



The
PRESENT TRUTH
and
Herald of Christ's Epiphany

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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 23, 26, 28; 9: 11, 12.

Making a Joyful Noise*

Our Motto Text for 2001:

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob

Psa. 81: 1

Noise (noiz) — *n.* 1. sound, esp. of a loud, harsh, or confused kind: *deafening noises.* 2. *Physics.* the combination of a nonharmonious group of frequencies of very short duration.

— *The American College Dictionary*

THE MODERN WORLD is full of noise, pleasing or otherwise, depending on the hearer. From the car horn in the busy city streets to the frequent overhead passage of aircraft, the decibel level of today's environment is vastly greater than mankind has experienced for most of its history.

Much of the noise around us is the emblem of industrial and technological advancement — one might say the unwelcome aspect of the prophecy in Daniel 12: 4.

There we read that, in the Time of the End (which we believe we are now in), “many shall run to and fro” — a predictor of the mobile, fast-paced world which most of us now take for granted.

A PLEASANT NOISE

The Revised Standard Version renders Psa. 81: 1 as “shout for joy.” Our praise to God is demonstrated by our service, which includes our proclaiming the Truth message.

From man's point of view the message we proclaim is dissonant and unpleasant. But God looks at matters differently (1 Sam. 16: 7). What seems like a stinking sacrifice in the view of the unregenerate is to God a pleasant odor, a sweet perfume when offered by His consecrated ones (Phil. 4: 18; compare Lev. 26: 31).

The Truth and the Biblical perspective we bring may not often be welcome nor appreciated. We may be rebuffed and become discouraged. But our text exhorts us to continue with the effort from the heart. It is God we seek to please.

BLOWING ON THE TRUMPET

The Psalm from which our year's text is taken is dedicated to the “chief Musician upon Gittih” (compare Psa. 8). Adam Clarke, in his commentary on Psalm 81 writes:

There are various opinions concerning the *occasion* and *time* of this Psalm: but it is pretty generally agreed that it was either written *for* or used *at* the celebration of the Feast of Trumpets . . . which was held on the first day of the month *Tisri* [September — *Ed.*], which was the beginning of the Jewish year; and on that day it is still used in the Jewish worship.

The trumpet referred to in this Psalm (v. 3) is the *showphar*; designated by the English word, cornet. Made from either the horn of a ram or mountain goat, the instrument, expertly blown, would produce a clear, penetrating sound and could be heard plainly at a distance. (The Hebrew meaning of the name connotes *incising*.) In short, it was a perfect instrument for rallying — and inspiring — large groups of people.

THE TRUMPETS OF NUMBERS 10

In addition to the ritual instrument, the *showphar*; ancient Israel used a variety of trumpets, fashioned from different materials. The following is an extract from *Nelson's New Illustrated Bible Dictionary*:

* This article is based on the presentation in Epiphany Volume 8, *Numbers*, Chapter 10, paragraphs 1-12, by Bro. Paul S.L. Johnson. It also appears as a motto text article in a modified form and under a different title in *The Bible Standard*, January 2001.



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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.

Made of metal or bones, the trumpet featured a sounding column of air not quite two feet long. This short length gave this instrument a high, shrill sound. The tone of the trumpet apparently could be regulated (2 Chr. 5: 12).

Numbers 10: 1-10 recounts God's instructions to Moses that he make trumpets of silver in order to declare His commands and to assure victory in battle. From the wider viewpoint the two trumpets seem to represent God's Word and Spirit, arousing God's people to certain actions. That they are a type is evident from their being a part of the Law and the Tabernacle arrangements — which are typical, as shown in Hebrews chapters 9 and 10.

Examples from Scripture

A number of Scriptures suggest that a trumpet symbolizes a message, and its sounding symbolizes the proclamation of a message:

- The trumpet that sounded long at the inauguration of the Law Covenant represents the Truth proclamations of the seventh trumpet, connected with the inauguration of the New Covenant (Ex. 19: 13, 16, 19).

- The sounding of the Jubilee trumpet (Lev. 25: 9), proclaiming liberty to the land and to the inhabitants thereof, beautifully types the proclamation of the restitution message made by the Little Flock priests from 1874 to 1914.

- The seven priests who sounded the trumpets while Jericho was being encircled (Joshua 6: 4-9, 13, 16, 20) represent the same as the seven angels with the trumpets of Rev. 8: 2-6, and their sounding them represents the same as these seven angels' blowing their trumpets which represents the proclamations of the seven angels' messages.

- Gideon blowing his trumpet (Judges 6: 34) types our Lord proclaiming the Gospel message throughout this Age, while he and the 300 blowing their trumpets at the first battle (Judges 7: 16-22) represents our Lord and the faithful Little Flock giving out the message against the Divine right of rulers, clergy and aristocrats, from 1914 to 1916.

THE SYMBOLOGY OF THE TRUMPETS

Although Moses himself was commanded to make the two trumpets, he evidently had the work done by the craftsmen, Bezaleel and Aholiab, assisted by their companions (see Ex. 31: 1-6).

Bezaleel types our Lord in His capacity of developing the Church and all its pertinent teachings. Aholiab represents the members of the seven stars, used by the Lord as special assistants in developing the Church and its teachings. Their assistants represent the antitypical scribes instructed in the matters of the Kingdom, bringing forth things new and old. These scribes consisted of general and special helpers of the members of the seven stars (Matt. 13: 52).

The trumpets were fashioned of silver, signifying that they were messages of truth. Silver here symbolizes the Truth. Their being made of one whole piece represents two things:

1. That they are taken from the one source of Truth, the Bible, God's Word (John 17: 17; 2 Tim. 3: 15-17); and
2. That they are in harmony with each other as parts of a harmonious whole (Isa. 8: 20; 2 Pet. 1: 19-21).

Moses' making these two trumpets types our Lord's developing two Gospel-Age messages. We infer that, because of the emphasis laid on them (they appear in the first part of Numbers), they are the message of human salvation — *Restitution* (reckoned and actual), and the message of the Divine salvation — the *High Calling*.

These two doctrines flow out of the Ransom-sacrifice of the Lord Jesus and form the basis of the Divine Plan. Without the Ransom, salvation for members of the Adamic race to any plane of existence is not possible. These two doctrines are also pre-figured elsewhere as the Song of Moses (*Restitution*) and the Song of the Lamb (the *High Calling*) (Rev. 15: 3).

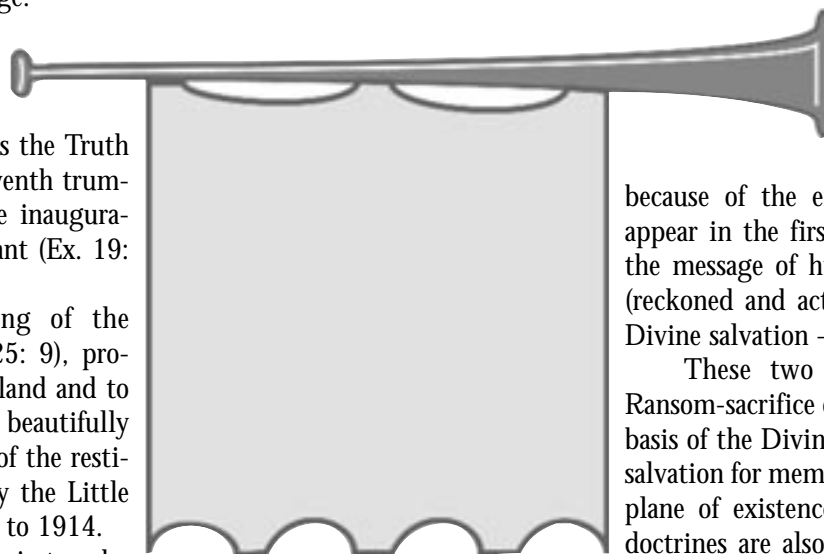
RESTITUTION — SONG OF MOSES

The First Trumpet

The doctrine of Restitution, summarized in Acts 3: 19-21, implies:

1. Man's original creation in perfection;
2. His trial for life;
3. His fall into sin and death; and
4. His experience with evil.

Additionally, it implies the necessity of man's *repentance* as an evidence that he earnestly desires salvation. As demonstrated by the experiences of the Gentiles — left to their unaided selves — and by the Jews — assisted by the Law Covenant and favoring providences — fallen man *cannot save himself*, and therefore is *dependent* on Divine power for salvation.



Salvation through *restitution* is typed by the first trumpet of Numbers, chapter 10. It needs to be kept in mind that salvation through restitution does not exclude repentance. God's grace provided a Redeemer who is able to satisfy the demands of Justice against the repentant and believing sinner, providing justification. This justification by faith has two dimensions: *reckoned* and *actual*.

During the faith Age the believer exercises reformation toward God to the best of his or her ability and heartily trusts, appropriates and acts upon the promise of God for the sake of the merit of Jesus to forgive sins, to impute Christ's righteousness, and is received into fellowship with God and Christ as a friend. Thereby one obtains reckoned justification or, to put it another way, reckoned *restitution*. In the next Age — the Millennial Age — the believer will receive *actual* restitution.

THE HIGH CALLING — SONG OF THE LAMB The Second Trumpet

The Divine salvation is a summary of the New Testament. As with the restitution salvation, this doctrine has many implications:

1. That Christ is made to its recipients Wisdom, in that He teaches them all that they need to know in order to be successful in the High Calling (1 Cor. 1: 24);
2. That He vitalizes — brings to life — their reckoned justification in order to make them fit candidates for the High Calling;
3. That He sanctifies the humanity and New Creature of those in the High Calling. As to the humanity, He helps the believer in maintaining deadness to self and the world and aliveness to God while sacrificially putting the humanity to death — the mark of a good antitypical Priest. As to the New Creature, He directs them through seven stages, beginning with (i) the begetting of the Spirit, followed by (ii) the quickening, (iii) growth, (iv) strengthening, (v) balancing, (vi) crystallization and, (vii) spirit birth.
4. That in deliverance He rescues the New Creature from sin, error, selfishness, worldliness, Satan and death.

The following elements in the life of the New Creature (individually and collectively) are represented by the second trumpet of Numbers 10:

- Predestination (in the sense of having been elected to be a member of the Body);
- Organization (in the sense of the Church Body);
- Order (in the sense of the Church arrangements);
- Discipline (without this one cannot develop Christ-likeness);
- Law (of Love);
- Rest (sabbath resting in Jesus' finished work);

- Trial (to test the mettle of the character);
- Baptism (into the death of Christ);
- Passover (partaking of the "common-union" with Christ and the other Body members);
- Obligations toward man socially and toward the brethren (the Church's conduct in the world as a Light and a Reprover of wrongdoing);
- Foes and besetments (Satan, the World, and the Flesh); and
- Present and future inheritance (the "hundred-fold" and the "hope of glory" (Matt. 19: 29)).

THE REIGNING KINGDOM OF GOD

There are other lines of thought in the Old and New Testaments that belong to either of these trumpet-messages, dependent on the application that is made of them.

For example, the Kingdom of God, considered from the standpoint of reigning over and blessing mankind, belongs to the Song of Moses. But considered from the standpoint of the glorious privileges of The Christ, it belongs to the Song of the Lamb.

Similarly, the Second Advent considered in its relation to the overthrow of Satan's empire and the blessing of mankind with restitution, belongs to the Song of Moses. In its relation to the reaping of the saints, their deliverance and glorification, it belongs to the Song of the Lamb.

The resurrection to human perfection belongs to the Song of Moses; the resurrection to the Divine plane naturally pertains to the Song of the Lamb.

There are many types and prophecies in the Old Testament pertinent to Christ and the Church — while in the flesh and while in the spirit — which belong to the Song of the Lamb (1 Cor. 10: 1-11; Heb. 4: 10; 1 Pet. 1: 9-13). These are often presented from the standpoint of their effect on and relationship to the human salvation.

Because these two themes of the Bible — the Moses song and the Lamb song — lap into each other, we say that generally the Old and New Testaments have these respective representations. However, the two trumpets — the Song of Moses and the Song of the Lamb — are not themselves synonymous with the Old and the New Testaments respectively.

Simply put, the Song of Moses excludes High Calling matters and the Song of the Lamb excludes Restitution matters. However, these two messages so twine and intertwine into each other as to be in perfect harmony. They are, in fact, the two greatest features in the Divine Plan. It is the mutual relation between them that prove each of them to be of a whole piece of antitypical silver.

HOW THE TRUMPETS WERE USED

Returning to Numbers, chapter 10: vs. 2-7 outline the occasions on which these trumpets were to be blown. There are two:

1. Calling the assembly or the princes to Moses at the door of the Tabernacle (vs. 3, 4);
2. Signaling the four encampments of Israel to start out on their journeys (vs. 5, 6).

Calling the Assembly and the Princes

What is meant by calling the assembly to the door of the Tabernacle? Note that this was accomplished by the blowing of *both* trumpets (v. 3), whereas the princes were summoned by the sounding of only *one* (v. 4).

The assembly — the people in general — represent the nominal people of God. The princes type the crown-lost leaders among God's nominal people. As to the blowing of two trumpets *versus* one trumpet, it seems that the former represents giving God's nominal people *generalities* on the two parts of God's Plan, while the latter represents the giving of *details* on a particular feature of God's plan.

Practical Illustrations

This distinction seems to be borne out in practice: as a rule, the nominal people of God know little of God's Plan. Most helpful to them are the general features. However, when one is drawn more closely into the Truth, the particulars are most helpful — indeed, necessary. To draw on another analogy, it is the difference between the milk and the meat of the Word (Heb. 5: 12-14).

When the princes of the thousands — which includes not only the 12 princes over the tribes, but also the captains over the thousands — met Moses in a private, not a public way, they typed the new creaturely leaders among the nominal people of God being gathered to our Lord by a more particularized treatment, implying that only one general subject would be discussed.

What the Assembly Heard — Antitype

These two kinds of gatherings served various purposes. With the nominal people of God, they partook in the first place of a witness to the Kingdom, in which they heard simpler outlines of High Calling and Restitution truths (Matt. 24: 14). Then, too, through various channels, they heard rebukes for sin and exhortations to righteousness (John 16: 7-11). This implied the preaching of repentance and a rebuking of the errors of the nominal church. This witnessing was done, with more or less clarity, throughout the whole of the Gospel Age.

What the Princes Heard — Antitype

Then, there were various purposes connected with the private gathering of the antitypical princes. They almost invariably occurred by methods of conversation,

reading of the Truth literature and correspondence, especially the first and second of these.

One of these purposes was to draw amenable ones to the Truth, which in some cases proved successful. Another was educational, to help them to measurably clearer views, which they in turn would give to others.

For example, before 1874 almost all crown-lost princes were *post*-Millennialists. But during the reaping time — as a result of teachings on this subject being disseminated by print and word-of-mouth — a fair number became *pre*-Millennialists. Although not many of them accepted the thought that the Millennium was to benefit the non-elect dead — this was viewed as a “dangerous doctrine” — nonetheless, even their brand of Millennialism was better than post-Millennialism. In fact, such converted ones helped many to love the Second Coming who formerly feared it; and they helped some among them toward the Truth on the subject of the Millennium.

Another purpose for the antitypical gathering of the princes was to prepare such crown-lost ones for the opening of their eyes after their fleshly minds would be destroyed. The message imparted served as a warning: those who were increasing their opposition to the Truth were alerted to their dangerous course — a warning that some heeded.

Sounding the Alarm

Num. 10: 5, 6

Generally, the blowing of an alarm on a trumpet types the proclamation of a controversial message. The Hebrew noun here translated alarm is *teruah*. The Hebrew verb translated “to blow an alarm” is *rua*, from which *teruah* is derived. The Hebrew verb used in vs. 3, 4, and 7, meaning “to blow,” apart from an alarm, is *taka*. (See also Psa. 81: 3 (“blow”).)

Another example to illustrate the point is found in the antitype of Num. 31: 6, in which Bro. Russell's controversial messages toward the nominal-church errorists during the reaping time are featured.

Clearer Understanding of Truth Fostered by Controversy

Our lesson discusses the tribes' marching, as does Epiphany Volume 8, chapter 9, again showing it to represent — among other things — an advance in knowledge. In another figure, the advancing of the cloudy, fiery pillar types the progressive unfolding of the Truth.

As Bro. Russell and Bro. Johnson frequently pointed out, the Truth usually advances amid controversies. Some examples:

- As a result of the Ransom controversy, Leviticus 16 became clear to Bro. Russell, and, subsequently, almost all of the Tabernacle types and antitypes.
- The Sin-offerings, Covenants and Mediator controversy caused these subjects in their turn to be better understood.

- During the Infidelism controversy the Ransom in relation to Adam and Jesus became clearer, including the universal salvation *from Adamic condemnation*, as distinct from *eternal universal salvation*, an un-Scriptural teaching.

- It was during the Second Advent controversy that the Second Advent's time, object, and manner became wondrously clear.

- Amid the controversies of the 1917 separation, Elijah's and Elisha's last related acts became clear. The sixth sifting and the slaughter weapons were at that time clarified and the murmuring of the penny parable also became clear.

This opening of Truth amid controversy is shown typically, also, by the Lord's glory (His wisdom, justice, love and power, as manifest in the Truth is His antitypical glory) suddenly blazing forth on the Tabernacle (Num. 11: 24, 25; 12: 4, 5, 10; 14: 10; 16: 19).

This has been the experience of God's people all through the Gospel Age. Indeed, God fashioned the Scriptures so that they would cast advancing light through our Lord's ministry as the circumstances, needs and experiences of God's people required.

The First Alarm — The First Camp Marches¹

Num. 10: 14-16

The trumpet alarm was sounded to cause the camps to move forward. The first of such trumpet alarms (v. 5) was to signal the advance of the camps to the front, or east of the Tabernacle — *Zebulun, Issachar and Judah*. This alarm types the proclamation of a controversial message on God's *power* as it affected the teachings of the Second Adventist, Campellite, and Calvinistic Churches. These camps' marching represents these denominations controverting on the special aspect of power, often as centered in their stewardship doctrines.

The Second Alarm — The Second Camp Marches

Num. 10: 18-20

At the second trumpet alarm the camps to the Tabernacle's south advanced — *Gad, Simeon and Reuben*. This alarm represents the proclamation of a controversial message centering in God's *wisdom* as it affected the teachings of the Anglican, Roman, and Greek Churches. These camps' advancing represents these denominations controverting, usually on the special aspects of wisdom in their stewardship doctrines.

Note: Although Numbers 10 does not *specifically* address the soundings of the third and fourth alarms — apart from the summary at the end of verse 6 — this does not necessarily mean the alarms did not sound. Possibly the specific mention of this was not necessary, it being self-evident.

The Third Alarm — The Third Camp Marches

Num. 10: 22-24

The march forward of the third encampment, on the west — *Ephraim, Manasseh and Benjamin* — types the proclamation of a controversial message along the lines of God's *justice*, often on the special aspects of the stewardship doctrines of the Lutheran, Congregational and Quaker Churches. The marching of the pertinent typical tribes typed these denominations entering into a controversy along the lines of justice, often as this affected their stewardship doctrines.

The Fourth Alarm — The Fourth Camp Marches

Num. 10: 25-27

The fourth encampment, on the north — *Dan, Asher and Naphtali* — moved forward at the alarm. These three tribes type the Baptist, Methodist and Unitarian Churches. In this case the controversial message concerned Divine *love* as it affected their stewardship doctrines.

In summary, the advance of the 12 tribes represents the growth of these denominations in the truths implied in their stewardship doctrines.

MAKING A JOYFUL NOISE

Verse 7 brings out the contrast between growth in advancing Truth amid controversy *versus* increasing in the knowledge of the Truth already received from previous unfoldings. Antitypically, this shows how the Truth should *normally* be presented to the interested and non-combative hearer.

While controversy has its place in Christianity to repel attacks and to attack errors during theological wars, it is not very useful for winning hearts for the Truth. We may need to resort to controversy when opponents fight the Truth with error, but in the ordinary circumstances of life, a controversial presentation of the Truth interferes with its acceptance — it arouses contentiousness in the hearer, and is liable to create an opponent rather than a friend. If we design to win our hearers, we should blow on our trumpets of Truth a pleasant sound.

Bro. Russell made some suitable comments in the Foreword to Volume 1:

For above five years preceding the first publication of this Volume, we had substantially the same matter in print under another name and differently presented. That book was entitled "Food for Thinking Christians." Its style was different in that it first of all attacked the error — demolished it; and then, in its place, erected the fabric of Truth. We finally learned that this was not the best way — that some became alarmed as

¹ See Appendix on page 7 for the location and identification of the marching camps. The order of the tribes as given in this article is based on that shown on the chart, not the order noted in the Scripture texts.

they saw their errors falling, and failed to read far enough to get a glimpse of the beautiful structure of Truth in place of the demolished errors.

CONCLUSION

Though we may no longer blow the trumpet message of the High Calling as an opportunity still to be attained, we do need to present it in its *dispensational and historical* context. Without an understanding of the difference in callings — the elective salvation and the non-elective salvation — a sensible presentation of the Divine Plan is not possible.

Many of the secular messages abroad in the earth today are anything but joyful. News of strife and discontent, wars and famine, corruption and greed, ineptitude and tragedy, form the warp and woof of modern civilization. Were we to take up this theme and blow a racket on the Time of Trouble and its terrible forebodings as our principal witness, we would not win the hearts of our audience. The message of the Kingdom of God, with its attractive blessings of peace and harmony, health and well-being in Edenic surroundings, is a sound which floats beautifully into the ear. We need to learn to be expert players. As our Lord stated in Matt. 10: 16: "Be ye therefore wise as serpents, and harmless as doves."

We should be courageous as we sound out our message to any who will hear and by whatever means we have at our disposal. Though our flesh is weak and our efforts lacking, the message of the Truth which we proclaim is beautiful, melodious; the Lord hears and appreciates it.

We pray that a consideration of our text (Psa. 81: 1) for the coming year will prove to be helpful as a timely reminder of our opportunities, obligations, and privileges in sounding forth the blessed message of the Truth.

* * *

At the start of this new year we express our appreciation to the brethren for their support and encouragement during the busy days of the year past. The Editor is grateful for the messages of good will and for the assurances of prayers received from brethren far and wide.

As an appropriate hymn to accompany our motto text, we suggest one which we have used before, but which is appropos for this present subject, No. 24 in *Hymns of Millennial Dawn*, "Blow Ye the Trumpet, Blow." The hymn reminds us of the coming Jubilee of blessing — a particularly jubilant message which is a joy to sing. The words are reproduced below.

Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound:

Refrain:

*The year of Jubilee is come,
Returning ransomed sinners home,
Returning ransomed sinners home.*

Jesus, our great High Priest,
Hath full atonement made;
Ye weary spirits rest;
Ye mournful souls be glad:
Refrain

Extol the Lamb of God,
The all-atoning Lamb;
Redemption through his blood,
To all the world proclaim:
Refrain

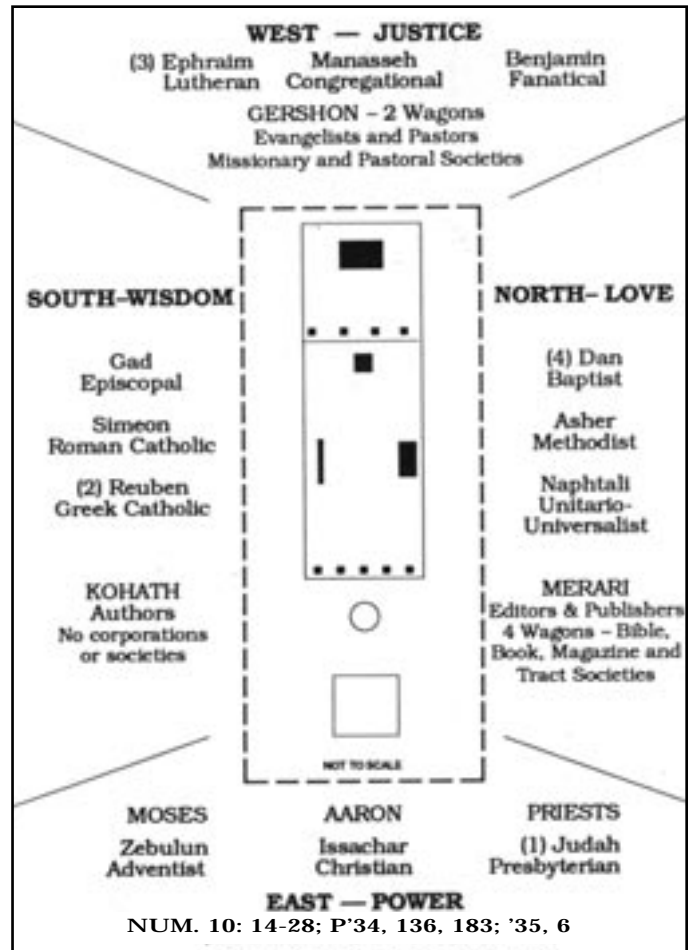
Ye, who were sold for naught,
Whose heritage was lost,
May have it back unbought,
A gift at Jesus' cost:
Refrain

The seventh trumpet hear,
The news of heavenly grace;
Salvation now is near;
Seek ye the Saviour's face:
Refrain

* * *

Appendix

**The Location of the Marching Camps
Around the Tabernacle**



Annual Review

WE ARE LIMITING our review to those matters “close to home” — business more directly connected to the Bible House. Matters of world politics and economy are covered extensively in external media and we do occasionally address such matters in other articles.

Work at the Bible House

Our work has proceeded nicely since our last report in Spring of 2000. In January of this year, we added two full-time members to our staff: Bro. Herbert (“Herb”) and Sr. Barbara (“Barb”) Hoague of Massachusetts. Bro. Herb will be responsible for household and property maintenance and shipping (in cooperation with Bro. Leon Jordan, who is currently in charge of our Shipping Department). Sr. Barb will be in charge of the Subscription Department. The existing Subscriptions office has been renovated and equipped with new furniture and computers.

Our office computers are now connected to the internet and all have e-mail services. Bro. John Kirkwood has been helpful in running cables and installing software to make this possible.

Over a recent weekend, Bible House staff, assisted by members of the Chester Springs Ecclesia and volunteers from New England, transferred our large inventory from its basement location to our warehouse. We are grateful for the assistance rendered. Our warehouse is now fitted with climate control which provides a suitable environment for personnel and our printed matter.

The *Bible Standard* Web Site (U.S.) is undergoing normal revision to keep up with changes in design and technology. We expect to launch a new site dedicated to Epiphany matters this year. A separate report on the Web work by the joint Webmaster, Bro. Dan and Sr. Sue Herzig, appears on page 12. Development and expansion also continues on the U.K. Web Site under the direction of the Webmaster, Bro. John F. Scale.

The Publications Department continues to develop new material and to recast existing material in what we hope is an attractive and interesting format. The aim is to reach a wider readership with the Parousia and Epiphany truths.

We are happy to announce that this department has added a full-time member. Bro. Ian Lalite, who moved from England to Florida several years ago, is now resident at the Bible House. Please pray for Bro. Ian in this important change in his life.

The busy hub which is the Correspondence Department, under the direction of Sr. Loisann Lounsbury, handles a wide variety of tasks. The ever-important kitchen functions — essential in the feeding of a growing and busy staff — are divided among a number of Sisters on staff; Sr. Terry Matson comes twice weekly from outside to contribute her talents in this sphere. Bro. Bradley Hedman continues to assist as previously in computer work, running magazine labels, and on other assignments inside and outside the Bible House.

We will give further reports throughout the year.

The Bible House and the Copyright Question

Developments in methods of distribution and storage of published works have obliged us to review the matter of copyright as it pertains to our publishing efforts.

It is now possible to distribute works once confined to print in electronic form — over the Internet and by e-mail. Not so long ago reproduction of written works was confined to the method of printing — a fairly costly process not available to the ordinary consumer. Now, most new (and old) material is committed to electronic format, accessible to anyone. It is but a hop, skip, and jump, so to speak, from digital data to reproduction in any one of many forms, including print. On-demand printing has made the printing process much cheaper and easier.

As a consequence, we believe it is good stewardship to tighten our policy on the copyright protection of our materials and to assert it appropriately. It is generally considered unethical, if not illegal, to appropriate the works of other publishers without their express permission. To do otherwise is generally regarded as piracy and harsh penalties exist for violations.

It would be improper for the Laymen’s Home Missionary Movement to appropriate the written and published works of others — their “intellectual property” — without obtaining permission to do so. We believe that we should be accorded the same courtesy and right. Accordingly, we have recently asserted our copyright ownership of the Epiphany series of volumes to prevent their being made available on the Internet without our permission.

We do not wish to suppress the distribution of the Epiphany message — we would like to see it spread far and wide. However, we do insist that our rights as the proprietary publisher of the Epiphany Volumes be respected. The Executive Trustee of the Laymen’s Home Missionary Movement has customary and legal stewardship over the Epiphany volumes. We also assert our copyright over *The Present Truth* and *The Bible Standard*.

The *Studies in the Scriptures* do not come under our copyright; they are freely available in many editions (including our own 1937 set) from a range of Bible Student groups.

Subscriptions to The Bible Standard — A New Approach

In an effort to increase our subscriptions to *The Bible Standard* we have authorized sale and subscription privileges to *contentville.com*. This does not affect our standard renewal practices, but it does afford us an extra outlet for the publication.

In order to generate interest in *The Bible Standard* we encourage you to enroll as *new* subscribers (no renewals at this site) through *contentville.com*.* The magazine is listed under “B.” You will need to pay by credit card. The subscription notice and payment will come to us here at the Bible House. We will continue to handle distribution.

* As of this writing, the title of the magazine at this site is incorrect. Also, an error has been made by the company in transcribing the description of the publication. These errors will be fixed.

REPORT FROM POLAND AND EASTERN EUROPE

DEAR BROTHER HEDMAN: May grace, mercy and peace always be with you from God and Jesus Christ.

At the end of 2000 we are blessed by the Truth as due, with Scriptural evidence of our Lord's invisible presence and the knowledge to recognize the "signs of the times." . . . Our hope is prophetically declared: the awakening of the dead, and a chance to come back to perfection under more favorable conditions when God's will is done in earth, as it is in heaven.

The brethren are trying to pass on the joyous promises of God's Word. The Truth as due can satisfactorily answer all the upsetting and harassing questions. It brings comfort and peace and rids of the fear that the erroneous teachings of the "dark ages" produce. We recognize that only a few will want to consecrate to God and do His will in their everyday lives. That is why we are not amazed at there being little feedback to the preached Gospel. Eventually, the trouble in the world will open the hearts of many, with God's Kingdom opening the rest of them.

Accordingly, it is with enthusiasm and zeal that we keep up the ministry of preaching and comforting every interested heart.

Poland's economic development is gradually becoming adapted to the conditions of the European Union. Poland is already part of NATO and by 2003 all the areas of economic activities are to be adapted thereto, alongside law, courts and administration.

PUBLIC MEETINGS, PUBLISHING, AND DISTRIBUTION ACTIVITIES

Polish brethren are cooperating with Ukrainian and Moldavian brethren and are gradually improving publishing activities in the Ukrainian, Russian, Latvian and Romanian languages. We have extended free current issues of both Polish magazines to numerous university libraries and theological institutes. We have also sent complete *Present Truth* volumes to a number of libraries. We have received a few letters of thanks and appreciation.

Conventions

(The average attendance figures are shown in parentheses.)

Poznan, April 30-May 2 (890)

Nine sisters and eight brothers were baptized. Our summer conventions were attended by Bro. John and Sr. Mary Detzler of California. Their service and fellowship made a strong impression on the brethren. It was with love and cordiality that we took to the Brother and Sister from another continent, feeling a very close kinship of character and spirit. His highly esteemed talks were recorded and will be replayed at home.

Nienadowka, July 14-16 (530)

Two sisters were baptized.

Krakow, July 17-19 (715)

One brother was baptized.

Wroclaw, July 21-23 (640)

One sister and one brother were baptized.

Bydgoszcz, July 24-26 (700)

Two sisters were baptized.

Katowice, Aug. 25-27 (900)

One brother and two sisters were baptized.

Class reports

Poznan

In the Spring of 2000, "Thy Kingdom Come — Hope for all Believing and Non-believing" was discussed, with 71 in attendance. Another meeting, "God — is it Worth Consecrating Your Life to Him," was held with eight attending.

The brethren organized colporteur work on All-Saints' Day, at funerals and on other occasions. There were individual Bible studies and discussions with interested ones (especially with Adventists and Jehovah's Witnesses). The class carried out bereaved work, sending booklets such as "Where Are the Dead?" and "The Resurrection of the Dead." We encouraged people to subscribe to *The Bible Standard*.

Gliwice

In December this class organized a public meeting — 760 posters, 3,420 invitations, and newspaper advertisements were circulated. The topic was "LIFE — What is its Sense? DEATH — What After it?" The attendance was 37.

A broadcasting team made a report on a meeting which included two brothers who discussed the subjects of "Spiritism, Demonism and Exorcism." Parts were aired in December.

Kedzierzyn Kozle

In October the class held a public meeting entitled "Is Eternal Life Possible?" Attendance was 27.

Wagrowiec

In the Spring, "Which Holy Writ is True?" was attended by 30 people. A reporter wrote a piece about the meeting, the class, and the Epiphany Movement.

Leszno

In May a meeting on the topic, "God's Kingdom — for Believing and Non-believing," drew five interested ones, plus some local brethren.

Ostrzeszów

Forty attended a meeting held in May. Invitations were placed in the local press, some posters were put up and it was advertised privately through class members.

Home Gatherings

"Home gatherings" run by the Warsaw ecclesia are still popular with brethren from various groups who study the Parousia Truth and who are unprejudiced toward Epiphany brethren. They participate in such meetings in a warm atmosphere. For example, in February a meeting was attended by 50 brethren. The participants expressed satisfaction with the topic of "Who on Behalf of God will Serve Mankind on Taking the Elect to Heaven?"

Rownica

In cooperation with the Movement, the Cieszyn ecclesia has organized ceremonial meetings on the slope of Równica mountain for many years now, commemorating the secret meetings of groups of the Lord's people during the times of the Reformation. There were 160 brethren from neighboring classes who took part in the meeting on July 1. A total of five meetings were conducted including three talks about the Reformation, singing and testimonies, served by five Auxiliary Pilgrims. This revived our memories of the suffering of those persecuted for their faith, who found haven in woods and mountains for praising God.

Camp for Children

Bro. Piotr Wróbel, the camp's chief organizer, reports that young people met for two weeks between July 31-August 12. Many brethren helped to make it a success; the local brethren gave needed supplies. Time was spent listening to discourses, Manna readings, singing, going on trips and playing games. The main topic for our discussions was the Bible, with talks delivered by guest speakers. Seven Auxiliary Pilgrim and Evangelist brothers served. On Sundays, the meetings were attended by local class members and parents visiting their children. There were 70 in attendance.

EPIPHANY WORK IN THE EAST

Work in the East is carried out by Polish, Ukrainian and Moldavian Auxiliary Pilgrims and Evangelists. They are able to serve monthly and sometimes more often: Auxiliary Pilgrim Bro. Szpunar is the coordinator of this effort. Apart from regular visits we try to comply with requests from classes, families and other interested ones, sometimes residing in very remote places.

Longer Trips

The following examples show how much time, strength and devotion are necessary for longer trips:

- Bro. Michael Lotysz, in the period from May 6 to

July 10, 2000 journeyed 17,000 km (about 10,500 miles) by rail and bus, serving various classes and groups of the Lord's people in Moldova, Romania, Siberia and the Ukraine.

- Bro. Józef Montewski, between October 8 and December 3, 1999 traveled through the Ukraine, Russia and Siberia, serving at 21 places including 67 meetings for 505 brethren. He covered 19,468 km (about 12,000 miles) by rail and bus in very primitive conditions. Bro. Markovec accompanied him in Siberia.

- Bro. G. Parylak traveled 7,010 km (about 4,300 miles) to classes in western Ukraine and Moldova, serving in 29 meetings for 1,440 brethren.

Conventions in Ukraine*Orlowka, June 18-20 (305)*

Six brothers and 10 sisters were baptized by immersion in a nearby lake. The wishes for the candidates were accompanied with flowers picked from the lakeside. The atmosphere was sublime, with everyone testifying of great joy and strengthening, so indispensable to everyday consecrated life in the surrounding world.

Lvov, August 18-20 (270)

Forty brethren came from Moldova, 33 from Poland and the rest from various parts of the Ukraine, from as far as 1,500 km (about 930 miles) by rail! Great satisfaction and joy over the spiritual food and love united everyone. We were surprised by sunny weather and very high temperatures, which were born bravely. Three were baptized.

Latvia

The Kaunas class is continuing regular public meetings preceded by films related to the topics discussed. On May 13, a day before the meeting on "Israel – a Chosen People," the brethren visited the local synagogue and extended an invitation. Many came and expressed thanks. Attendance was 150.

Three times a year Polish ministers serve in Latvia, in addition to irregular services by brethren traveling through a few countries.

Germany

The sudden death of our German Representative, Pilgrim Bro. Ernst Maschyk on January 22, 2000, prompted Sr. Teresa and myself to go to Bad Ems to attend the funeral, which took place on January 26. The funeral was attended by 75 brethren from Germany, Poland and France. I had the privilege of serving with God's Word at the cemetery chapel and with a short speech over the grave.

We had known Bro. Ernst and Sr. Eva since they accepted the Epiphany Truth. Since then our mutual, brotherly and warm friendship flourished. His decease came as a painful experience of parting, mitigated by the hope of a better resurrection.

The brethren from Poland are increasingly taking part in German conventions and German brethren come to our Polish conventions. It follows from this that the Lord's people are extending and deepening the integration of God's family in preparation for God's Kingdom on earth.

An Unexpected Visit to a Detention Center

On coming to the Wroclaw convention, Bro. Kazimierz Kielbowicz told us he had received a permit for the Detzlers and ourselves to visit the detention center where three brothers have studied the Truth. The meeting was very moving, especially when the convicted and consecrated ones presented each of us with a copy of the Manna, printed by computer and bound masterfully.

They told us of their repentance and their love for truth and righteousness — genuine, deep and very spiritual testimonies — which left in our hearts a lasting sympathy accompanying our prayers for them. We do believe that the merciful Savior will watch their hearts and their development.

THE POLISH WEB WORK

The present Web Site resources are as follows:

- Leaflets — 44 ready, 3 in preparation
- *Sztandar Biblijny (The Bible Standard)* — placed regularly with issues available from January 1999. We send news about our magazine's posting to news groups in the fields of religion and books.
- Daily Heavenly Manna
- The Divine Plan of the Ages

Last July our Web Site address was changed due to our needing to purchase space on a commercial server — we had been using a free service up to that time. This has improved access to our site, and has increased the space available for our literature. Because we have registered our own domain name we are safeguarded against future address changes. Our addresses: *www.epifania.pl* and *srme@epifania.pl*

The total number of "hits" (contacts) this year was 2,757.

Future plans include:

- Completing the leaflets
- Restructuring the sites — especially the section on the Manna
- Displaying earlier issues of *The Bible Standard*

CONCLUSION

We pray every day, dear Brother, that our Heavenly Father through Jesus our Savior and Lord will abundantly bless you and Sr. Betty in your responsible work for their people all over the world. Warmest Christian greetings and love for both of you and the family members of the Bible House.

Your brother and servant by His Grace,

Piotr Woznicki
[Pilgrim and Representative
for Poland and Eastern Europe]

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SUMMARY OF THE WORK IN POLAND

October 1, 1999 to September, 2000

CORRESPONDENCE

| | |
|------------------------------------|-------|
| Letters and postals received | 1 578 |
| Letters and postals sent | 1 688 |

LITERATURE CIRCULATED

| | |
|--|--------|
| <i>Teraźniejsza Prawda</i> [Present Truth] | 12 630 |
| <i>Sztandar Biblijny</i> [Bible Standard] | 25 980 |

PILGRIM AND EVANGELIST SERVICE

| | |
|---------------------------------------|---------|
| Pilgrims | 1 |
| Auxiliary Pilgrims | 37 |
| Evangelists | 18 |
| Public and Semi-public meetings | 234 |
| Attendance | 53 184 |
| Parlor meetings | 3 384 |
| Attendance | 80 550 |
| Kilometers traveled | 390 209 |

FINANCES

Receipts

| | |
|--|----------------|
| Balance from previous year | Zł. 139 162,56 |
| Subscription to <i>Teraźniejsza Prawda</i> | 28 654,00 |
| Subscription to <i>Sztandar Biblijny</i> | 22 521,36 |
| Sale of literature and contribution for publishing | 1 228,00 |
| Contributions for other purposes | 22 633,51 |
| Contributions for general work and conventions | 135 716,58 |

Total Receipts

349 916,01

EXPENSES

| | |
|--|------------|
| Conventions and others costs, "Betania" | 129 933,49 |
| Office, administration, bank costs | 666,36 |
| Dispatch, postage costs | 6 980,59 |
| Publishing: <i>Teraźniejsza Prawda</i> | 12 763,05 |
| Publishing: <i>Sztandar Biblijny</i> | 15 546,99 |
| Purchase of fixed assets, publishing equipment | 4 737,30 |
| General work in the East | 35 747,31 |

Total expenses

206 375,09

Balance as of Sept. 30, 2000

143 540,92

Report on U.S. Web Work

By Dan and Sue Herzig, Webmaster (U.S.)

WE ARE PLEASED to submit our first report on the United States *Bible Standard* web site (*biblestandard.com*). Planning and development started in late 1999. We began by drafting a statement of purpose and identifying the target audience. The first half of 2000 was spent primarily on gathering material and learning how to use the various types of software — the “learning curve” was steep in those first few months! (Our daily goal was to overcome at least one obstacle in the software, so we measured success on this basis.) By the middle of the year we had the site up and running, and have been expanding it each month.

Purpose of the Site

The purpose of the *Bible Standard* web site is to introduce newcomers to the magazine and its presentations. Working with the Editorial Department, we make each month's issue available for viewing or printing. The site is not intended for the Epiphany brethren in particular, although we realize they will also use the site. However, Epiphany brethren already have convenient access to all the Truth literature. The potential to reach a vastly larger audience as compared to other methods is obvious — it is estimated that 200 million people use the Internet — and that number is growing.

To appreciate the advantage of presenting the Truth teachings on the Internet, it is necessary to understand the psychology involved. Many people in this day and age are intimidated when approached by someone for religious discussion. Experts agree that attracting others to *initiate* the contact is often more effective. Clearly, the Internet has this advantage. When people “surf” the Internet and find us, they, in essence, are approaching us.

Design Features of the Site

Our international “welcome” page contains links to affiliates in France, Germany, Poland and the United Kingdom. We have tried to make the site easy and fast to use, and the design compatible with a wide range of computers. We chose to use Adobe's popular “Acrobat” format which provides color and graphics that present the magazine very much like the printed version. Each Scriptural reference is highlighted in yellow, which when selected will open a window containing the referenced text. The main body of the magazine is also available in a simple Word document form. Other elements of the site are, “Our History,” “To Us The Scriptures Clearly Teach,” “Frequently Asked Questions,” and “The Bible Question Box.” The “Events” page contains a schedule of visiting ministers and conventions. Our most recent catalogue is also available.

How to Find the Site

Our site can be located by simply entering the address — *www.biblestandard.com* — into the “URL” window at the top of the screen and pressing the enter or return key on your keyboard. For those unaware of our address, we can be found through various “search engines” — listings which appear in response to a query on a name or a topic.

We have applied to be listed on all the major search engines. Due to the tremendous growth in the Internet, popular search engines have a big backlog — some taking up to a year to process applications. Fortunately, we have been listed by some of the major search engines: *Northern Light*, *Google*, *Dogpile*, *Lycos*, *NBCi*, *GoTo*, *LookSmart*, *HotBot*, *MSN*, *WebCrawler*, *Excite*, *Go.com*, and *All The Web*.

Results to Date

We are very encouraged with the results so far. On average we have received 480 site accesses per month. This number, though it may seem low, tells us that people are reviewing our site thoroughly. Many of those viewing the site are, no doubt, brethren already associated with us. We have received a small number of e-mail responses from newly interested people.

The key to increasing visits to our site is in getting on the more important search engines, marketing our address, and getting our link added by other religious sites. Additionally, we must also advertise it. This can be done by the brethren by word of mouth, bumper stickers, stamping it on tracts, and by other means.

Plans for the Future

We hope to add many new features. Because the site is a Bible study and library resource center, we will add suitable content. We are redesigning the look and feel of the site with the help of Bro. John Lewis of Minnesota. Additionally, we expect to launch a new site intended to promote the Epiphany aspects of the Truth.

We acknowledge with appreciation all the assistance from brethren in the field, in proofreading the articles and in offering helpful suggestions and comments, all of which have helped us to improve the site.

We see the Lord's providence in prospering this project; He has blessed our efforts so far. None of this could have been done without the support and encouragement of Bro. Bernard Hedman and Bro. John Davis. We appreciate the help and support of the brethren in the U.S. and in Britain, our compatriots in the Web work.

Respectfully submitted,

Dan and Sue Herzig, *Webmaster (Bible House)*

[To contact the Webmaster, send an e-mail to webresponse@biblestandard.com]



Dan and Sue Herzig, joint Webmaster

A Brief Glossary of Terms

Accesses (sometimes called **hits**) — a contact by a user (measured by electronic counters)

Address — the string of letters and numbers which identifies the site. Usually, though not always, preceded by *www* and ending with *.com*, *.org*, *.net*, etc.

Page — a screenful of information

Surf — move from one site to another, often at random

URL — Universal Resource Locator

In Memoriam

Sister Julia (“Julie”) G. Seebald, North Muskegon, Michigan, died at the age of 76, on January 13, 2001. Her funeral was held on January 16, Auxiliary Pilgrim Brother Leon Snyder officiating.

Sister Julie was born in Orangeburg, South Carolina, to Ernest and Hattie Glover. Prior to retirement in 1983, she had been employed as a stenographic reporter for the Norfolk Police Department in Virginia. She spent several years in the 1950s at the Bible House, working as Secretary to Bro. Raymond G. Jolly. She was very well loved around the world and is greatly missed by her family and brethren. She married Pilgrim Brother Carl Seebald on October 28, 1983. She attended the Muskegon, Michigan ecclesia since her marriage to Bro. Seebald.

She leaves behind her husband, Carl, five step-sons (David Lounsbury, Jr., Daniel C. Lounsbury, William J. Seebald, Charles A. Seebald, and David J. Seebald), four step-daughters (Cathy Gohlke, Gloria Delk, Carlla Olson, and Virginia Archer), and other relatives.

We send our condolences to Brother Carl and the bereaved family and offer prayers for their consolation in the knowledge of a hopeful future and a happy resurrection reunion.



Bro. Carl and Sr. Julie Seebald in 1998.

* * *



Lila Lemanski

Sister Lila Lemanski, wife of Brother Steven W. Lemanski, died on December 15. She was 43. The daughter of Jan and Stefania Iwaniczko — now known as John (an Evangelist with the LHMM) and Stefania Evans — she was born in Dzierzoniow, Poland, October 1957. She married Steven in 1978. Lila was a registered nurse and worked in the medical field for 14 years.

She was well loved and her death at such a young age has been a shock to her family and the many others who knew and appreciated her. The funeral service was held on December 20, Evangelist Brother Tom Cimbura from the Minneapolis class officiating. A number of musical tributes to Lila were given.

Surviving her are her husband, Steven; a son, Matthew P.; a daughter, Jennifer D.; her parents; and a brother, Eugene Iwaniczko.

We pray for the Lord's comforting love to be with this grieving family and relatives.

* * *

We have received news of other deaths in December, but details are lacking.

- **Mary Phelps**, Mississippi, wife of the late Brother Irvin Phelps, Evangelist. She died on December 17, at the age of 86; she was born January 3, 1914. Sr. Mary came into the Truth in 1957. The brethren with whom she was associated in Booneville, Mississippi, miss her very much. Sr. Mary and her husband also were valued members of the Bible House family for a number of years in the 1970s.
- **William Nagle**, husband of Sister Maude Nagle, Sunbury, Pennsylvania.
- **Robert Starcher**, husband of Sister Thelma Starcher, Tallmadge, Ohio.

For all those bereft we pray for consolation.

Correction: Please note that the dates for the Springfield, Massachusetts Convention, as given in the January and February issues of *The Bible Standard* are not correct. The dates should be April 27, 28, 29.

QUESTION BOX

PRAYER AND ITS ANSWER

There are a number of Scriptures which state that the Lord will grant answers to Christian petitions. Some of these Scriptures are the following:

Matt. 18: 19: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Matt. 21: 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

John 14: 13, 14: "And whatsoever ye shall ask in my name, that will I do. If ye shall ask any thing in my name, I will do it."

John 15: 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

John 16: 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

If some Christians find that they do not always receive answers to their petitions, how should we understand such Scriptures?

There are several things that need to be kept in mind in order to answer this question. Firstly, there are various conditions of prayer to be met by the *petitioner*; some of which are given in the preceding texts listed above. Secondly, there are certain petitions that are acceptable and others that are not.

One prerequisite is that the individual making the petition needs to ask him or herself if he or she has taken the steps necessary to offer acceptable prayer. One needs to have taken the steps of repentance and faith in Christ as one's Savior and have consecrated one's life to God.

Assuming these steps have been taken, we next ask if the proper conditions for acceptable prayer have been met. For example, one needs to go to the Lord in prayer with an attitude of veneration, in faith believing and with a clear conscience (Matt. 21: 22; 5: 23, 24). Such an attitude leaves no room for selfish prayers, for this would constitute asking amiss (James 4: 3).

Another condition to be met is that the Christian petitioner should abide in Christ and have His words abiding in him (John 15: 7). To have the Lord's words abide in one implies

a love for them and presupposes a diligent study to know them and the will of the Lord as expressed in them. To abide in Him additionally means being loyal to His will, and being desirous of having His will done, not one's own. This implies not only that one has made a consecration to the Lord, but is faithfully carrying out that consecration.

Yet another condition is that anything requested needs to be asked in the name of Christ (John 14: 13, 14). To ask in the name of Christ implies more than invoking His name at the close of prayer. It means to continually have in mind the knowledge that one's standing as a Christian — and the privilege of access to the Lord in prayer — is due solely to the efficacy of Christ's ransom sacrifice and His ministry on behalf of each believer.

The Lord has already promised to provide for the temporal needs of His people, so there would be no need to ask for more than He has provided along this line (Matt. 6: 7, 8; Isa. 33: 15, 16). What the Lord desires His consecrated people to ask for are those things that pertain to the new heart, mind and will — for a greater measure of the holy spirit (Luke 11: 13).

Another important factor to consider is the fact that prayer petitions are answered in many different ways, some of them not so obvious. Often the answer to the prayer is, "Yes"; sometimes it is, "No." Perhaps the Lord in His wisdom sees that to answer the request as framed would not prove to be in the best interests of the petitioner.

Then, too, the answer may be merely delayed. Luke 18: 1 reads, "Men ought always to pray, and not to faint," implying the possibility of deferred results.

Again, the answer may be different from the one anticipated — we should be ever watchful for the *type* and *means* of the answer (Col. 4: 2). The answer may not always come at once, but piecemeal.

LETTER BOX

To whom it may concern:

With my last mailing from *The Bible Standard* I received a small pamphlet outlining "four messages to the children of Israel" [taken from our booklet *What Advantage Has The Jew? — Editor*]. Please send me *Jewish Hopes and Prospects* and *Focus on Zionism*. Please send me both of the above, and any other material about Israel, Judaism, the Jews and things Jewish, as I am specially interested in the matter. . . .

In His service, L.S., New Hampshire

Dear Bro. Hedman and the brethren at the Bible House:

. . . . The enclosed check, as a Memorial to Sr. Mary Phelps is from the Booneville Ecclesia. The time of isolation

which our beloved Bro. Johnson spoke, we are experiencing now. We keep in touch, but our chances to meet together are rare.

The blessings of *The Present Truth* and *The Bible Standard* are, as ever, strengthening, for which I thank my Lord and you brethren for your labors of love!

Please continue to pray for us that we may be worthy of a place in His Kingdom.

With Christian love and prayers for all you brethren.
M.E. Sparks, Mississippi

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

Noah's Ark

Zion's Watch Tower, September 1883

The following item is clipped from the *Chicago Tribune* of August 13th:

London, August 9th. A paper at Constantinople announces the discovery of Noah's ark. It appears that some Turkish Commissioners appointed to investigate the question of avalanches on Mount Ararat suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiries of the inhabitants. These had seen it for six years, but had been afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper window. The Turkish Commissioners, however, are bold men, not deterred by such trifles, and they determined to reach it. Situated as it was among the fastnesses of one of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded.

The ark was in a good state of preservation, although the angles — observe, not the bow or stern — had been a good deal broken in its descent. They recognized it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which, as every one knows, grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions fifteen feet high. Into three of these

only could they get, the others being full of ice, and how far the ark extended into the glacier they could not tell. If, however, on being uncovered it turns out to be 300 cubits long it will go hard with disbelievers.

The gopher wood of which the Ark was built, is generally supposed to be the cypress, famous among the ancients, and frequently mentioned in Scripture. It is remarkable for durability. Instances are related of doors and posts made of this wood which had lasted 1,100 years.

Remembering, also, that Mt. Ararat is covered with perpetual snow and ice for more than 3,000 feet below its summit, and that an earthquake which shook it in the beginning of the present year (1883) broke loose tremendous quantities of this ice, burying under the avalanches whole villages, we cannot but think that the foregoing article is not so unreasonable as might at first appear. The same wise God who placed the Great Pyramid "in the midst and in the border of Egypt," for a sign, now but commencing to speak to men of science, may have hidden away Noah's Ark, burying and preserving it in ice, ready to be another witness to the most illiterate. We can only say, it would be "just like God," and in perfect harmony with our teachings, that the outward evidences of the truth of the Bible, for the instruction of the natural man, should begin to increase; and we expect that these will multiply during the coming thirty years.

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 \$4.00 per year). Volumes 2 through 6 are 1937 edition. This is 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

PRICE INCREASE FOR *THE BIBLE STANDARD*

Due to rising costs in the publication and distribution of *The Bible Standard* we have had to raise our prices, effective with the January 2001 issue. The cost of a single issue has been raised to 50 cents (\$6.00 for 12 issues); the annual subscription rate is now \$4.00, a saving of \$2.00 over the single issue price. Even at these increased rates we do not make a profit on the magazine.

In an effort to increase the exposure to our magazine and our publications in general, new (only!) subscriptions to *The Bible Standard* are now available through the commercial magazine re-seller, *Contentville* (web site address is contentville.com). Single issues and subscriptions will continue to be available through the Bible House.

BIBLE STANDARD WEB SITES — U.S. AND U.K.

In addition to our official U.S. Bible Standard Web Site (www.biblestandard.com), the official affiliated site in the United Kingdom is now available (www.biblestandard.co.uk). The sites contain past and present issues of *The Bible Standard*. As the sites are undergoing frequent improvements, we encourage you to visit them often. We ask the Lord's blessings on our endeavors to spread the basic Truth teachings to a wider community. We encourage you to "get the word out" about the sites, by word of mouth or otherwise. Both sites contain links to non-English language sites in France, Germany, and Poland.

You should direct any comments about either site to the appropriate Webmasters, who have provided response buttons at each site. The (joint) Web Master for the U.S. is Dan and Sue Herzig; they are assisted by volunteers throughout the United States. The Web Master for the U.K. is John F. Scale; he is assisted by brethren located throughout the United Kingdom.

If you wish to stamp the web address in the blank space at the back of our tracts, it should appear immediately following the U.S. headquarters or British Branch address, as space permits, providing that you do not thereby forfeit space to add your own class address, notice of class meetings, etc. We ask that you do not imprint any other web addresses than our official sites nor promote personal sites in competition with it. (Please see the relevant question and answer in the "Question Box" in the November-December issue.)

HERALD OF THE EPIPHANY AND BIBLE STANDARD MAGAZINES

We encourage readers to subscribe to our monthly magazine, *The Bible Standard*, for only \$4.00 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 (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 2001, use the first hymn in each list, except for the first day of each month; in that case the selection is the hymn for the year, No. 24, "Blow ye the trumpet, blow."

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