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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.*

# Jesus' Death a Pledge of Life

*"Jesus our Lord . . . was delivered for our offences, and was raised again for our justification" — Rom. 4: 24, 25*

**THIS TEXT PRESENTS** the two most important events in the history of the world — our Lord's death and resurrection.

Previous to His human existence, our Lord Jesus was a spirit being, lower than the Divine plane but higher than the other orders of angels. In John 1: 18, He is described as "the only begotten Son, which is in the bosom of the Father." Verse 3 states, "All things were made by him; and without him was not any thing made that was made."

Think of the vastness and grandeur of the physical universe, the innumerable hosts of intelligent creatures — angelic and human which, by the power delegated to Him, He brought into existence! Think of the grandeur of the Heavenly court and the presence of the Divine Father — the great Emperor of the Universe — and the fact that all this belonged to Jesus before He humbled Himself to the low estate of manhood. He that was so rich for our sakes became

poor, that we through His poverty might be made rich (2 Cor. 8: 9).

Our Lord's humiliation was profound. He was born of humble, human parentage, in a stable, cradled with the beasts of the stall in the little town of Bethlehem — reared in the despised city of Nazareth. Though the earth was His, He claimed not a foot of it. Though all the silver and gold were His, and the cattle upon a thousand hills, He claimed none of this. Of His own wanderings He remarked, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8: 20).

## THE DEATH OF JESUS


At the age of 30 He emerged from obscurity and began to declare His mission to the world. He came unto His own people — the Jewish nation — but they did not accept Him (John 1: 11). He was despised and rejected of them (Isa. 53: 3). They put Him to death as a criminal. How keenly He felt the humiliation when the bitter dregs of ignominy were added to the cup of death, and in anguish of soul He cried, "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26: 39).

None mourned Him except a few humble people who had in meekness and simplicity of heart received His teaching. They repined, "we trusted that it had been he which should have redeemed Israel" (Luke 24: 21).

Christ's deliverance for our offenses meant His deliverance to death. His descent from the spirit to the human nature was only *preparatory* to the offering of the great sacrifice which was to accomplish the world's redemption. This is what our Lord meant when He said, "a body hast thou prepared me" for the suffering of death, and "Lo, I come . . . to do thy will, O God!" (Heb. 10: 5, 7; 2: 9). Again, "it is not possible that the blood of bulls and of goats should take away sins," and "In burnt offerings and sacrifices for sin thou hast had no pleasure" (Heb. 10: 4, 6). The typical sacrifices under the Mosaic law were not sufficient to satisfy Justice, but were only typical of the great sacrifice which He was about to make.

## "Life for Life" (Deut. 19: 21)

It was impossible for any other to release man from the condemnation of death. The blood of bulls and goats could not do it. The Son of God Himself could not do it unless transformed to human nature. A perfect man had sinned, and a perfect man must needs be his ransom. Such a man could not come from the seed of Adam, as all of Adam's posterity had inherited his condemnation. The Son of God was that one. Begotten of God and born of a woman, He was of the human nature, but without its condemnation. This was indicated in the angel's message to Mary, "that



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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.

holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35).

Of Himself Jesus said, "I lay down my *life* for the sheep" (John 10: 15; italics ours). He gave His humanity for mankind, as the world's sin offering. This is very clearly stated when He referred to His flesh, "which I will give for the life of the world" (John 6: 51). This price of the redemption He never retrieved for Himself. When He was raised from the dead He was no longer human, but of the Divine nature. The Scripture says of Him, "being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3: 18).

Because all mankind inherited imperfections from Adam, the life of Adam being thus redeemed by the death of the man Christ Jesus, they also will share in the redemption. As it is written, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5: 19). Thus the Son of God was delivered for the world's and our offenses.

#### The Father Gave His Son

The expression in Rom. 4: 25, "delivered for our offences" is a sublime statement *concerning the love of God*, who freely gave up His Son for us all. When we contemplate the sacrifice of Christ in complying and giving His life for the world, we must never forget our Heavenly Father's sacrifice in thus delivering up the precious Son of His love to such humiliation, suffering, and death, for the redemption of all. Surely herein is manifested the love of God to man, in that He gave His only begotten Son to die for all. Those who are parents can, perhaps, have some appreciation of the costly sacrifice on the part of the Father in the giving of this great Gift.

#### RESURRECTION OF JESUS THE GUARANTEE

We now come to the second proposition of our text — our Lord's resurrection. Though redeemed from death by the precious blood of Christ, the purpose of God is not to perpetuate the existence of a *sinful and imperfect* race but, on the contrary, to deliver them from both sin and its legitimate penalty, death. While the *legal* right to do this was secured through Christ's death, the *process* of its accomplishment will require considerable time. It is written that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof

he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17: 31). Furthermore, He "hath committed all judgment unto the Son" (John 5: 22).

The resurrection of Christ is the assurance that this great work shall be accomplished. Had His sacrifice not been acceptable, had He in any way incurred condemnation to death by failure to meet the requirements of the law, He could never have obtained a resurrection, and all our hope would have perished (1 Cor. 15: 17).

#### Restitution Guaranteed

Jesus' resurrection is the pledge that the great work of the world's awakening and restitution will also be accomplished in due time. This is the blessing implied in the promise to Abraham, "in thy seed shall all the nations of the earth be blessed" (Gen. 22: 18), which seed, says Paul "is Christ" (Gal. 3: 16).

It is the blessing, too, prefigured in the type of the Day of Atonement. Dressed in robes of glory and beauty, the high priest represents the risen Christ installed in office (Ex. 28: 1-38; T29-36). Raising his hands, he blessed the people, prefiguring the blessing of mankind. The fallen world, now prostrate in death, will be raised up by the glorious, powerful Christ, their High Priest (Lev. 9: 22, 23). The resurrection of Christ Himself is a pledge of His people's resurrection and the world's resurrection. As surely as each day dawns, so shall the prison house of death yield up its captives (Isa. 61: 1).

We praise God for the glorious prospect! "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5: 13).

*Ye choirs of new Jerusalem,  
Your sweetest notes employ,  
The Paschal victory to hymn  
In strains of holy joy.  
For Judah's Lion bursts his chains,  
Crushing the serpent's head;  
And cries aloud through death's domains  
To wake the imprisoned dead.*

— From *Hymns Ancient and Modern*©

# Star Members of Philadelphia

This article continues our series on the Star Members from the November-December 2000 issue. So far we have covered the Ephesus, Smyrna, Pergamos, Thyatira, and Sardis periods. This installment will cover Philadelphia, a period that comprised 12 Star Members; its Principal Man was John Wessel. (Micah 5: 5; E9: p. 33, para. (29), beginning last line).

## Philadelphia (A.D. 1479-1874)

### John Wessel (1420-1489)

Apart from John the Apostle, John Wessel as a Star Member and Principal man of the Philadelphia period was used by the Lord to give the most important truths of the Interim. These foundation doctrines are:

1. The Bible is the sole source and rule of faith and practice;
2. Jesus is the sole Head of the Church;
3. Justification is by faith alone;
4. The truly consecrated only are priests of God;
5. The bread and wine in the Lord's Supper symbolize the humanity and life of the Christ, Head and Body, given up unto death for the world;
6. Future probation awaits non-elect mankind;
7. Joint-heirship in the Kingdom with Christ is the hope of the Church.

Wessel's birthplace was Groningen, Holland. He attended school at Zwolle, where he met Thomas à Kempis (*The Imitation of Christ*) of the neighboring convent of Mt. St. Agnes. The story is told that when Thomas pointed him to the Virgin, Wessel answered, "Father, why did you not rather point me to Christ who calls the heavy-laden to himself?"

One of the ablest scholars of the Interim, Wessel's character was of a most loving and humble kind. When Pope Sixtus IV, a former pupil, desired to make him a gift, Wessel asked for a Hebrew or Greek manuscript of the Bible from the Vatican. The Pope laughed derisively and said, "Why did you not ask for a bishopric, you fool?" He replied, "Because I do not need it." Wessel's ability to harmonize apparent contradictions in the Bible earned him the nickname "master of contradictions," and his intimates called him "light of the world."

His ministry through his writings, preaching, teaching, and conversations was unequalled in his day. When Luther himself had become a world-renowned reformer, he admitted such affinity of spirit with Wessel that he felt the world would have assumed his own views originated in Wessel. So great was his esteem for Wessel that he was the first to publish a miscellany of his writings.

Though unaware of it, Wessel stood at the threshold of the Reformation. The Inquisition, ever vigilant against the reformers, sought his life while he was teaching in Basel, Switzerland, so he fled to Holland, where in safety and fruitfulness he spent his last years. There, in his birthplace, he lies buried. His last words were, "I know no one save Jesus, the Crucified."

### References

E3: 26

E5: 197

*History of the Christian Church*, by Philip Schaff

E8: 673, 714

E9: 33, 48-50

P'35: 110

E10: 86, 473, xxii

E13: 838

### Jerome Savonarola (1452-1498)

Jerome Savonarola, born in 1452, was destined for a career in medicine. At the age of 23 his impression of the corruptness of society stirred him to the religious calling. He was driven by a zeal to lay the axe to the roots of dissipation and profligacy. He became one of the most imposing preachers of righteousness in the Middle Ages. At the height of his popularity throngs waited hours to hear him preach. His message was often directed to the clergy, whom he arraigned for their greed and devotion to outward ceremony rather than the inner life of the soul. The Biblical basis of his teaching was always in control. "I preach the regeneration of the Church," he said, "taking the Scriptures as my sole guide." His special helper in this work was Fra Domenico.

During the years of his ascendancy, beginning about 1494, Savonarola's influence was extraordinary. This period saw the invasion of the French king, Charles VIII, the banishment of the Medici from Florence, and the establishment of a theocratic government in the city. Savonarola felt himself to be sent of the Lord to relieve Italy of its woes, to reform the Church, and he looked to Christ as the head of the new theocracy. Though he accepted no office in the new state, he yet seemed to be the very soul of the people.

Papal jealousy was inevitable. In the last chapters of his career, Savonarola was pitted against Alexander VI, who called him to Rome in 1495 to answer charges. He declined to attend on the grounds of ill health. He was forbidden to preach, and for some months retired to his convent. He took the position that the pope might err and from that time on lifted his voice against the corruptions of the papal city as he had not done before. His influence in Florence continued unabated. The trappings of popular art and culture were severely curtailed and it seemed at one time that all the city had turned to Christ.

But it was impossible that such a situation could continue. Plots arose among enemies of the Republic to kill Savonarola and restore the Medici. Renegades of the baser sort heaped indignities upon him, causing many to become divided in his support. This persecution only stirred him to yet greater zeal in his arraignment of the evils of the Church and the papacy in particular. The integrity of the supreme seat of Christendom was at stake. On May 12, 1497, he was declared by Pope Alexander VI "as one failing to obey our Apostolic commands" and as "one suspected of heresy," and was excommunicated.

Savonarola was now fighting a losing battle. The threat of an interdict on the city brought the majority to the

position that it was better to silence the preacher than incur the pope's ban. During his remaining year of life, Savonarola endured appalling tortures at the hands of those servile to papal power. Along with his faithful companions, Fra Domenico and Fra Silvestro, on May 23, 1498, he was hanged and burned, his ashes strewn in the River Arno.

Today's visitor to Florence finds Savonarola's presence everywhere. He is remembered with admiration and love, a tribute to the Truth he carried as a blazing torch to lead the city to Christ.

### References

E3: 26  
E5: 197  
E8: 673, 714  
E9: 33  
E10: 85-87, 473  
E13: 838

*History of the Christian Church*, by Philip Schaff

### Martin Luther (1483–1546)

The leading spirit of the Reformation, Martin Luther was born at Eisleben in Saxony, a state of Germany, in 1483. He studied law at the University of Erfurt and graduated in 1505, beginning then to lecture there. The same year he became a monk of the Augustinian Order. He entered the priesthood two years later, and in 1508 became professor of philosophy at the newly founded University of Wittenberg. Being made a Doctor of the Holy Scriptures in 1512, he was entitled to lecture and write on the Bible anywhere in Christendom.

Johann Tetzel's infamous traffic in indulgences soon aroused Luther's righteous indignation and gave impetus to his growing feelings of discontent with papal doctrine and practice. On October 31, 1517, he nailed to the Church door in Wittenberg 95 theses, all of which were objections to the doctrines of the Papacy. These created an immense sensation throughout Christendom and started the Reformation in earnest. Branded a heretic by Pope Leo X, Luther denounced in unmeasured tones the doctrines of transubstantiation, human immortality, and the claim of the pope to be "Emperor of the world, king of heaven, and God upon earth." Publicly, he burned the papal bull, declaring the papacy to be Antichrist.

Cited to appear before the emperor at the Diet of Worms in 1521, Luther made a long, clear, humble and heroic defense of his position, ending with the memorable words, "Hereon I stand. I can do naught else. So help me God! Amen!" He was now outlawed by the emperor and taken to the castle at Wartburg. Here he worked for about a year on his German New Testament, translating it from Greek.

Had Luther died at Wartburg there would have been no shadow on his reformatory work, but he concluded that the movement would be crushed unless he sought the friendship and support of the empire's princes. Compromising not a few of the logical conclusions of his principles, along with Melancthon, his special helper, he cooperated in the sectarianizing of the reform movement,

which became known as the Lutheran Church. Furthermore, his particular enlightenment on the doctrine of justification by faith did not at all exclude him from resisting Truths taught by other reformers. However, he was undoubtedly loyal to the great Truth entrusted to him to expound, apply and defend, and he did this ably and fruitfully.

Despite his shortcomings, Martin Luther remains the hero of the stupendous drama history calls The Reformation. He united a sublime faith and courage with a deep humility and simplicity. His mental, moral and religious qualities and his practical abilities made him a genius of the highest order, placing him among the foremost of the greatest men of history.

### References

B: 319, 326, 337  
C: 109, 111, 119  
D: 572  
E8: 142, 264, 298, 303-313, 387, 440, 673, 714, 715  
E9: 33  
E10: 87, 88, 428-431, 473-475  
E12: 24, 25, 761  
P'41: 285  
BS'83: 74-79

### Ulrich Zwingli (1484–1531)

Ulrich Zwingli well deserves a place among the four or five master-spirits to whom the Reformation was most conspicuously indebted. He was born in 1484, in the village of Wildhaus, Switzerland, and was of respectable peasant stock. His early education took him in 1498, to the instruction of Heinrich Wolfin of Berne, an eminent humanist scholar. He went on to Basel, where in 1506 he won the degree of Master of Philosophy.

In full sympathy with the increasing criticisms of the evils of the Church, he became the parish priest at Glarus where his oratorical skill gained him a considerable reputation throughout northern Switzerland. From here he accompanied Swiss troops as chaplain on several campaigns. These experiences strengthened his patriotic determination to help prevent the foreign alliances that called his parishioners so far from their homes.

But Zwingli's real reformatory work was to begin in a larger field of activity, in Zurich, the little city of 7,000 inhabitants, most eminent in the land for its political influence and wealth. Zwingli, as pastor there from 1518, at once assumed a position of leadership, and in various ways endeared himself to the people. Luther's teachings made much impression on him, and in attenuated ways a movement began which was in character even more Little-Flock-like than Luther's. His breach with the ancient Church did not come until 1522, when he rejected the Lenten fast as an ordinance of man which lacked Scriptural support. Reproved by his bishop and government, he defended his position in published tracts and entered into much wider criticisms of Romanist teachings and practices.

Zwingli at this time was given the special stewardship Truth that the Lord's Supper represents

1. The death of Jesus;
2. One's faith appropriating justification from the merit of His humanity and life laid down unto death;
3. The fellowship of the consecrated in suffering.

His proclaiming this message quickly brought to his side Oecolampadius as his special companion helper, along with other faithful priests, resulting in a widespread Little Flock movement having this doctrine as its keynote. Like Luther, Zwingli believed in the sole authority of the Scriptures, justification by faith alone, and that the consecrated were the royal priesthood. However, on the question of the Lord's actual presence in the Supper, Luther opposed Zwingli, holding that Scripture could bear no other interpretation than that Christ's physical body and blood were present on the altar. Zwingli's view, that the main value of the Lord's Supper is as a *memorial* of Christ's sacrifice and a *symbol* of membership in His body, marked the beginning of an open quarrel between the two reformers. This was not without bitterness on Luther's part, especially as Zwingli's view had won a large following.

For political and doctrinal considerations, it was the desire of Philip of Hesse and other princes that harmony be achieved. In 1529 the forces of divided Protestantism met in conference at Marburg to debate their differences. The exercise served only to manifest to all that the divisions of Protestantism ran too deep to be healed by reluctant signatories to a hollow truce.

Zwingli had hoped for a union of all Protestants in their fight for recognition by the emperor, but even within Switzerland strong factions remained staunchly Romanist in outlook. The threat of civil war hung over the nation from 1529 to 1531, and to Zwingli it seemed that a prompt, open campaign was the only road to success. Zurich was divided, and thus unprepared when, on October 11, 1531, the Swiss Protestants were defeated by the Catholics on the battlefield of Cappell. Among the slain was Zwingli himself. He had accompanied the forces as chaplain and had done his best to encourage them in the unequal struggle. So ended the life of a man who had a clearness of insight, a single-minded purpose, and had been used of the Lord to bring to the Philadelphia Church a glorious Reformation Truth.

#### References

E8: 142, 190-193, 387, 388, 390, 397, 438, 439, 692

E9: 33

E10: 88, 473-475

E12: 762

E13: 285

P'41: 285

BS'83: 76, 78

*The Reformation*, by Williston Walker (1900)

#### Balthasar Hubmaier (1480-1528)

The Little Flock leader used to start the movement which later developed into the Baptist Church was Dr. Balthasar Hubmaier. Born in 1480 near Augsburg, Germany he became a priest and professor at Ingolstadt, 1512-1516, and chief preacher at Regensburg Cathedral. In 1521, he became the leading priest at Waldshut, Austria, where a liberal atmosphere prevailed. In 1523, he publicly went over to Protestantism and began to teach that only the truly converted constituted the real Church — those who separated themselves from sin, error, self and the world, accepting Christ alone as their Savior and Head.

Hubmaier rejected infant baptism and preached adult baptism as the true symbol of consecration. In this he was opposed by Zwingli, though the two shared many other Reformation truths. Waldshut embraced Hubmaier's doctrines and agreed to defend him, but the Austrian government would brook no "heresy" and in 1524 he was forced to leave. But as reformation gathered momentum, Hubmaier was soon able to return, the acknowledged leader of the religious and secular policy of the city.

Sympathizing deeply with the wrongs suffered by the German peasants, Hubmaier involved himself with the preparation of the 12 articles embodying their grievances. He counseled against the violence into which the fanatical Thomas Munzer led them with such fatal consequences — 100,000 of them perishing in the Peasants' War of 1525. At Easter, 1525, Hubmaier received adult baptism, his special helper, George Blaurock, having already done so some months before. Hundreds of believers soon did the same, and thereafter almost the entire citizenry of Waldshut followed their example. An open breach ensued between Zwingli and Hubmaier, which led them into a literary controversy in defense of their particular views.

Waldshut having supported the revolt of the peasants, government troops occupied the city in December 1525, and Hubmaier fled to Zurich, where he was arrested. Weakened by sickness and under stress of the rack's torture, he recanted, but later withdrew his recantation.

In 1526 he took refuge in Moravia. Here he gained the protection of the leading noblemen of Nikolsburg, and soon converted the whole population to his special teaching. For a while Moravia became a refuge and center of activity for the sorely oppressed brethren, whom Catholics and Protestants alike persecuted. Here, Hubmaier entered into the most active period of his literary work, elaborating his stewardship doctrine from various standpoints. His clearness and thoroughness as a thinker, writer, and debater enabled him to present his position in such a way as left almost nothing for succeeding Baptists to add.

In 1527, Hubmaier, along with his loyal wife, was captured by the Austrian authorities. Refusing to recant, on March 10, 1528, he was burned at the stake in Vienna, a martyr to his faith. Three days later, his wife was killed by

drowning in the Danube and her body was burned to ashes. George Blaurock suffered a similar fate in 1529.

#### References

E8: 142, 264, 387-389, 440, 721  
 E9: 33  
 E10: 88, 473  
 E12: 762  
 E13: 287  
 P'41: 285

#### Thomas Cranmer (1489–1556)

The Star Member who started the movement which later developed into the Episcopal Church was Thomas Cranmer, Archbishop of Canterbury and “primate of all England.” Born in 1489 and educated at Cambridge University, where he later became a professor, Cranmer won the favor of Henry VIII by advising him to submit legal questions as to his marriage, not to the pope, but to the universities of Christendom. He taught openly that the pope had neither civil nor religious power over England and its populace, and any claims to such power were contradictory to the Scriptures.

The special doctrine entrusted to the Episcopal Church through Cranmer is that the Church in the flesh is subject to the civil power. This Biblical principle gives the state no power over the Christ in *spiritual* matters, but does subject its members to the state in *secular* matters. Cranmer’s special helper in promulgating this doctrine was Hugh Latimer, Bishop of Worcester.

Cranmer was appointed Archbishop of Canterbury in 1533 and in 1535 he abjured allegiance to the pope. He was required against his better judgment to sign the patent settling the succession to the throne on Lady Jane Grey, as against Mary and Elizabeth who were in succession. When the Roman Catholic Mary eventually became queen in 1553, he was imprisoned on charge of treason and sentenced to death by beheading. Later, he was pardoned in order that he might suffer a severer punishment. Thereupon he was charged with heresy for rejecting transubstantiation, condemned and kept in a filthy prison under grave severities for nearly three years.

Weakened in mind and will by his sufferings, Cranmer was induced to sign a mild recantation and understood he would be freed. Such was not the intention of the papists, who had all along intended to burn him as soon as he had made a public recantation. His courage revived, Cranmer, deeply penitent, expressed great sorrow for his cowardice and said that his right hand that had signed the recantation should first be put to the flames as a proof of his hearty abjuration of it. His burning, together with that of his colleagues Latimer, Ridley, Hooper, and Ferrar, all bishops, filled England with a horror that rose to still greater heights as victim after victim was put to the flames, the number reaching 286.

Cranmer, the most eminent of all the martyrs who perished during Mary’s reign, is remembered also for his literary work on the Scriptures. His version, which became known as “Cranmer’s Bible,” was adopted as an authorized version, and its book of Psalms became the psaltery for the book of Common Prayer in the Church of England.

#### References

E8: 142, 256-264, 439, 440, 704  
 E9: 33  
 E10: 88, 89, 473  
 E12: 28-29, 762  
 E13: 107-111, 120  
 P'41: 285

#### Michael Servetus (1511–1553)

Michael Servetus was the Little Flock leader the Lord used to introduce the truth which became the stewardship doctrine of the Unitarians: God is the one supreme “Person,” whose central attribute is love. As a member of the Star to the Philadelphia period of the Church, Servetus had as his special helper Laelius Socinus.

Born in Spain in 1511, Servetus was educated for the law at Toulouse, France, but won fame as a physician. A keen Bible student, he witnessed Charles’ crowning at Bologna in 1530, and seeing the adoration of the pope on that occasion started him in an anti-papal direction. He was present the same year at the Diet of Augsburg, where the Augburg Confession was read, and probably visited Luther at Coburg and Oecolampadius in Basel. A man of great gifts and restless spirit, when only 20 years of age he published an elaborate work, *On the Errors of the Trinity*, which at once made him a marked man. His treatment of the subject was serious and original, and so logical that the ablest thinkers of the day were compelled to give it careful attention and were at great pains to meet his arguments.

To write against the Trinity was at that time extremely dangerous and Servetus was compelled to shelter under an assumed name, Villanovanus, based on his father’s birthplace. Living for a while at Lyons, he pursued his medical studies, moving in 1536 to Paris. There he met Calvin, present on a hurried visit, the latter seeking to set Servetus right on the Trinity. Challenged to debate the matter, Servetus, for fear he would be betrayed to the authorities as a heretic, declined to attend. Continuing his studies in medicine and achieving great distinction in that field, he became accomplished also in arts and geometry, and added theology and Hebrew to his curriculum.

In 1541 he was invited to Vienne to be a private physician to the Archbishop, Pierre Paulmier, conducting a general medical practice at the same time. From here he began the correspondence with Calvin that was to have so tragic an ending. Their letters were, in effect, long debates. Servetus offered to visit Calvin at Geneva, but becoming incensed at Servetus’ unshakeable denial of the Trinity and



rejection of infant baptism, Calvin was threatening that "should Servetus come to Geneva, he would not leave alive."

In 1553, Servetus published his *Restoration of True Christianity*, a remarkable volume presenting with greater maturity the thoughts from his earlier work on the Trinity. He made the mistake of sending a copy to Calvin, who had three years before passed incriminating information to the Catholic Inquisition against Servetus. Now Calvin would betray him as the author of the new heretical work. Arrested by the inquisitor-general of Lyons and knowing he was sure to be condemned and burned, Servetus made his escape from prison and went into hiding for several months. On Sunday, August 13, 1553, he entered Geneva, expecting to leave immediately by boat for Zurich, on his way to Naples. No boat being available, he unwisely attended church and was recognized by Calvin, who immediately caused his arrest and imprisonment.

The trial for heresy involved gross violations of Swiss law, and was marked by fierce theological arguments between Servetus and Calvin. Some of the judges favored an acquittal, but Calvin had deliberately planned to secure the death of Servetus. At his insistence, the majority of judges rendered a capital sentence under a law not operative in their land, for an act not committed in their country, and on a person not subject to their authority. At the urging of William Farrell, an English Divine, Calvin caused Servetus to be burned at the stake. Michael Servetus' last words confirmed his faith: "Jesus, Thou Son of the Eternal God, have mercy on me!"

#### References

E8: 128, 142, 387, 423, 427-434, 440, 727

E9: 33

E10: 88, 89, 473

E12: 762

E13: 292

P'41: 285

BS'82: 75

*The Reformation*, by Williston Walker (1900)

*The Dictionary of Bible and Religion*, William H. Gentz, General Editor (Abingdon Press, Copyright 1986)

#### Robert Browne (1550-1631)

Robert Browne was the Lord's special servant in propagating the stewardship doctrine of the Little Flock movement which later became the Congregational Church. He emphasized that each ecclesia of the Lord's people is, under Christ's headship, mistress of its own affairs, independent of all other persons, ecclesias and ecclesiastical organizations, but acknowledging its ties with others in Christ for Christian fellowship and helpfulness.

Born near Rutland, England, in about 1550, he studied at Cambridge University, obtained a B.A. degree, and taught for three years. In 1578, he joined the family of an eminently devout Puritan minister, Richard Greenham, who taught him theology and encouraged him to preach. Browne's success brought him the offer of one of the Cambridge pulpits, which he declined, not approving of episcopal ordination and feeling much distress at the religious formalism of his day. As he sought the Lord's direction as to

where he should best serve, mental conflict broke down his weak bodily health.

Meeting for some months with righteous believers in Norfolk, God blessed him with light on the nature of the true church and the proper conducting of its affairs. This led to his forming such a church in Norwich in 1580, along with kindred spirits, including one Robert Harrison, who became his special helper.

Naturally, Browne's theory of church government meant separation from the state church. While Elizabeth, then on the throne, did not require uniformity of *belief*, she did insist upon uniformity of church *membership and worship*, enforced by civil penalties. Browne spent time in no less than 32 prisons, and eventually his little church emigrated in a body to Holland where for a time they enjoyed freedom of faith and practice. Here Browne wrote several treatises on Church Democracy under Christ as Head. But hard times, and the pressures resulting from mutual criticism meetings introduced in the church, eventually wrecked the congregation, and Browne resigned his pastorate.

Returning to England in 1583 with a handful of followers, he spoiled his good influence and compromised his movement by rejoining the Episcopal Church. He did not seek ordination, nor did he repudiate his principles, though he was permitted freedom through the influence of his uncle, Lord Burghley. It seems reasonable to believe that years of ill health, rigorous imprisonments, troubles in the church in Holland, and the outbreak of fresh persecution in England, caused what might today be termed a nervous breakdown.

In ultimate analysis, Robert Browne's teachings were not only a setting forth of the truth on church government in opposition to papal error on that subject, but also a protest against all the clericalistic forms of church government that have prevailed during the Gospel Age. In 1583, as many of his writings as could be found were collected and publicly burned at the hanging of two of his associates, Copping and Thacker. Persecution followed every revival of this movement for nearly a century. Robert Browne died at Northampton in 1631.

#### References

E8: 142, 325, 327-330, 440, 717

E9: 33

E10: 90, 473

E12: 762

P'41: 285

#### George Fox (1624-1691)

George Fox started the Little Flock movement which later fragmented into various sects of a fanatical nature, including the Quakers. The particular truth he ministered to the Church was that true religion consists of supreme love to God and brotherly love to man. He saw the need for a religion of the heart, piety toward God and benevolence toward man. This was sadly lacking in the sectarian society of his day, which was steeped in formalism, dogmatism, rationalism and legalism, religious hate and cruelty, open treachery, and religious persecution.



From youth, George Fox searched among the various sects of Christendom for the answer to his hunger for the right way. At 23 years of age he experienced a “call” from God: “A voice which said, ‘There is One, even Christ Jesus, that can speak to thy condition.’ And when I heard it, my heart did leap with joy” (Fox’s *Journal*, Copyrighted, Cambridge University Press). That same year he began to preach his message in one town after another.

His teaching was not unmixed with error. For example, his belief that an “inner light” is given to all men encourages the tendency of many to rely not solely on Scripture but also on extra-Biblical feelings, impressions, and visions. Groups which developed from this point of view include the Quakers, Latter Day Saints (Mormons), the Holiness people, and others not relying solely on the Bible as their basis for faith.

Fox carried on a preaching and writing ministry from 1648 to 1691 in Britain and in the American colonies amid tribulation and persecution, which he meekly endured. He visited Barbados and Jamaica, and with Robert Barclay, his special helper, and William Penn, he preached in Holland. He was imprisoned nine times and spent his years of confinement spreading his doctrine by his writings.

Basing their stand on Matt. 5: 33-37, many brethren were imprisoned for refusing to swear the oath of national allegiance demanded of any who dissented from the established church. Though willing to *affirm* allegiance, they were convicted of sedition, and at one time as many as 4,000 Quakers were in prison for this offence and for holding “conventicles” — forbidden meetings in private houses. Many died of their sufferings.

Fox was himself broken in health from his nine imprisonments. On his release he preached prison reform and tolerance to dissenters as required by the Golden Rule. His advocacy had much to do with the Act of Toleration of 1689, which granted religious freedom to the dissenters.

Fox’s later life was more tranquil. His patriarchal and benevolent appearance inspired respect, increased by his evident honesty and simplicity, and his last years were attended by considerable honor from many who were formerly hostile. He preached until a few days before his death on January 13, 1691, in his 67th year. He was loved and esteemed by thousands as a righteous man devoted to God’s cause and man’s welfare.

#### References

E8: 354-360, 440, 719, 720  
 E9: 33  
 E10: 92, 93, 473, 474  
 E12: 762, 763  
 E13: 413, 483-489, 495

#### John Wesley (1703–1791)

John Wesley was one of the greatest evangelists who ever lived, and his work gave birth to the great revival of religion in Britain. In time, the Little Flock movement he started became the Methodist Church.

Of John Wesley and his associates, King George III said that they did more for religion and for the common people

of Britain than the entire established Church of England. Wesley by his emphasis on “conversion” — peace and joy in the consciousness of sins forgiven — brought many to justification. By his leading them on to a life of sanctification he laid the foundation of the special stewardship doctrine which became the trumpet call of his movement: Divine love as the heart of sanctification is the Divine ideal for the Lord’s people.

Born in 1703 to saintly parents, John and his brother Charles were regarded as the most gifted and saintly of their large family. Though John dated his own conversion from 1738, he had probably been consecrated many years. His soul-stirring experience during a meeting of the Moravian brethren was probably the quickening of his New Creature. This marked a turning point in his ministry, and the commencement of a new activity which continued until his death nearly 53 years later.

At first, as an ordained presbyter he preached justification and sanctification to congregations of the Church of England; but soon the worldly clergy were offended and doors were closed to him. By the Spring of 1739 he was preaching in fields and public places, attracting audiences too large for any building. His voice was clear and penetrating, his language was simple, and his style was argumentative.

Though of small stature, there was a power generated by the dynamo of his wonderful character that made him one of the most persuasive preachers of all time. Early in his crusade he met much opposition from the rabble, and was often pelted with stones, mud, rotten eggs, and filth. He did not flinch. He overawed the crowd by his strong character, fearless manner, and kind words, and their opposition melted away. Wesley’s brethren suffered with him in these early years, notably Charles, his own brother and special helper, and George Whitefield, the youthful orator.

In 1784, Wesley was persuaded to make a deed of declaration, which gave the annual conferences with his preachers a legal constitution, and gave controllership after his death to a board of 100 ministers. Methodism thus became recognized as a sect, separate and distinct from the Church of England.

He had made an unfortunate marriage, his wife proving to be a most spiteful and oppositional enemy, but he was all the more generously loved by the brethren. In old age he was indeed a venerable person. His unchilled cheerfulness, unflinching courtesy, self-denying service, and holy life gave him a most noble, distinguished, and benevolent countenance, and endeared him to thousands. His last sermon was preached only a week before his death at the age of 87. Throughout his last night he led 11 devoted watchers in an informal prayer, praise and testimony meeting, which did not end until he had breathed his last. Just as he died, one brother cried, “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and this heir of glory shall come in.”

#### References

C: 113  
 D: 174  
 E8: 264, 403-416, 440, 724-726  
 E9: 33

E10: 93-95

E12: 763

E13: 138-148, 155, 156, 544-560, 574-584

**Thomas Campbell (1772–1844)**

Thomas Campbell was instrumental in presenting the teaching that the unity of the Lord's people is founded on the Bible as their only creed. He served as a clergyman in the Seceder branch of the Presbyterian Church in northern Ireland, later emigrating to the United States.

In 1807 he settled in a church in western Pennsylvania, where he advocated closer relations with all Christians, appealing to the Bible as the basis of faith, and practicing open Communion. His studies led him to a thorough rejection of absolute predestination, and to a repudiation of the sectarianism evident in the Presbyterian church of his day.

Campbell fought for the principle of a Biblical union of all Christians, free from all the elements of sectarianism which made them servile to leaders, imposed creedal conditions, and led to divisions and strife, shutting out the advancing light. These evils he taught would be set aside by adopting the Bible as the only creed, trusting that the Lord by His Spirit would open up its mysteries as they would become due to those walking in the advancing light. His teachings encouraged adult baptism and simplicity in church government. Titles such as Reverend and Doctor of Divinity were rejected as contrary to the spirit of Christ, all members being regarded as equal.

**References**

E8: 202, 439, 694, 728

E12: 763

*Handbook of Denominations in the United States*, Frank S. Mead, Revised by Samuel S. Hill. Copyright 1995, Abingdon Press

**William Miller (1782–1849)**

The last Star Member of the Philadelphia stage was William Miller. The movement he began had as its main themes:

1. Prophetic chronology;
2. Christ's Second Advent;
3. The saints' Millennial reign with Christ.

Miller was born in Pittsfield, Massachusetts in 1782. An insatiable desire for knowledge drove him in his youth to study diligently, despite hardships. Coming in contact with Deists in his twenties, he examined various philosophical writings at length and became an avowed skeptic. Following brief army service in the War of 1812, he settled with his wife and family in Low Hampton, New York. But to live the life of a peaceful farmer was not his destiny.

A good and honest heart compelled Miller to question the meaning of life and the reason for death. After much inner struggle and searching he came to see Jesus as his Savior and the Bible as the perfect rule of duty. He concentrated from about 1816 on gaining an understanding of God's Word, comparing Scripture with Scripture and prophecy with his-

tory. By 1818 he came to the conclusion that 25 years hence — 1843 — all the affairs of earth would be wound up and the saints would enter into glory. Exercising caution, lest others should receive his understanding without sufficiently examining the Scriptures, he spent a further five years confirming his findings, and then began to present them openly to friends, neighbors, ministers, and others. To his astonishment few listened with any interest.

By 1829 he had developed his system of prophetic chronology and doctrine quite fully; and in the summer of 1831 was overwhelmed with the conviction that he should tell his findings to the world. The Lord opened the way, bringing him an invitation to speak at the nearby church in Dresden. Though at first his flesh shrank from the expected ordeal, his message was well received and his ministry was extended to ever-increasing audiences, bringing about a real revival. His emphasis on prophetic chronology drew many to his movement, but it was also the main target for his opponents.

The Second Advent message laid hold on the hearts of people; and ministers of various denominations preached it. Joseph Wolf, William Miller's special helper, carried it throughout Europe and Asia; and the whole world seemed in expectation of our Lord's return. The disappointment was intense when the year of 1843 — and subsequently, October 1844, the next predicted date — came and went with no fulfillment of the hopes of the brethren. Miller nonetheless exhorted the brethren to hold fast. His own faith was manifested in a letter he wrote in November, 1844, to his personal helper Joshua Hines: ". . . I am not yet cast down or discouraged. God has been with me in spirit and . . . my hope in the coming of Christ is as strong as ever. If I have erred, it has been on the side of charity, my love of my fellow men, and my conviction of duty to God" (*Anticipating the Advent: A Brief History of Seventh Day Adventists*, by George R. Knight, 1993, Copyrighted).

Miller died on December 20, 1849, and was laid to rest in a little cemetery near his old home. His gravestone is engraved with the words, "At the time appointed the end shall be." The movement started by Miller was later developed into the Second Advent Church. This, in its turn, was fragmented into several sects.

**References**

C: 84-92, 118-120

E3: 35-37, 172

E8: 142, 207, 208, 264, 439, 695, 696, 728

E9: 33, 485, 509-511

E10: 95, 97

E11: 48, 49, 54

E12: 763

E13: 13-19

BS'56: 91-95

*We gratefully acknowledge the contributions to this series by the brethren of the British branch. The next installment will cover the seventh and last period, Laodicea.*

## Report from Great Britain\*

H.W. Roberts, Representative for Great Britain



January 2001

DEAR BRO. HEDMAN:  
Grace be unto you and Peace,  
in the precious Name of Jesus!  
We send you good cheer and  
encouragement from Britain!

In this first month of the  
new year we look back over the  
old year with thanksgiving and  
rejoice at blessings received.  
Events in the year 2000 can be  
seen in perspective now, leav-

ing some of us chastened, perhaps, realizing that we could have done better, but all of us thankful, joyful, content and confident in the Lord's providence and leading. However good, bad or indifferent the last year was, if we are wise we shall firmly resolve to make this year a spiritually better one. The days ahead are opening up before us like the blank pages of a diary. As we live through them we shall make a record largely framed by our own choices and decisions. With the dawn of each new day, therefore, let the words of Joshua be our guide, "... choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord" (Joshua 24: 15).

Brethren in Britain, studying the signs of the times, see that the influence of the nominal churches in British national affairs is waning rapidly and their power is fading. In fact, signs observable in the secular world seem, these days, to be more significant and relevant to Bible study than things that are happening in the religious world. For this reason the greater part of the following review will deal with secular matters, presenting a view of Britain's affairs set in the religious context of a world under Divine judgment.

### The Home Front

During the year 2000 the continuing decline in the moral standard of national life became ever more clearly discernible. In spite of a few fine, individual examples of heroism, self-less-ness and other worthy human characteristics, in general the reported trends are downward in almost all respects.

Of late, travel within this country has been afflicted by many problems, and disruption of both road and rail services has brought public anger and demonstrations against both government and rail industries. News headlines regularly publicize the complaints of frustrated and angry travellers and business users. Overcrowded roads, rail

transport delays, the state of public transport, the cost of fuel, accident rates, and related matters have become major political issues. At one point, the government was badly shaken when there arose a sudden, unexpected, and almost spontaneous nation-wide demonstration objecting to fuel costs. It was led by truck drivers and farmers and supported by a militant general public (especially in rural areas), and within a few days it brought fuel supplies almost to a halt and the whole of the country to a catastrophic standstill.

### Crime and Punishment

Inner-city areas around the country are increasingly crime-ridden and dangerous and — to a greatly overstretched police force — this has become a serious problem. Friction is mounting between high-population urban and low-population rural dwellers. It seems that the voting and lobbying power of urban interest-groups may well make them the dominant influence, not only in the inner cities and conurbations but also in rural areas. Strong moves are being made by law-observing groups, and some law-breaking ones (such as extremists of the "Animal Rights" movement) to challenge and change traditional countryside ways of life and practices, threatening the future of certain types of farming and countryside pursuits, such as fox-hunting, shooting, and angling. The aim is to make the countryside more of an open-country wild-life habitat and a leisure facility for the urban population to enjoy. The sanctity of private property (land-owning) is giving way to the "right to roam."

These and other influences, such as the "mad-cow" scare (Bovine Spongiform Encephalopathy [BSE]), and certain European currency imbalances [including the high-value pound sterling which makes exports expensive — *Ed.*] are damaging to rural interests and various industries. This has led to the formation of a defensive "Countryside Alliance" of rural interests which is well-organized and growing in strength; it has already mounted street demonstrations in London mustering hundreds of thousands of angry supporters.

Although the majority of animal rights supporters do not go beyond the law, they are nevertheless vociferous, emotional, implacable, and willing to bring crowd pressure against individuals and corporations. The movement has an extremist wing which has begun to conduct a direct, illegal, and increasingly physically violent campaign — including letter-bombing, property destruction, and other methods of intimidation — against any industry or individual connected with animal experimentation, animal farming,



\* The name "Britain" indicates England, Scotland, and Wales. The term "Great Britain" properly refers to these entities and the adjacent islands. These two terms are more geographic in application. The political term "United Kingdom" denotes England, Scotland, and Northern Ireland. For practical purposes these three designations are today used interchangeably. The report on the United Kingdom Web work by Bro. John Scale which follows this report, adopts the abbreviation, U.K., and reflects the use of the suffix typically attached to Web sites in Britain, .co.uk

fishing, fox-hunting, and so forth. Even those more remotely connected, such as real estate agencies and fishmongers, have been subjected to letter-bomb and other attacks and now have to take precautions. Normal policing is of little use in these circumstances and the government is sufficiently worried about the growth of this movement to have called in MI5 (the national security service) to investigate.

### **Cultural Dissolution**

One of the most significant features of Britain in the year 2000 was the rapidity of its moral degeneration. Television, radio, publishing, and the entertainment industry in general have led the way in plumbing new depths of moral depravity. Competitors in these fields seek to attract and increase their share of the public's attention by using shock tactics which deliberately set out to violate the general sense of public decency. As the "corporate mind" of the public is benumbed by what can only be described as an onslaught on morality, more and more it is seen as "cool" to live a fast and permissive life on the leading edge of degeneracy. In this I do not think Britain is alone, and if other leading nations are in a similar condition it prompts a question as to how far the Lord will permit the world to sink before — in order to preserve a hope for mankind — He says "enough."

Predictions of the possible effects of global warming, pollution, and other planet-wide man-induced threats to the natural world, feature prominently in the reporting of current affairs. The likelihood of irreversible damage having been done to the earth and its environment forces policy-changes at government level. As more detailed information becomes available it arouses a growing sense of unease and fear in the public consciousness.

Cynicism and political apathy is affecting the general public as governments — European as well as British — are seen to be swept along on a tide of greed, corruption and immorality, unable to stem the flow and apparently unwilling to make good, wise, and potentially vote-losing decisions.

### **Christendom Today**

Though the foregoing may seem to be somewhat sensational and "scare-mongering," it fairly summarizes the general tenor of enlightened public commentary. I have added pointers as to the religious significance.

Christendom is in a critical state, and the conditions that prevail in Britain — a historically stable nation — clearly demonstrate this. I have left unsaid a great deal. In common with a number of older brethren, I can compare today's social, moral, and political situation with that of 60 or 70 years ago. The nature, importance, and significance of changes that have taken place during that time — especially in recent years — are striking and plain to see.

The "voice from the pulpit" is increasingly devoted to secular concerns and, in consequence, it is spiritually blurred and indistinct. Some prominent ministers of Anglican and (especially) Catholic persuasion are voicing an interesting viewpoint: They maintain that in recent times the cause of the poorest and the weakest in society has been taken up by government, social services and charitable organizations, and that it is therefore no longer necessary for the churches to "feed the hungry with good things," as was once part of their commission. Consequently, a large part of the traditional role of the churches and their ministers has disappeared, and some revision is necessary.

Falling influence, falling congregations, and falling revenues are leading to closures of church buildings, "ecumenical church-sharing," and part-time ministries. Some leading commentators speak of the probable cost-related closure of even major edifices that have for centuries been centers of diocesan activities and authority. They foretell an entirely new relationship between the churches and society, a decentralized ministry more suited to the churches' survival in the increasingly irreligious, materialistic, and hedonistic sphere of British national life. It is not surprising that Christian missionaries from other lands now see Britain as a heathen country.

Non-conformist sects are apparently suffering the same way but to a lesser degree because, not being so visibly represented in society, they are less vulnerable to such scrutiny.

### **The Churches and Politics**

With the anticipated General Election in mind, set for Spring, the main political parties, recognizing the significant part that the churches have played in the history of maintaining social order, are sufficiently concerned at the situation to include positive *church-related* (rather than religious) elements in their electioneering speeches.



As an example of their concerns: Following the drastic decline in church weddings and the comparable rise in the divorce rate, most divided and “single-parent” families require at least two homes instead of one and this, alone, presents a significant political problem. At one time, legal recognition of church weddings and religious censure of divorce kept housing requirements to a minimum. Political theorists are well aware of this influence and refer to it as “the religious sanction in society.” Conscious of the disastrous weakening of this sanction they have sought diligently for the past 50 years to replace it — without success. Typical results of this failure are the current pressure on housing, the mounting cost of supporting single-parent families, the loss of tax revenue, and so on.

Another element of this “religious sanction” which kept Britain’s national economy reasonably stable was the Protestant work ethic, which was more powerful than money in inducing people to work hard. When Britain led the world in the Industrial Revolution, this ethic was preached from the pulpit: it cost nothing, and it was very effective. Indeed, the 20th-century decline of this “nominal church” influence represents a decaying of those very principles which have traditionally underpinned many of the more prosperous parts of “this present evil world.”

### **The Truth Scene in Britain**

It is far more pleasurable to deal with this subject. The British brethren are at one and continue to be in good heart. Again this year our two Conventions were highlights that we look back on with pleasure and thanksgiving. Attendance is always at a maximum, as all that can attend, do attend. At such times, spiritual fellowship and a sense of belonging, centered on shared hopes of citizenship in the coming Kingdom, are strong among the brethren. In the aftermath of such gatherings the “worldly world,” by comparison, always seems particularly cold and lacking in grace and understanding.

#### *Hyde Convention*

The main British Convention, at Hyde in August, was blessed by the presence of our dear brethren from California, Auxiliary Pilgrim Bro. John Detzler, and his wife Sr. Mary. Their presence added much to the occasion, and brethren voiced appreciation of the help received from our dear Brother’s exhortational addresses. Exhortation appears perhaps less frequently than other Biblical lines of thought in discourses in this country. Our dear Brother’s clear and very direct way of approaching such matters helped to restore the balance and his words of wisdom were refreshing and upbuilding to us all.

#### *Sheffield Convention*

At the Sheffield Convention in October, three newly consecrated ones were baptized. Also, four others, some already consecrated, have this year come into the sphere of the

Epiphany Truth, attend meetings, and were present at our conventions. This is most encouraging.

The sudden passing from this life of our dear Sr. Susan Tennuchi while attending the Sheffield Convention, brought shock and sadness to the feelings of joy which marked that time. These feelings intensified at the funeral, which was held in the Sheffield Bible Students’ meeting hall. Brethren, together with family members and all who attended, were deeply affected. We shall miss the loving, cheerful disposition of this dear, consecrated sister, in our gatherings, and we shall remember with gratitude the encouragement we received from her life of positive Christian commitment.

### **Web Site Work**

The development of the United Kingdom Web Site has been a major feature throughout the past year. This project has been in the overall care of our dear Evangelist Brother John F. Scale, aided by a small team of brethren who acted as a steering group. The Web Site is now up and running ([www.biblestandard.co.uk](http://www.biblestandard.co.uk)). It is a very attractive presentation that we hope will appeal to many visitors to the site. All work was done in collaboration with the Bible House.

### **Ministry Services**

Scheduled service visits to ecclesias by our appointees continues, and is a primary feature of our Truth activities each year. Appointees take this responsibility and privilege seriously, and in consequence their studies are deep and varied as they carry spiritual nourishment to willing hearts. Each year more than 40 such visits, representing more than 70 meetings, provide added fellowship and interest to the ecclesias’ normal studies. May this situation continue!

### **Words of Appreciation**

We in Britain are well aware of our indebtedness to the Lord, and to His spirit operating in the Bible House family for the regular supply of magazines and other literature. During the past year, the introduction of more advanced publication techniques and the development of the Internet facility, together with the arrival of new additions to the “family,” must have provided some hectic times in maintaining the work-flow. We appreciate the regularity of magazine output, with the attractive styling and the fine articles that have appeared there. We are not unmindful of the pressures that all must have been under from time to time — perhaps most — or even all of the time! Our prayers for you and all the Bible House family continue. The Lord be with you all!

With much love in the Lord,

H.W. Roberts,

British Representative and Pilgrim

# Report on Web Work in the United Kingdom

John F. Scale, Webmaster for the U.K.

DEAR BRO. HEDMAN: I am pleased to submit my first report on the development of our new approach to the Truth witness work.

My involvement in the United Kingdom's *Bible Standard* Web Site began following a chance conversation with Bro. John Davis at the British Convention in August 1999. He asked me to run a feasibility study to assess what would be needed by way of equipment and personnel to set up and operate an official Web Site in the United Kingdom. This study took many weeks to complete and was eventually sent to Bro. Roberts, the British Representative and now overall U.K. Web Manager, for consideration. It was discussed further at a special meeting of brethren who were interested in participating. I was elected Webmaster of the proposed site and given responsibility for setting up the site as to its planning, design, and operating policies, in cooperation with Bro. Roberts and the Bible House.

## Planning Stages

Three teams were formed to cooperate in the project:

**Team 1** comprises appointees of the L.H.M.M. who are able to offer help and advice in the work.

**Team 2** comprises Brothers and Sisters who stand ready to assist Team 1 in, for example, research. These brethren also undertake the proofreading of articles intended for the site.

**Team 3** consists of brethren with technical experience in computer hardware and software, and who may be called upon for problem-solving, making improvements, and so forth. Some excellent work has been done in bringing our equipment up to the required standard.

## Developing the Site

With the teams in place and the general outline of our proposed site established, I decided to use the expertise of a computer business already familiar with creating Web Sites. The business had already produced a number of successful sites, including one for the Welsh Tourist Board Information Centre. By late 2000 we were ready to "launch" and since then we have been modifying and improving the site's appearance. It is divided into three main sections:

1. *Bible Standard* articles of general and topical interest. These are chosen to appeal to "thinking Christians" and to the world in general.
2. *Frequently Asked Questions*, of which 14 are listed presently. Other questions will be added occasionally; back numbers of *The Bible Standard* are a rich source to draw from.
3. *Israel in God's Plan*, which is designed mainly for

Jewish enquirers, and also serves to inform others of Israel's importance in the Divine Plan. Under this heading we have chosen articles that we feel will bring comfort to our Jewish friends, and remind them of the covenant promises that were made to father Abraham.

In late January 2001 we solicited a number of "search engines" to include our site in their listings. This makes the site easy to find by the "web-surfing" public. An analysis program will provide us with detailed information as to the numbers and kinds of contacts made — useful in guiding our decisions and general conduct of the project.

Technical problems in scanning techniques were overcome after many weeks of experimenting, making possible the use of any suitable articles from back numbers of *The Bible Standard*. We decided to separate the handling of e-mail enquiries, from the programming and general running of the site. Bro. Torry MacMillan, controller of the e-mail side of the project, created a program to deal with this important aspect of the work, communicating directly with those seeking further information.

Scriptures cited in the articles are "dynamic" — this means that the viewer does not need a Bible to check the references. A simple click of the mouse on the citation reveals the scripture in full, even entire chapters.

We contacted The Royal National Institute for the Blind for advice on making our site amenable to the blind or partially sighted people. Additionally, we plan to make audiotapes available on the subjects that appear at the site.

We have prayed earnestly for the Lord's leading and overruling providence in this endeavor. All involved have been richly blessed and renewed in zeal at the prospect of this new method of witnessing to the world the good news of ransom and restitution. I express my personal gratitude to all who have given of their time and talents to make this possible, not only in the U.K., but among Epiphany brethren everywhere. I appreciate also the loving support and encouragement of Bro. Bernard Hedman and Bro. John Davis, and my prayers continue that the collective work of spreading His Word will bring honor to His name and in due time, joy to the world.

Respectfully submitted,

John F. Scale, Webmaster for the U.K.



BRO. JOHN AND SR. DIANE SCALE

The U.K. Web site is at [www.biblestandard.co.uk](http://www.biblestandard.co.uk). Links to affiliated sites in other countries are provided. To send the Webmaster comments on the site (only) address your e-mail to [jfscale@biblestandard.co.uk](mailto:jfscale@biblestandard.co.uk)

## TIMEPIECE

### Kind Words of Commendation

*Zion's Watch Tower, October 1886*

*Millennial Dawn*. One's first thought on taking up this volume is that it is the work of some good-meaning but overzealous Christian who, in order to add strength to and fortify the faith that is within himself, has been led to "rush in where angels fear to tread" and to fix the day and hour of the Saviour's second coming, as so many have already done. However, the reader is agreeably surprised, before he has read half a dozen pages, to find that such is not the aim and object of the book; that, on the contrary, there is nothing of the prophetic about it, and that it is the product of a wise and thoroughly Christian pen. The work is a serious and philosophical review of "the plan of salvation" as laid down in the Book of Books. No other authority is quoted except the Bible, the writer stating that it is his endeavor to divorce his subject as completely as possible from all opinions of men, and to give his readers the truth undefiled from the fountain head. The work is admirable in many ways, being produced in a style sufficiently pleasant and attractive to at once fix the attention of the reader, while the subject matter, relating, as it does, to the "old, old story," can never grow prosy or dull. The book is calculated to do good to

all, whether a young recruit, an old soldier of the cross, or one blindly groping in the dark. As a reference book for the Bible student it is invaluable, and no Christian household should be without it.

— *Galveston News, Sept. 5, '86.*

*Millennial Dawn, the Plan of the Ages*. A remarkable book! A book for the times! It is emphatically *A Helping Hand for Bible Students*. In these latter days, when Christians are so eagerly seeking the light of God's word, to interpret passing events and to forecast the dawning future, so pregnant with tremendous import to all mankind, this book comes as a soothing, satisfying draught from the fountain of all truth, knowledge and wisdom. Every earnest seeker after truth, every sincere student of the Bible, will do well to secure a copy of this remarkable book at once and enjoy the feast of fat things which it contains.

— *J. E. Jewett in Christian Herald, Oct. 7, '86.*

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## 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.

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and Herald of Christ's Epiphany**  
1156 St. Matthew's Road  
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Chester Springs  
Pennsylvania 19425-0067  
United States of America

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## ANNOUNCEMENTS

### CONTENTVILLE.COM

In an effort to increase exposure of 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*). We encourage you to subscribe through this medium. Payment requires a credit card. You will receive the initial issue from Contentville; the balance will be sent in the usual way from the Bible House. 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 articles from *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.

Please direct comments *regarding the sites only* to the appropriate Webmasters. 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. (His report appears elsewhere in this issue.)

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 2000 issue.)

### HERALD OF THE EPIPHANY AND BIBLE STANDARD MAGAZINES

The study of earlier issues of these magazines is helpful to 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

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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."

*Difficulties with e-mail:* Over the past two months the Bible House has been experiencing problems receiving e-mail particularly from overseas, and, occasionally, within the United States. If you have been trying to reach us by this method with no success, please contact us by telephone or the postal service until the problem is solved. We expect to be switching to a more reliable Internet Service Provider in a few weeks. Our e-mail addresses will remain the same.

The Present Truth  
1156 St. Matthew's Road, P.O. Box 67  
Chester Springs, PA 19425-0067  
Editor: Bernard W. Hedman  
Associate Editor: John Davis  
General inquiries, orders: (610) 827-7665; e-mail [laymens@biblestandard.com](mailto:laymens@biblestandard.com)  
Fax: (610) 827-1615  
Editorial Department: (610) 827-1586; e-mail: [jlch@biblestandard.com](mailto:jlch@biblestandard.com)  
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