



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, 25, 26, 28; 9: 11, 12.

How and Why Christ Was Crucified

“Christ died for our sins according to the Scriptures”

— 1 Cor. 15: 3 —

This article is taken from Watch Tower Reprints, pp. 3369-3372 [May 1904]. Format, spellings, and style have been altered to match current practice, and several obscure words have been changed. The article otherwise stands as it appears in the Reprints. It should be read with the context of the times in mind.

THE FRENCH AUTHOR, Victor Hugo, wrote, “Waterloo is the change of form of the universe.” Another amends the statement thus, “Calvary is the change of form of the universe.” The story of our Lord’s crucifixion is related with a pathos which stirs our souls with sympathy, and begets in us a responsive love from the moment we truly recognize the purport of our Golden Text. Others have died just as cruelly, and a few have gone to death voluntarily and composedly. The Lord’s death, however, was the first one in which the victim was entirely innocent, entirely unworthy of the death sentence — the only one, therefore, in whose case the matter of dying was wholly voluntary, the only one who needed not to die had He not so willed.

CROSS-BEARING EXEMPLIFIED

The evangelists relate the incidents of the crucifixion with very slight variations, and the whole matter is before us when we group together the various statements, each of which is true. From Pilate’s Judgment Hall, after the governor had consented to Jesus’ death because unable to stem the tide of Jewish prejudice and vociferous demands, the centurion, with three Roman soldiers, took Jesus to Calvary to crucify him. As was the custom, the culprit — in this case the victim — bore his own cross, which must necessarily have been a terrible task. Our Lord apparently was overcome by the weight of the cross, when a countryman named Simon coming along was forced to assist him. The statement of Luke 23: 26 implies that Simon did not carry the cross entirely, but merely assisted Jesus, carrying the hinder part of it, which usually dragged.

We have often wondered, Where were Peter and John and James that they did not see the Master’s burden and run to proffer assistance? If disposed to envy Simon his privilege of assisting the Master in the bearing of the cross, let us reflect that many of the Lord’s brethren are daily bearing symbolic crosses, and that it is our privilege to assist them, and that the Lord agrees to reckon any service done to his faithful followers as though it were rendered to his own person. Yet if no brother sees the privilege of giving a helping hand let not the burdened ones lose heart. The Lord knoweth the need and will send the aid necessary, even though it be impressed, and that because of the sympathy of the worldly — as in Jesus’ case, when the soldiers provided the aid. As the wooden cross was not our Lord’s heaviest burden, so, too, his followers have crosses which the world sees not, but which the “brethren” should understand. “Bear ye one another’s burdens and thus fulfill the law of Christ.”

Sympathetic Jewish women walked near, weeping. Quite probably these included Mary, our Lord’s mother, Martha and Mary of Bethany, and Mary Magdalene. The particulars are not given us, but the sympathy of woman is markedly testified to. Our Lord was full of composure, though weak and fainting, not only because of the expenditure of His vitality previously in the healing of the sick, *etc.*, but additionally because He had been under a most terrible nervous strain throughout the entire night, without sleep or food. It was now nine o’clock of the day of His crucifixion, and He had wearily borne a share of the weight of His cross for about three-quarters of a mile, from Pilate’s Judgment Hall to Calvary.



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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.

Golgotha, the name usually given to this place by the people of the vicinity, signified “the place of a skull,” because that particular slope of the hill very closely resembled a skull in shape and in color, dark crevices in the face of the rock corresponding to the eye sockets, nose cavity, *etc.*

The offering of wine mingled with bitter myrrh, otherwise styled gall, was not an indignity as is usually supposed, but an act of kindness. A Women’s Society for the Relief of the Suffering furnished sour wine with bitter narcotics with a view to deadening the sensibility to pain, and it was customary to provide this draught for all the poor unfortunates to reduce their terrible sufferings to a minimum. Our Lord tasted the wine, Matthew informs us, doing so probably to assure Himself of what it was, or as a token of His appreciation of the kindness expressed by it. But He refused to drink of it, evidently preferring to experience the full measure of the pain and suffering which the Father’s wisdom and love and justice had prepared for Him — had permitted to come upon Him as a test of the full measure of His loyalty and obedience.

The crucifixion must have been a terrible ordeal. The cross was laid upon the ground and the victim stretched upon it, while the nails were driven through the feet and hands; and if possible a still more trying moment came when the cross, lifted by sturdy men, was allowed to drop into the socket prepared for it in the rock. Very properly the Evangelist did not stop to detail or comment upon the extreme suffering experienced by the Lord, and very properly we may similarly leave the matter. Nevertheless, our hearts can but ache still when we think of what this part of the redemption price paid for our sins cost the One who bought us with His precious blood.

He who grasps the situation clearly will be the more willing to suffer something for the Lord’s sake and for His cause — thus to testify in return his love and his appreciation of the great things done for him by the Son of God. Indeed we should esteem it a deprivation if not permitted to “suffer with him,” for otherwise we could not hope to “reign with him.”

TWO PROPHECIES FULFILLED

It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution, and in Jesus’ case we read that, having divided His garments among them, His outer robe, His head dress, sandals and girdle — enough to give one piece to each — they assigned by lot “what each man should take.” One piece remained, namely, His tunic or under garment, reaching from the neck to the feet, “woven throughout and seamless.” This they could not divide advantageously, and hence “for his vesture they did cast lots” (Psa. 22: 18; John 19: 23, 24).

The crucifixion took place at the third hour, Jewish reckoning, or nine o’clock, our reckoning. Over His head was His accusation written in three languages — the Latin, the official or governmental language of Rome; in Greek, the

classical language of that period; in Hebrew, the language of the Jews. The charge was that upon which the chief priests had laid special stress in their arraignment of Jesus, that He claimed to be the king of the Jews. Elsewhere we are informed that the prominent Jews objected to Pilate’s inscription and endeavored to have it altered, but he refused, saying, “What I have written, I have written.” The Jews would have written, “This is an impostor claiming to be the king of the Jews,” but in the Lord’s providences the true title was put above His head, “Jesus, the King of the Jews.” Those of us who are not Jews have reason to rejoice that He is more than this — that by God’s providence He is heir of the world and is surely to be the King of the world, and is already King of saints.

How it happened that two robbers were awaiting execution at the same time is not stated in the account. We may presume, however, that they had been in custody for some time under sentence, and that the chief priests may have suggested their execution at the same time. Their thought may have been to detract from the injustice of their own course and to throw a measure of justice into the proceedings as a whole, or their object may have been to demean Jesus in making him a companion of outlaws. But whatever the circumstances the matter was foreseen by the Lord and foretold by the Prophet — “He was numbered with the transgressors” (Isa. 53: 12).

“WE DID ESTEEM HIM STRICKEN, SMITTEN OF GOD”

Near the cross stood the Apostle John and Jesus’ mother and others who loved Him, and whose hearts were breaking with sympathy as they beheld His ignominy and suffering and were unable to fully appreciate the necessity for this, as we shall shortly see it. Some few idlers were standing by probably, while travellers were coming and going, because Golgotha was on a frequented route.

Apparently many of these, who had heard much about Jesus and His miracles, were now satisfied that His claims were false, and that probably His miracles were deceptions wrought, as the Pharisees said, by the power of Beelzebub, the prince of devils. These reasoned from analogy that if the Lord had done the works ascribed to Him by the power of God, as He claimed, He would not need to be at the mercy of His enemies, for it never occurred to them that any one would voluntarily lay down his life for his friend — neither did they have the slightest conception of the necessity or object of the Lord’s death.

A similar mistake is made by the world in respect to the Lord’s followers. Those who have sorrows and trials and persecutions and poverty they esteem to be under divine disfavor. Thus it was prophesied of our Lord, but is true of His Church, His body as a whole — “We did esteem him stricken, smitten of God and afflicted,” and we were ashamed of Him. The world cannot discern, as we do, that God’s favor toward the elect is manifested in letting them have those experiences necessary to their preparation for Kingdom honors.

"NONE OF THE WICKED SHALL UNDERSTAND"

Our Lord's statement of a few days before was remembered by some, but either misunderstood or deliberately falsified in their raillery. He had not spoken of destroying their Temple, but had said that if they destroyed the Temple it would be reared again within three days (antitypical). The Temple construction had required about forty years, and our Lord's declaration they considered bombastic, and in effect said, "It will be much easier for him to show his power by coming down from the cross." The fact that He did not do so was esteemed an evidence of the falsity of all that He had previously said and done. To a sensitive mind, like that of our Lord, we can readily suppose that such a charge of falsification and misrepresentation would be a severe burden upon His heart; yet He bore it patiently. O, we are so glad that Jesus did not come down from the cross, and thus leave us in our sins — the whole world unredeemed!

The chief priests and scribes pursued their victim to the cross — neglecting, doubtless, important matters in their eagerness to make sure that He did not escape them. They were more blameworthy than the common people, yet they sought to justify their course in the same manner. Strangely enough, they admitted that "he saved others;" and the fact that He did not save Himself out of their grasp seems to have been to them conclusive evidence of the falsity of all of His claims as respected relationship to Jehovah God. They were satisfied that His blood should be upon them and upon their children.

Poor men! they thought themselves wise, yet, as the Apostle Peter pointed out a few days subsequently, the whole matter was done in ignorance. Peter's words are, "I wot, brethren, that ye did it in ignorance, as did also your rulers." It is fortunate for these — yea, for the great majority of mankind — that the Lord our God is not the resentful One He is represented to be; that on the contrary He is "long suffering and of plenteous mercy." In full accord with this is the glorious prophecy that eventually those who crucified the Lord shall look upon Him whom they pierced and mourn because of Him, and that "the Lord will pour upon them the spirit of prayer and supplication and they shall mourn for him."

WHEN REVILED HE REVILED NOT AGAIN

The Apostle points out our Lord's patience under this reviling as an example to us. When He was reviled He reviled not in return. How many cutting things our Lord might truthfully have thrown back at His persecutors. The secret of His patience was expressed in His words to Pilate: "Thou couldst have no power over me at all except it were given thee of my Father." The same thought is expressed in the words: "The cup that my Father hath poured for me, shall I not drink it?" Likewise our ability to take reviling and persecution patiently and unresentfully will be in proportion as our consecration to the Lord is full and complete, and in proportion as we realize that "All the steps of the righteous are ordered of the Lord."

One of those crucified with Jesus reviled Him also — perhaps both, but probably only one — the other for a time keeping silent, but afterward speaking in defense of Jesus, as is related in another Gospel. The morning, which had opened very bright, became very cloudy, and the darkness from the sixth hour (12 o'clock noon) until the ninth hour (3 o'clock), when Jesus died, was quite noticeable.

It was at the close of His experiences, at 3 p.m., that Jesus cried aloud with a strong voice, indicating considerable vitality still. His cry was, "My God, my God, why hast thou forsaken me?" Throughout the entire experience of the night and the morning, from the time He had the assurance, in the Garden of Gethsemane, that He was pleasing to the Father, our Lord was most cool and tranquil of mind. Why was it, then, that at the very close of His experiences He should have so dark a cloud, a shadow, between His heart and the Father? Why should the Father permit any cloud to come between on an occasion when His dear Son, well beloved, so much needed more than any other time the comfort and strength and sustenance of a clear appreciation of His love and favor? This we must answer later, when considering *why* our Lord was crucified.

It was at this time that our Lord had said, "I thirst," and that a sponge fastened to a hyssop stock and saturated with sour wine was lifted to His lips (John 19: 29). From it He sucked some refreshing moisture, for by this time under such conditions His wounds must have developed a raging fever in His blood. Then Jesus cried aloud again. What He said is not recorded in Mark's account, but Luke gives it as, "Father, into thy hands I commit my spirit" — my life. This indicated that His faith in the Father was absolute and that the thing He chiefly thought of was *life*. He was laying down his life most loyally, most nobly, in accord with the Father's arrangement. The Father had promised Him as a reward to raise Him up from the dead; He trusted in this promise, and now in His dying breath He expressed His faith.

"IT IS FINISHED"

Various things are recorded as taking place at the moment of our Lord's death — an earthquake shook the ground in the neighborhood of the cross, and in the Temple at Jerusalem the great vail which separated between the Holy and Most Holy was torn, not from the bottom toward the top, as would be the expectation if it were the result of wear, but from the top to the bottom, as indicating that it was a manifestation of Divine power. The vail or curtain is described as being 60 feet long and 30 feet wide, and its thickness about 4 inches. Josephus describes it as "of Babylonish texture, a wonderful stretch of white, scarlet and purple." The rending of this curtain represented symbolically the opening of the way between heaven itself and the heavenly condition of those in the world. Christ has opened to us a new and living way through the vail — that is to say, through the sacrifice of His flesh. True believers are represented as being now associated with Jesus as priests

in the Holy, or outer apartment of the two. Here we have fellowship with God through the light of the golden candlestick, through the bread of the golden table, and through the incense that we are permitted to offer on the golden altar, and from this standpoint we can now by faith see beyond the veil — catch glimpses at least of the heavenly estate which God hath in reservation for them who love him, for the called ones according to his purpose, for the Christ, Head and body.

WHY JESUS WAS CRUCIFIED

One of the most puzzling matters connected with Christianity in all minds, including the hypercritical of the Lord's professed followers, is why the sufferings and death of our Lord at Calvary were necessary. We answer that they were necessary because God made them necessary — because He so arranged His plan that they would be indispensable. That He could have devised another plan of salvation is beyond question, for the whole matter was in His hands, but that He did choose the best plan is equally indisputable. Whoever attempts to solve this question in his own mind or with the human philosophies of the natural mind will be sure to err. The only safe, proper course is to give heed to the wisdom that cometh from above respecting this matter.

Harkening to the voice of the Lord, we perceive that He knew the end from the beginning, and that His plan is designed to be a lesson respecting His attributes of justice, wisdom, love and power, not only to men but to angels, not only to the unholy, but to the holy. When the Divine plan shall have been fully accomplished, all shall see the lengths and breadths and heights and depths of wisdom and love and justice and power exemplified in the Divine arrangement. At the present time, however, only a few may see: "The secret of the LORD is with them that fear him; he has covenanted to show it unto them" (Psalm 25: 14).

With full knowledge that He could not retract His own sentence, God pronounced death to be the penalty for sin — knowing at the time that Adam would sin and that he and his entire family would come under the death sentence. To Adam and to all who understood the matter the case must have appeared hopeless, since, first, God could not revoke His sentence; and, second, the sentence deprived man of everything in depriving him of his life. It would not occur to man that God might have in His purpose a substitute: and even if it had occurred to him, looking about among his fellow men he could have found no one capable of serving as a substitute for Adam, because all were sinners through their inherited share in the results of the fall.

It surely never would have occurred to man that God, looking down upon the fallen race of Adam, would have such pity for the transgressors of the law as to provide for them a way of escape from the penalty at such cost as was entailed. For God to provide a substitute for Adam meant the creation of another man, his equal in every particular, or the transfer of

some holy being to a condition in nature similar to that of Adam before he fell. It would not have been supposable to man that Almighty God would be so considerate of the interests of His human creatures. Furthermore, they might have reasoned that for God to have created a man similar to Adam would have been merely to have duplicated the transgression; while for Him to have transferred some glorious spirit being to human conditions would have appeared but a violation of justice — a punishment of a holy and obedient creature in the interest of unholy and sinful ones.

But behold the wisdom of God, as well as His love and justice, manifested in the course arranged for. He would provide a ransom for Adam and thus for his race; He would provide a perfect man to be the Redeemer of the fallen one and those who lost life in him, yet He would do no injustice to any. Rather He would so arrange the plan that the one who should become man's redemption would himself be greatly advantaged by the sufferings and deprivations incidental to the work. No doubt had God offered the proposition in a general way to all of the heavenly hosts there would have been many ready and willing to render joyful obedience and to trust for whatever reward and blessing the Father might think best to give them; but He did not make the offer general — it was made to but one.

"LO, I COME — TO DO THY WILL, O MY GOD"

Among the heavenly hosts was the only begotten of the Father, He who in the beginning was called the Word and Who was with the Father, and Who himself was a god or a Mighty One, and Who had been used of the Father as His instrument in the creation of all the angelic and human beings. To this one, highest of all, the Father would first make the proposition of the great sacrifice, the great test of faith in the Father's love and the Father's power — that He would restore Him again when the work was finished, and that with added glory.

True, the Only Begotten might have declined, and, so far as we know, without prejudice, in which event the offer or opportunity would have been given probably to the one next in honor and glory and power among the angels. But the Only Begotten did not decline, but joyfully accepted the offer of being a co-laborer with the Father on behalf of mankind. He carried out the project; He left the heavenly courts, laid aside the heavenly conditions, spirit body, *etc.*, was transferred to the womb of Mary, and in due time was born a man among men, "the man Christ Jesus."

At 30 years, the proper age under the Law, He made His full consecration unto death and symbolized it in baptism. For 3½ years the death was being accomplished by Him, until at Calvary He cried, "It is finished." Thus His first great humbling of Himself in becoming a man was a preparatory step, while His giving of Himself as a sacrifice, as a substitute for Adam, covered a period of 3½ years, ending in His death on the cross. He finished there the work which the Father had given Him to do so far as redeeming the world was concerned.

His life was the ransom price for Adam's; and since the world had lost life through Adam, because inheriting his weaknesses, his imperfections, therefore justly, legally, actually, Christ's death not only redeemed Adam, but redeemed the world of mankind. It was because Adam as a sinner was cut off from fellowship with God that our dear Redeemer, as his substitute, was obliged to have a similar experience for a little season before He died. It was His hardest moment and called forth the cry, "My God, my God, why hast thou forsaken me?"

CHRIST'S RESURRECTION

In due time the Father's promise toward Him was fulfilled in His resurrection from the dead, a spirit being; in due time He ascended up on high to appear in the presence of God on our behalf — to apply to each believer a share in the merit of His sacrifice. This work has progressed throughout this Gospel age, and every consecrated believer has been accepted in Christ; and, being accepted in Him as a member of His body, these believers in turn have been privileged to present their bodies living sacrifices and thus to fill up the measure of Christ's sufferings. Soon the entire Atonement Day sacrificing will be finished, soon it will be accomplished, soon the promise will be fulfilled, "If we suffer with him we shall also reign with him: if we be dead with him we shall also live with him." From that time onward redemptive work takes on a larger scope. As soon as the last members of the body of Christ . . . have suffered with Him He will apply the full payment to Justice on behalf of all the remainder of mankind not believers, and the penalty, the curse against the world, will thus be cancelled — not through faith, not merely for those who shall have exercised faith, but regardless of faith.

THE RESULTS — THE GRACIOUS EFFECTS

Then will begin the work of uplifting the world — those who have not yet gone into the tomb, and gradually those who already have gone down into the prison-house of death. The prison doors shall be opened, all the prisoners shall show themselves; as the Prophet declared, they will all come forth to trial (Isa. 61: 1). Not to a new trial on account of the first offense by Adam, neither to a trial on account of things done while more or less affected by the penalty upon Adam, but to a new trial for life on their own responsibility.

The responsibility of each shall be according to the measure of character and strength which he possesses — it will be a righteous judgment that will make full allowance for every inherited imperfection and weakness, and that will expect from the world only that which mankind will be able to render. The result will be an uplift of the world of mankind, an opportunity for each to come back gradually to

all that was lost in Eden by Father Adam's disobedience — including Paradise restored. The obedient of heart shall then be accounted worthy of the blessing of the Lord, to continue with them eternally. They shall have everlasting life, all contrary minded being cut off in the Second Death.

WHY THE DEATH OF CHRIST ESSENTIAL

Thus seen the death of our Lord Jesus was necessary for man's release from the death sentence. Christ died for our sins, as our Golden Text expresses it. He died in order that, by paying our penalty of death, God might be just and yet the justifier of him that believeth in Jesus, and release him from the death sentence.

Our Lord's death was necessary for another reason also, as the Apostle explains: it is expedient that He who shall judge the world during the Millennial age shall have full ability to sympathize with the world of mankind who will then be on trial — one able and willing to succor those beset by sin and weakness and to have compassion on them, having been tempted in all points like as we are, yet without sin. Thus not only the Lord Jesus, the great King and Judge of that time, but also the Church — His joint-heirs in the judgeship and in the Royal Priesthood — will be able to sympathize with those whom they will be judging and trying, sustaining, assisting and uplifting.

We perceive, then, that the plan which God adopted is in the broadest sense of the word the wisest and best imaginable, and that under this plan nothing else than death was possible in order to man's redemption from the sentence of death, and that nothing else than severe trials were appropriate for the One who would be intrusted with so high a dignity, honor, responsibility, as that which the Father had apportioned to the Christ. We see also that it behooved the Father, in bringing the Church to glory and subsequently testing the world, to prove the Captain of the salvation perfect through suffering; that He who was chief of the universe next to the Father, and whom He purposed to make so much greater still as to give Him a participation in the Divine nature, glory and honor — He might reasonably be expected to demonstrate before every creature His absolute loyalty to the Father; and this He did in the days of His flesh when He suffered the just for the unjust that He might bring us to God. As a consequence "him hath God highly exalted and given him a name above every name; that at the name of Jesus every knee should bow and every tongue confess to the glory of the Father" — during the Millennial Age.

* * *

Note to our readers: This issue of *The Present Truth* is the first in our new quarterly release — Winter, Spring, Summer, Autumn, mailed in March, June, September, and December. The motto text article which used to appear in the January-February issue will appear in each January issue of *The Bible Standard*. (The motto text for 2002 is Habakkuk 2: 2.)

Webmaster's Report on U.S. Web Work

DEAR BRO. HEDMAN: We are pleased to submit our second annual report on the United States Web work.

The Bible Standard Web Site

The Movement's main site, *biblestandard.com*, has undergone many changes and improvements during 2001. Thanks to design work by Bro. John Lewis (Minnesota), the appearance and navigation of the site has been brought up to professional standards. New content is added on a regular basis, including each new issue of *The Bible Standard*. The *Bible Standard* Question Book is featured on the site. The Table of Contents lists each question so that the user can click on a question of interest and be connected directly to the answer. Additionally, it seemed timely after the September 11th tragedy to add the feature article, *Why Does a Loving God Permit Calamities?*

The year 2001 has seen a gradual and encouraging increase in traffic to the site. We have found that advertising in community newspapers has been very effective in drawing visitors to it, and there is a noticeable increase in traffic after an advertisement appears. (Incidentally, advertisements in these local papers are very economical, usually around \$20-\$30 and can reach as many as 25,000 to 30,000 homes. This is an avenue of service the brethren may wish to consider.)

Ongoing Work

The Epiphany Project

Conversion of the 17 Epiphany volumes to electronic format is nearly finished (13 volumes now completed), and scheduled for submission to the Bible House in the summer

of this year for consolidation. This work has been conducted in association with the Webmaster for the U.K., Bro. John Scale. The most difficult aspect of this phase of the monumental project was the proofreading. We heartily thank each and every one of the many who pitched in to help. Many of them have testified that they received rich blessings in their labor of love for the Lord.

Other scanning jobs completed or in progress include a large-style version of *Hymns of Millennial Dawn*, *Poems of Dawn*, and the *Daily Heavenly Manna*. These will appear on the *Bible Standard* site in the not-too-distant future.

Future Work

The Present Truth Project

The scanning of all of *The Present Truth* magazines prior to the year 2000 (which series are already available in electronic form) will begin soon. This "mega" project we expect will take at least two years to complete. Over time the original paper copies have deteriorated and will eventually be lost, so maintaining an electronic "picture" of them will preserve them indefinitely. The high resolution scanned images will allow the republishing of high quality copies as needed and provide a valuable, search-capable resource.

Respectfully submitted,

Bro. Dan and Sr. Sue Herzig,
Webmaster for *biblestandard.com*

* * *

Webmaster's Report on U.K. Web Work

DEAR BRO. HEDMAN: I am pleased to present the United Kingdom Web-Master report for 2001. The year has been for myself and the teams in the U.K. an exciting and blessed time. Generally, I have been pleased with the results of the *biblestandard.co.uk* Web site in its first full year, but recognize that there is always room for improvement and changes as we learn how best to present the Truth to the Christian world.

We are certainly living in the time of our Lord's Epiphany, and the Lord's people are witnessing impressive and stupendous events world-wide. The events of September 11th in America shocked millions of people into a realization that we are indeed living in perilous times. It is our prayer that the message we are seeking to publish through the *Bible Standard* site may bring to many a hope of better things to come.

Today's technology is in itself a great marvel; only a few years ago, much of it would have seemed fanciful speculation, and yet now we are in a world which gives us instant communication and the capability to present the Truth to millions worldwide. Here in the United Kingdom we have not been slow to use the technology.

Under the general oversight of Bro. H.W. Roberts, the British Representative, this past year was for me a period of development and testing of the various options available in the presentation of the Truth on the site. During 2001, I was blessed by two visits to the Bible House (one with Bro.

Roberts), where I was able to discuss the future course of this work at some length with Bro. John Davis and the editorial staff and the U.S. Webmaster, Bro. Dan and Sr. Sue Herzig. From these meetings a close working liaison and friendship was formed, and I am deeply grateful for the help received from these dear ones, which has helped the work here tremendously.

The Epiphany Project

In June a number of the British brethren were invited to join in the task of scanning and proofreading five of the Epiphany volumes. The proofreading, though arduous, is an essential work, as some details are misread by the scanning equipment and need to be corrected. We expect this phase to be finished soon.

I would like to thank you and the editorial staff at the Bible House for the generous help in our efforts to present the Truth by means of the Web site here in the United Kingdom, and also to thank all those who give their help to this work, both in the U.S. and the U.K. We here are hopeful that the Lord will bless our efforts in the coming year.

Respectfully submitted,

Bro. John F. Scale,
Webmaster for *biblestandard.co.uk*

[Bro. Scale was recently appointed as an Aux. Pilgrim — Ed.]

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Annual Review

TO SAY THAT 2001 was an eventful year is to state the obvious. The overshadowing events of the year were the horrible attacks on New York and Washington. It will be years before the nation can put the effects of that trauma behind it. Indeed, the effects will be felt worldwide for a long time to come, especially in the increased security measures at public events and in transit points — airports, bus and train stations. To the anxieties that people have become somewhat accustomed to has been added the disquiet that danger could strike at any time and in any place. This fear eats away at the heart of any nation and breeds suspicion and general hostility. The wonder is that people can be as sunny and friendly as they often are.

The news media have covered the events surrounding the assault on terrorism and the ensuing conflict in Afghanistan, so we will not repeat it. Suffice it to say — though it seems trite even to mention it — as citizens of the nation and the wider society, we have all been reminded of how volatile and dangerous is the world we live in and, by contrast, how desirable is the coming haven of Christ's Kingdom.

On a related note: In the unlikely event that the United States Congress enacts legislation to call young men to compulsory service in the armed forces, we have printed a pertinent announcement on the back page of this issue.

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As of this writing, the Bible House is on the tail-end of a rather busy period which began at the end of 1999. The intervening months have witnessed a major facelift of our premises, the consolidation of our inventory and shipping services, and a significant venture into the world of electronic publishing and the internet. Revised production methods have led to the introduction of color in *The Bible Standard* and a general restyling of both our magazines. We have added six full-time members of staff over the period, beginning with Bro. John Davis, who expanded his long-time service from one day a week to full-time at the end of 1999. Bro. Davis brought wide experience in the work-a-day world with him and the Editor appreciates his contribution to the work at the headquarters. (A list of the brethren working here appears later in this report.)

Renovations and Repairs

It will come as no surprise that many of the changes and improvements made to our infrastructure have been expensive, and the statistics which follow this report, though confined to the period November 1999 to October 2000 reflect this. Though the expenses appear in this report, the costs reflect a certain amount of deferred maintenance, which under ideal circumstances would have been spread over several years previous. Having said this, we believe we have received value for money in the work which has been carried out — most of it by professional contractors in the appropriate fields. Contributing to these efforts have been brethren experienced in various trades. Their help has been invaluable and the work accomplished is a fitting reminder of their dedicated efforts. (Details appear in past issues of *The Present Truth*.)

Miscellaneous Matters

- Over the next several months we expect to implement measures to increase our magazine circulation. To this end, we have just completed a medium-sized promotional mailing of *The Bible Standard* to lapsed subscribers and others, and await the results of this.

- The Web work for the United States and the United Kingdom moves along steadily and we anticipate the development of additional sites. Details of the Web work and the Epiphany Project appear in the reports of the Webmasters for the U.S. and the U.K. on page 7. (The Web work in Poland, Germany, and France is under the immediate supervision of the Representative in each country and we do not issue reports for this.)

- The Associated Bible Students are doing a good work in foreign countries, particularly in Africa, through their Bible Students Committee for Africa (BSCA). They visit the classes in Africa frequently and stay for several weeks, conducting meetings and conventions. We learned that they were in need of Bibles for distribution and were able to provide about 200 of the economy type (produced by the American Bible Society), through Bro. Homer Montague, one of the members of the committee.

- Reports for France, Poland, Germany, and Scandinavia, which normally appear on these pages, have been held in abeyance, due to limitations on space. Suffice it to say that the brethren in those countries continue faithfully in their ministry and we appreciate their efforts to spread the Parousia and Epiphany Truth in many interesting ways.

- Over the period of time on which this report touches we have endeavored to present useful and interesting articles in *The Present Truth*. Most notable was the series on the Star Members, which began in 1999, and on which we received valuable help from the brethren in Britain. We hope to amplify this theme in future issues.

Current Staff Members

In addition to the Editor and his wife — who serves as book-keeper and in a variety of ways, including kitchen work — the following long-term brethren are serving at the Bible House either full- or part-time. The list is alphabetical; their chief function is shown in parentheses.

- Bro. John Davis (editorial; miscellaneous)
- Bro. Bradley Hedman (repairs; computer work)
- Sr. Barbara Hoague (subscription; kitchen)
- Bro. Herbert Hoague (shipping; maintenance)
- Bro. Leon Jordan (shipping)
- Bro. Ian Lalite (editorial; graphic design)
- Sr. Loisann Lounsbury (secretarial; correspondence, orders, etc.)
- Sr. Terry Matson (kitchen; miscellaneous)
- Sr. Debbie Zilch (editorial; kitchen)
- Bro. Jack Zilch (editorial)

In addition to these are a wide range of brethren scattered across the United States and Great Britain who contribute their time and talents to the work, using their

home computers to good effect. The Editor and the brethren at the Bible House appreciate this assistance.

We are still in need of further help in the kitchen and offices. If any of you are interested in offering your services along this line for two to six months, or longer, please contact the Bible House by letter.

We appreciate the prayerful and financial support of the brethren and pray in turn that the Lord will prosper you

in the months ahead, collectively, in your ecclesias, and individually, as you hold faithful in your consecration.

Following are the literature and financial statistics for the fiscal year, November 1, 1999 to October 31, 2000. We have added a new category, No. 5, to represent in large part a number of one-time capital expenditures.

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SUMMARY OF OUR WORK

November 1, 1999 to October 31, 2000

PILGRIM AND EVANGELISTIC SERVICE		CORRESPONDENCE	
Pilgrims	10	Letters and postals received	7,792
Auxiliary Pilgrim	80	Letters and postals dispatched**	5,513
Evangelists	90	LITERATURE CIRCULATED	
Public and semi-public meetings	288	<i>Present Truth</i> volunteered (recording incomplete)	1,060
Attendance	20,676	<i>Epiphany Vol. 8</i> volunteered	1,393
Parlor meetings	1,395	<i>Present Truth</i> subscribed/ordered	6,000
Attendance	16,116		
Miles travelled	792,416		
FINANCES			
GENERAL FUND			
<i>Receipts</i>			
1. Gifts, subscriptions, reserve funds, etc.	\$547,333		
2. Balance on hand Nov. 1, 1999	\$ 28,415		
3. Total money available	\$575,748		
GENERAL FUND			
<i>Expenses</i>			
4. Pilgrims, Evangelists, conventions	\$ 98,632.00	Total	8,453
5. Capital expenses, utilities, computers, improvements, etc.	\$215,227.00	<i>Bible Standard, Herald</i> , volunteered (recording incomplete)	13,478
6. Office, repairs, taxes, equipment, advertising, magazine printing, mailing, etc.	\$214,336.00	<i>Bible Standard</i> subscribed, ordered	36,000
7. Total expenses	\$528,195.00		
8. Balance in General Fund Oct. 31, 2000	\$ 47,553.00	Total	49,478
BOOK FUND			
<i>Receipts</i>			
1. Gifts, sale of books, etc.	\$ 38,268.00	<i>Studies in the Scriptures</i> (cloth)	1,023
2. Balance on hand Nov. 1, 1999	\$ 6,702.00	Foreign-language volumes and tracts	774
3. Total receipts	\$ 44,970.00	<i>Epiphany Studies</i>	1,935
4. Purchase of bound magazine volumes, other books	\$ 23,454.00	<i>Photo-Drama of Creation</i>	59
5. Balance in Book Fund Oct. 31, 2000	\$ 21,516.00	<i>Life-Death-Hereafter</i>	308
		Hymnals	392
		<i>Manna Books</i>	208
		<i>Poem Books</i>	90
		Booklets (<i>Hell, Spiritism, Tab. Shadows</i>)	434
		JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.)	1,559
		Indexes	101
		Bound magazine volumes	117
		Other Bible Students books	140
		Others' publications (Bibles, etc.)	125
		Divine Plan mats, charts, Tabernacle, Pyramid charts	44
		Children's books	56
		Bible cassettes, videotapes	5
		Volunteer booklets	59,737
		Leaflet tracts	176,734
		Bereaved and Good News letters	18,000
		Miscellaneous cards, restitution pins	309

* Includes first, second, and third class.

Report on the California Convention

OUR ANNUAL convention in California, and first one of the new year, was held in Ontario on February 16-18, with 62 brethren from 13 states attending. Pilgrim Bro. Ralph Herzig from Massachusetts was the Convention Chairman, and Auxiliary Pilgrim Bros. John Detzler from California and Leon Snyder from Michigan served as the Assistant Chairmen.

The Convention opened with the Address of Welcome by Bro. John Detzler. The theme of the Convention (and the title of its symposium) was "The Spirit of the Lord God is upon me . . . to proclaim' (Isa. 61: 1-3)." Four discourses were delivered on various subjects.

The Business Session included a report from Bro. Bernard Hedman, via cassette tape (some of which appears in this issue), followed by reports from Sr. Debbie and Bro. Jack Zilch of the Bible House. The Question Meeting was conducted by Bro. Ralph Herzig. The Convention's closing remarks came from the Chairman, followed by the Love Feast. The brethren voted to send their Christian greetings to all. Everyone enjoyed the blessings that the meetings and fellowship provided, as well as the temporal provisions that were made for their comfort. Our thanks go to the local ecclesia for their hospitality.

Report from Great Britain

DEAR BRO. HEDMAN: Grace be unto you, and Peace! Now that the year 2001 is fully over, I feel it is safe to write an account of it. Increasingly in recent times, disasters or sensational events have occurred so suddenly and so unexpectedly that each day brings its own uncertainty.

The major event in Britain in 2001 has been, I believe, the impact felt by the British people on learning — and particularly on seeing the television pictures — of the attack on the Twin Towers in New York, September 11th. Many people testified to being conscious of a sense of deep foreboding and an awareness of a sudden lurch of world affairs toward a dangerous state of instability. The world-view of millions changed in just a few minutes.

Britain herself, of course, is no stranger to bombs, either such as fell from the skies during the last great outbreak of world warfare or — more unpredictably — from the more local, “peacetime” troubles emanating from the political situation in Northern Ireland. The magnitude and fiendish ingenuity of the September 11th attacks on the World Trade Center in New York and on the Pentagon in Washington, however, brought a sudden and vast increase of instability in world affairs from which no nation in this present troubled world can now feel insulated.

All countries have their disaffected groups which have, at this sensational demonstration of terrorist expertise, suddenly burgeoned in the perceived potential of their threat. Britain, still clinging to the residue of its empire days, with a reputation for military and diplomatic influence in many lands, and because of its common language and claims of a “special relationship” with the United States of America, is feeling more vulnerable than most.

British analysts of international affairs studying the dangers presented by the present world situation, have arrived at an interesting conclusion. They point out that many political racial situations are dangerous, but they are normally manageable. However, when either or both of these are compounded by religious difficulties, those normally manageable situations become intractable. The key factor underlying that intractability, they find, is the emotional drive and dogmatic absolutism of religious convictions — that is, *any* religious convictions.

Another clash of cultures is also evident here. Britain, sharing in such modern world trends as globalization, multiculturalism, freedom of movement, technological miniaturization, human rights claims, and the emancipation of youth, feels also the hard restraints of deep-rooted national traditions and, more recently, immigrant-based and rigid multi-ethnic social and religious codes. These two outlooks, the progressive and the traditional, are inimical to each other. Educational systems are in near turmoil while other aspects of national life — housing, employment, and so forth, become subject to tensions and bitter complaints from disadvantaged and disaffected sections of society. All of this, of course, is a dangerous mix — part of a world environment where anything can happen.

Another quite startling feature of life in some British

cities is the prevalence of criminal street gangs, some members as young as nine years, sometimes violent, and often including — or wholly comprised of — girls. Too young to be dealt with by due process of law, the police complain that their hands are tied, and that some of the young, aware of this, become multiple offenders, unrepentant, and quite incorrigible. The future darkens with the prospect of such as these coming of age.

Not only in respect to crime, but in all branches of national life that are in trouble, including provision for public services such as health, transport, and education, government representatives make reassuring noises and quote figures which owe more to ingenuity in interpreting statistics than to actual conditions. The winning of elections is their all-important aim, and one has grudging admiration for the sheer audacity of “spin doctors,” who dress up the most catastrophic failures in our national life, so as to muffle the true issues and offset any claims of governmental responsibility. The color of the government matters little — each learns from and emulates the other, to the growing skepticism and cynicism of the voting public.

It brings no pleasure to write such a jeremiad about one’s own country, which is indeed well-loved, even as Jeremiah loved Israel. No doubt in the historic past Britain has been favored by God with many blessings of Truth — and of providential care for the sake of that Truth. But now she has had, and has largely forgotten, her finest hours. It is sad to see her today, reeling to and fro with other nations, seemingly without spiritual or moral guide or compass, and staggering from one crisis to another (Psa. 107: 27; Isa. 24: 20).

So much for the world; and who can reasonably doubt that we are in the Time of Trouble? How we need the Kingdom!

The Churches in Britain

Little can be said which is of any moment since, under the glare of Epiphaniac light (probings and exposures by public news media), church leaders seem to be keeping a low profile. Recent news reports highlight the level of threat and of actual physical violence against ministers of religion by members of the public. Such incidents have led to the teaching of physical self-defense and certain martial arts skills to incumbents who, especially in urban and inner city areas, are particularly vulnerable. In reporting incidents and statistics, the photograph of a Christian minister clad in ministerial cassock and adopting an “unarmed combat” defensive posture has appeared prominently in national newspapers. A growing tendency by the clergy to merge with the public by wearing normal street clothes when out and about is, by their own admission, an indication of their fears of assault.

Of course, one sympathizes with those thus adversely affected, and it must be added that not only Christian ministers, but those of other faiths also are affected and especially, since September 11th, the Muslim clergy. Such threats and actual outbreaks of senseless violence against those who provide public services is not restricted to the clergy, of course, being experienced also by firemen,

ambulance crews, doctors, social services workers, school teachers, and others who serve the public directly. Recent attacks on the clergy, however, who at one time were held in highest respect, are an indication that all traditional restraints are quickly being dissipated under the influence of an increasingly amoral and violent society.

The Sphere of the Truth

The dear brethren in Britain are in fine spiritual health. Study of the Truth and fellowship with those of a like, precious faith is a sure shield against contamination by a corrupt worldly culture. Isolated brethren need — and indeed get, according to what I hear from many — our special prayers.

Changes to *The Bible Standard* magazine are being well received, and we look forward to what you have told us in recent magazines, that the New Year will bring to us more textual content and enhanced pictorial color. Congratulations to those who are working so hard to achieve this increasingly high standard!

Developments in the British field, and British support for certain aspects of the work currently in progress at the Bible House, have been helped along by (separate) business visits to the Bible House of Bro. John Scale, Sr. Valerie Armstrong, and myself.

Under guidance from the Bible House, the use of up-to-date technology to make details from the writings of the Laodicean Messenger more readily and more easily accessible, has been a feature of our activity over the past year. We look forward to the results becoming available. Deeper students of Epiphany Truth especially will benefit from this easier, quicker access to the amazing wealth and minutiae of historical and other data to be found in the writings of Bro. Johnson. At present, references are often traced with great difficulty and by time-consuming, page-by-page searches. The Bible House with their helpers elsewhere busy in this field should be encouraged, knowing that the prospect of such a useful study aid becoming available is causing many brethren to “lift up the head” (Psa. 110: 7).

Another exciting move is being aimed at a major extension of our work toward the British public. It is being delayed a little at the present time by a situation beyond our control, but those who are involved hope to have good news of progress in the spring of this year.

Our conventions in the past year have lived up to and exceeded our reasonable hopes. At the main British convention held in August at Hyde, the visit of our dear Bro. and Sr. Leon Snyder from the United States, marking the end of their arduous European tour of service was especially refreshing to the brethren. Bro. Snyder’s helpful, exhortational addresses from the convention platform and in subsequent meetings with the ecclesias found ready ears and open hearts, and our fellowship with him and his dear wife, Sr. Virginia, was truly blessed.

The Sheffield Convention and Memorial Services to the Laodicean Messenger, held in late October, was another spiritual break from contact with what is, at best, a sordid

world. The spiritual heights achieved in the company of those who seek that “better land,” over those two days, are unknown in the world. Our services, which included the singing of hymns, testimonies, discourses, and animated, holy conversations, bore witness to the thirst of brethren for that living water of which Jesus spoke when he thirsted at Jacob’s well. We are thankful for the calling of, and for the uplift received at, both of our conventions.

Finally, we in Britain are grateful for the continuing services provided by you, dear Bro. Hedman, and your co-workers at the Bible House, especially through the pages of *The Bible Standard* and *The Present Truth* magazines. No doubt the pressure for new copy, together with demands to meet your desired higher standards and greater size of the publications is bringing increased pressure of work. Our prayers for you continue day by day. The Lord bless you all, guide and uphold you, and give you His peace.

Faithfully your brother in the Master’s service,

H. W. Roberts

British Representative and Pilgrim

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We append the following from an earlier letter from Bro. Roberts. It may interest our readers.

After my retirement and increasing concentration on the work of the Movement, I became concerned that I was no longer witnessing to the public as I did when in gainful employment. I put the matter before the Lord. I had already, through my contact with the “Friends of Israel” movement, happened across a scheme which seemed admirably suited to my needs and circumstances, as follows:

The central library in the nearby city of Hull, in north-east England, has an information desk where one can find details on most local issues. One of the facilities is a list of speakers, prepared to speak on a variety of topics, expenses paid, and a guaranteed meeting place and audience. I put my name on the list and prepared four 40-minute discourses on such topics as “Genesis or Evolution — Which is True?” and “The Jewish Tabernacle — Is It Relevant Today?”

For a whole year I got nothing on my “fishing line,” so I modified my discourses and tried again. I did finally get a response and was privileged to address two separate Methodist ladies’ groups, with a total attendance of about 60, with gratifying interest displayed. There has not been any response since then, but I had my opportunity, and I am satisfied. Our part is to witness — not always to expect results.

The great merit of the arrangement is that one’s offer to speak is laid before the public throughout the year. Committees of clubs and interest groups, setting their calendar of meetings know in advance who is available. Demands on time and energy are not high; I find that I have only to keep my subjects fresh in mind — and wait. I encourage the brethren who are looking for opportunities to witness, to try this method.

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QUESTION BOX

Was there a Great Company class in the early Church? If not, what happened to the crowns of those who lost them due to measurable unfaithfulness?

The Scriptures do teach the existence of a class which we refer to as the Great Company. This class is spoken of in Rev. 7: 9 and 19: 6 as “a great multitude.” The individuals of this class were, during the Gospel Age, originally invited through the High Calling to attain a place in the Little Flock — to the Divine nature and joint-heirship with Christ. They consecrated their lives to God and became spirit-begotten, however, because of failure to keep their consecration vows faithfully, they were remanded to a secondary spiritual class, and will stand “before the throne,” in contrast to the Little Flock who will sit “in the throne.” The term “great multitude” in contrast to the term “little flock” implies that the Great Company is much greater in number than the Little Flock, and no man can number them (Rev. 7: 9).

As to the first question, the answer is no, there was no Great Company class *as such* in the early Church. In fact, there was no Great Company class *as such* all down throughout the Gospel Age, though they did exist as individual *crown losers*. The Great Company did not come into existence *as a class* until after the Harvest reaping was completed in the fall of 1914. And it was not until the spring of 1917 before individuals began to be dealt with and manifested as being of the Great Company.

Concerning the second question, we might explain what is meant by the term *crown*. In Rev. 2: 10, Jesus promised the faithful a “crown of life.” This crown of life refers to the highest form of life, immortality, an essential quality of the Divine nature. We speak of those who were running for the High Calling as possessing crowns — having a position set aside for them in the Little Flock, if faithful. However, these crowns were only prospective, for Jesus exhorts to let “no man take thy crown” (Rev. 3: 11).

In Rev. 7: 4 and 14: 1, we learn that there was a limited number of crowns available — 144,000. From Pentecost on, those who consecrated their lives to God became spirit-begotten and had prospective crowns set aside for them. Undoubtedly, from shortly after Pentecost, certain ones, because of measurable unfaithfulness lost their crowns. We speak of them as crown-losers. The crown that was lost would then have been set aside for another newly consecrated individual. This process continued down throughout the Gospel Age until 1878, when all 144,000 prospective crowns had been apportioned. Since then, until the closing of the door in 1914, consecration did not guarantee a prospective crown — the only crowns then assigned were those that had been forfeited due to failure.

For more information on the Great Company, please see E Volume 4, *The Epiphany's Elect*, E Vol. 17, *The Millennium*, and P.T. '79, pp. 50-59.

Will the New Covenant exist only during the duration of the Mediatorial Reign of Christ, or will it exist forever? Also, what are the terms of the New Covenant?

The New Covenant is the Scriptural name for the new arrangement between God and man which will be initiated at the beginning of the Mediatorial Reign of Christ. The purpose of the New Covenant is to receive the world of mankind back into favor with God.

The New Covenant consists of three stages, which we may compare to a house under construction.

- The first, or *foundational* stage of a house is the blueprint. This corresponds to the “*better sacrifices*” (Heb. 9: 23) of Christ and the Church that were laid down during the Gospel Age, and that form the basis of the New Covenant.

- The second stage is the *building* of the house. This corresponds to the *sealing*, or *inaugurating* of the New Covenant. It will take the entire Millennial Age to complete this work. It is during this time that the Christ, the great Mediator, Head and Body, will stand between God and man and guarantee each party to the other. By the end of the Millennial Age, the Christ will have restored all the outwardly obedient to the perfection that Adam enjoyed in Eden.

- The third stage is the *inhabiting* of the house. This corresponds to the *operation* of the New Covenant between God and man, which will begin at the end of the Millennial Age and will last forever. The Mediator will turn the race over to God, and they will come into direct covenant relationship with Him. The first order of business during this stage will be the Little Season of testing. Every individual will be thoroughly examined as to their heart intentions and all who fail will be consigned to the Second Death. The faithful will embark upon the Ages of Glory, the blessings of which are not revealed in God's Word.

As to the terms of the New Covenant, the details will not be revealed until New Covenant revelations are given. These are hinted at in the last part of Rev. 20: 12, “And another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

No doubt the terms will be based upon love for God and one's fellow man as our Lord so eloquently stated in Matt. 22: 37-39. During that time God will symbolically engraft His law of love in their inward parts and write it on the tables of their hearts (Jer. 31: 33). He will give them a new spirit and take away their stony hearts, replacing them with hearts of flesh (Ezek. 11: 19).

For more information that the New Covenant operates Millennially and post-Millennially, please see E Vol. 6, pp. 668-728 (top), E Vol. 15, pp. 723-736.

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LETTER BOX

Dear Bro. Hedman: Just a note to tell you of some our class work. We continue to do our mailings We have some new young folks so have been giving a chart talk each week to encourage them. I have had meetings with some local church elders about restitution.

For some time I have been asking God to change me so as to become a better servant If I can be of service to the Bible House, please let me know.

In the Lord,

Bro. Leon Snyder (Aux. Pilgrim), Michigan, U.S.A.

Dear Brother Hedman: My wife and I thank you very much for your sympathetic, loving letter regarding my mother Katarzyna Wojnar [wife of Joseph, deceased Aux. Pilgrim — *Ed.*], who fell asleep in the Lord on December 16.

Just three months ago we were in Poland, spending time with my mother, cheering her up, walking and talking with her, and also participating in the Krakow Convention. I did not think that I would be back that soon — it did not look that way. I bought a ticket the same day that I learned about her declining condition but, unfortunately, received a phone call the next day saying she had passed away. This shows how fragile our life is.

Local brethren and friends were very helpful for me in that difficult time. Aux. Pilgrim Bros. Waclaw Szpunar and Piotr Ozimek conducted the funeral and burial services. They were witnessing the truth concerning life, death, and the resurrection, along with the long-lasting consecrated life of my mother, who was 89 last August.

At the end of the service, I spoke words of appreciation for all that came, some coming from very far. Eighty were present, even though 15-degree (F) temperature made it more difficult. In the middle of the winter storm, however, full sunshine showed up like a miracle, but shortly after that the blizzard returned.

I miss my mother greatly and wish I could call her every week like before, but this has to be left for the soon-coming future, at the resurrection day (1 Cor. 15: 3, 4).

Thanks again for the comforting words, and I wish you and Sr. Betty the Lord's blessings in His service and good health for the coming year.

Bro. and Sr. in His service,

John Wojnar (Aux. Pilgrim) and Maria Wojnar,
New York, U.S.A.

Dear Bro. Hedman,

I would like to take this opportunity to tell you how much I like the new format of *The Present Truth* and also of

The Bible Standard. But more than the format, I very much appreciate and love the contents of each issue. It is such a teaching and learning tool in my life.

Please give my Christian love to Sr. Betty and all the members of the Bible House. May God continue to bless the work as it goes out into the world and reach searching hearts and hearing ears and bless the brethren in the household of faith.

With Christian love to all,

R. A., Oklahoma, U.S.A.

Hello: Please send me 100 copies of *Israel's Return* and a free copy of the *Israel* booklet. I sent my copy to my Jewish friend. I would like to pass these out in our area. Please pray over them that (God) YHWH would bless and open the people's eyes and ears and hearts, and receive this booklet and share it with others.

Thank you. My husband was blessed and so was I. May Elohim richly bless you all in return,

R.F., Texas, U.S.A.

Greetings in our Savior's name,

Thank you for the *Studies* and also tracts which will be distributed that others may come to know Him. Would like a copy of *The Divine Plan* Chart — enclosed find my check for it.

I have enjoyed reading and studying your publications and believe I have grown in the Lord and come closer to Him, also as I try to win some in distribution of Christian literature — at 84 — been distributing tracts for nearly 50 years. I pray some will come to know Him.

In His service, B.R., South Carolina, U.S.A.

In 1996 I ordered a sample copy of *The Bible Standard*. I was going to subscribe but then forgot about it. I found it today when going through some old papers and letters. I would like to subscribe to it now if you still publish it and I'd like samples of your free tracts and booklets. Thank you.

Sincerely, P.P., Oregon, U.S.A

Dear Editor:

God bless you and your ministry. May the Lord continue to shine upon you and the service you do unto the Lord Jesus Christ.

I would like to take this time to thank you for your magazine, *The Bible Standard*. It has been full of articles

that have touched my heart and brought much needed enlightenment to my spirit. Praise the Lord. Though I don't have many means, I'm enclosing \$ ____ to you in hope this would keep your wonderful magazine coming to me. I'm feeling drawn to obtain your clothbound Bible *Studies* series to further my understanding of the Word of God. Thank you, in Christ Jesus.

In His Service, P.B., Florida, U.S.A.

Dear Sir:

I am reading the *Studies in the Scriptures* and would love to obtain the book *God*. My social security check is very small — just enough to keep my rent paid and put food on my table. I am a disabled American veteran, with a very small disabled check. I am 69 years old, a widower, and live alone. I am a “born again” Christian and want to teach the Bible, but there are a lot of things I have to learn yet. I consider myself a disciple and would love to have more tracts. May God bless you.

O.R., Montana, U.S.A.

Gentlemen:

I currently receive and enjoy your *Bible Standard* publication. I am very interested in some of your booklets and tracts. Please send the following . . . I'll use the information for God's glory.

Thank you,
J.K., Ohio, U.S.A.

* * *

We welcome your letters. We reserve the right to edit all letters received. Our practice is to indicate only the correspondent's initials, except where the writer is an appointee of the Movement. You may submit your letters (for *The Present Truth* or *The Bible Standard*) marked “Editorial” to our postal address on the back page, or by e-mail to editorial@biblestandard.com (enter “Letters” in the subject line).

TIMEPIECE

MANIFESTO OF REFORMED CHURCH OF ENGLAND — EXTRACTS.

Zion's Watch tower, October 1887

We are Old-Fashioned, Evangelical and Protestant church people. We love the “old paths.” We are not schismatics; but as the Church of England once rejected Romish error and separated therefrom, so now we reject those same errors which are destroying the spiritual fabric of the Church of England.

Even at the risk of the charge of not “sticking to the ship,” we prefer to adhere to our principles — rather than be carried to Rome by a church which is rapidly losing her Protestant character.

We bear a relation to the Church of England similar to that which the Church of England bears to the Church of Rome. The reasons which the Church of England had for her separation from Rome three centuries ago, are our reasons for our separation from the Church of England to-day. Our mission is to complete the work of the Reformation which was then so nobly begun.

— Ref. *Church of England Record*

* * *

IN MEMORIAM

The following brethren have recently died:

Sr. Bertha Murphy, Las Vegas, Nevada., died suddenly at the end of February. Her funeral will be held in her original home state of Michigan, in early March. We have no further details

Sr. Katharine Wojnar, Poland, the mother of Auxiliary Pilgrim, Bro. Jan Wojnar (see his letter in the letters column, this issue, for details).

Sr. Josephine (Audrey) Wright, Winter Haven, Florida, died November 12, 2001, at the age of 67. Bro. Richard Blaine conducted her funeral service at Melrose United Methodist Church.

* * *

Our hearts go out to the families and friends of these brethren and pray that the Lord will comfort them and increase their joy at the prospect of a grand reunion in the resurrection.

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

MEMORIAL DATE FOR 2002

The Lord's Memorial falls on Tuesday, March 26, after 6:00 p.m.

MILITARY DRAFT AND CONSECRATED BROTHERS

The following is from the Selective Service System Website:

Status of the SSS in the Aftermath of the September 11th Terrorist Attacks on the U.S.

The Selective Service System remains in a standby, caretaker status. On Wednesday, Sept. 19, 2001, White House Spokesman Ari Fleisher stated that "There is no consideration of . . . [reinstating the draft] . . . at this time, and from my conversations with the Pentagon, it's not something they anticipate."

On Tuesday, Sept. 25, 2001, Secretary of Defense Donald Rumsfeld was asked at a Pentagon news conference about possible reinstatement of the draft. "[The draft] . . . is not something that we've addressed and it is not something that is immediately before us. At the moment I do not foresee the need to do that," the Secretary said.

It would take legislative action by the Congress and implementation by the President to reinstate a draft in an emergency. The Selective Service System, like all Federal agencies, is making sure it is ready to accomplish its missions if so directed. While no heightened measures have been undertaken to bring the Nation closer to the reestablishment of conscription, young men are reminded that they are required by existing Federal law to register with Selective Service within 30 days of their 18th birthday. Late registrations are accepted, but not if a man is 26 years old or older.

In light of the above, there may be a slight chance that if the current "war on terrorism" continues for a long time, the United States Congress may restore the draft to induct young males for military service. Twenty year-old males would first be drafted and then 19 year-old males.

This announcement concerns especially those consecrated Brothers living in the United States, who are between the ages of 18 and 20. On pp. 46, 47 of the May-June 1991, *Present Truth*, No. 633, we discuss Bro. Russell's and Bro. Johnson's views on conscientious objection, with supporting Scriptures. Careful study of these pages will be helpful. On pp. 47, 48 of the same issue are details on registering with the SSS in the Question and Answer column, "Registering as a Conscientious Objector." We will send this issue to you on request.

At present, all male citizens (and non-citizen males with residence status in the U.S.) are required to register within 30 days of their 18th birthday. You should make your stand as a conscientious objector known at the time of registration. Should the draft be reinstated, it will be helpful for you to show that

your position was previously established, is well-known by your brethren, and that you are sincere in your position. There will not be much time to prepare documents after receiving the Order to Report for Induction.

If you have prepared ahead of time as suggested in *Present Truth* 633, and have studied the Scriptures which are the basis for your position, it will be helpful when you file your claim requesting exemption as a conscientious objector, which is done when you receive an Order to Report for Induction. In advance, you might also request the elders in your local class (or others, such as teachers at your school), to write a short letter ("To Whom It May Concern") stating that they have known you for a long time and that you are sincere in your pacifist Christian beliefs, and that you will not put yourself in a position which requires you to kill another person. Such a letter may be submitted when you receive the Order to Report for Induction. The Bible House stands ready to help promptly if required.

MOTTO CARD FOR 2002

The card features a picture of the Divine Plan chart on its front and the motto text for 2002, Hab. 2: 2: "Write the vision, and make it plain upon tables, that he may run that readeth it." On the reverse is a calendar for the year and the famous excerpt, "Close your eyes for a moment," from the *The Divine Plan of the Ages*, pp. 191, 192. The card is creased for easy folding and may be positioned horizontally or vertically. Each card is 50 cents, postpaid; \$5.00 for 12.

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 for issues prior to 2002; thereafter, \$1.00 in quantity, \$2.50 for a single issue. 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. We now have also the years from 1992-1999. 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, which contain almost all articles in those issues.

To ensure these prices, we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

HYMN FOR THE DAY IN 2002

On the first of each month, use the year's hymn, 63, "God moves in a mysterious way." On other days, use the second in each Manna list.