • Judgment Day • God Loves You! • Earth's Coming Theocratic Government • War on Poverty • Oath-bound Promise • Man's Eternal Destiny • Pollution Crisis • What is the Truth? • Great Pyramid • Restitution • Is God or Satan Winning? • The Full Gospel • Peace—How it Will Come • True Freedom • Laymen's Home Missionary Movement

### SMALL LEAFLETS FOR GENERAL DISTRIBUTION

Titles available will vary from time to time

- Coming By and By • Christ's Glorious Reign • Close Your Eyes/Divine Plan Ad • Desolation/Restoration • Father Take My Hand • A Good New Year Recipe • How Readest Thou? • Nearing God's Kingdom • My Lord and I/Picture • 23rd Psalm • Salvation/All Things New • Scripture Studies Ad • Watchman, What of the Night?

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## ANNOUNCEMENTS

### A SPECIAL OFFER

We are making available a complete set of Epiphany Volumes (17 books, some imperfect) to any reader who — for themselves or as a gift for another — takes out a new subscription or extends an existing subscription for *The Present Truth* for two years (\$5.00 x 2 = \$10.00) or our sister magazine, *The Bible Standard*, for 3 years (\$3.00 x 3 = \$9.00). For a 5-year subscription or extension to *both* magazines (a total of \$40.00) you will receive, in addition, a library-quality set of *Studies in the Scriptures* (6 volumes). (All shipping prices are included.)

When responding, please quote offer "ES". Offer expires July 31, 2000; available in the U.S. and Canada only.

### WE APOLOGIZE

To our subscribers to both *The Present Truth* and *The Bible Standard*, we are sorry that in many cases you have not received your issues of the March-April *PT* or the March and April *BS*, or have not received the extra copies you ordinarily do. This was due to problems at the company who handles our mailings. We have made our complaints known to them and have taken steps to prevent this happening again. We have undertaken a general re-mailing for overseas readers. *To U.S. subscribers:* if you have not received your March-April *Present Truth* or March and April *Bible Standard* (single or multiple copies) please let us know. The May and June issues of *The Bible Standard* have not been affected.

The March-April issue of *The Present Truth* listed the wrong running head on several pages; it displayed that of January-February. We apologize for the mistake.

### MOTTO CARDS FOR THE YEAR 2000

We have a number of these still available: pre-scored; may be folded down for use on a desk or affixed flat to a wall. The year's text is reproduced on the front of the card; the reverse displays a calendar, with year's text repeated. Printed on heavy white stock in two inks, black and green; 8<sup>1/2</sup>" x 11"; 35¢ each; 12 for \$3.50 (see the January-February issue for further details). Classes should order through their secretaries.

### HERALD OF THE EPIPHANY AND BIBLE STANDARD MAGAZINES

We encourage readers to subscribe to our monthly magazine, *The Bible Standard*, for only \$3.00 per year. Free to any who are unable to pay.

The study of earlier issues of this magazine is desirable for a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through Dec. 1951 as *The Herald of the Epiphany*). We offer these at 10 cents per single copy. We offer *The Bible Standard* at 20 cents per single copy.

We also offer bound volumes (nice stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Heralds*,  
1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81,  
1982-86, 1987-91, or 1992-96 *Bible Standards*.

We now have available bound volumes for the years 1997-1999. Some bound volumes are on back order at \$27.50 each volume. We cannot guarantee that every past issue is available.

### ORDER PRESENT TRUTH BACK ISSUES NOW

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity. These back issues deal with a great variety of subjects that are of interest to Bible Students. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991 (inclusive). We now have also the years from 1992-1999 (inclusive). Thus the 11 volumes for the years 1932-99 cost \$35.00 each, or a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31 inclusive, which contain practically all articles in those issues. To ensure these prices (\$35.00 per volume), we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

### HYMN FOR THE DAY

For classes and brethren who customarily use as the hymn for the day one of those shown in the Manna book, it is the 7th one in the listing, except for the first day of each month; in such cases the hymn will be our year's hymn, 296, "There's a wideness in God's mercy."