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C O N T E N T S

Pastor Russell and the Pilgrims 50
Poem and Letter 53
Peace Desired, War Necessary 54
Conscientious Objection 57
Marriage in Crisis 60
Departments
Timepiece 59
Question Box 62
Letter Box 63
Announcements *Back Page*

"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.

Pastor Russell and the Pilgrims

WE ARE NOW LIVING in the end of the Gospel Age in its first two periods — the Parousia and the Epiphany, and have been touched by the ministries of its two star members, Pastor Charles T. Russell and Pastor Paul S.L. Johnson. The Parousia Messenger, Bro. Russell, passed beyond the veil on October 31, 1916 and the Epiphany Messenger, Bro. Johnson, was glorified on October 22, 1950. The following account was a tribute by Bro. Johnson to Bro. Russell and was delivered during Bro. Russell's funeral service. It presents the official and personal relationship that Bro. Russell had with the pilgrims in a manner that will help to keep his life and ministry dear to us. We thank our Heavenly Father and our Lord Jesus for providing these two messengers in the

end of the Age and for the blessings we have derived from their faithful ministry. Apart from minor style changes and a few other alterations for clarity, the following is presented as it was originally published (Z6006-08).

I am now standing at the bier of one whom, since the days of the Apostle Paul, God has more widely used in His service than He has any other person. I am standing at the bier of one who has been to me a brother and a friend, having done me more good than all other people that have ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one of whom I have the assurance of faith that he is now in glory with our adorable Lord and Savior Jesus Christ. One can realize, therefore, how hard it is to control one's feelings under circumstances like these.

OFFICIAL RELATION TO THE PILGRIMS

I have been asked to speak of the relation of Pastor Russell to the pilgrims. He had two relations to them — an official and a personal relation. His official relation to the pilgrims can be understood when we recognize the office to which the Lord was pleased to call him, *i.e.*, to be the special channel for giving the "meat in due season," as well as for arranging and directing the work of the household of faith. The pilgrims, therefore, were related to him as fellow-servants of the same God. Therefore as God's representatives, and also in a sense as Brother Russell's representatives, they traveled throughout the world preaching the "glad tidings." Just as Moses was given as his co-laborers the seventy to whom God gave the spirit that he had put upon Moses, because the work was too much for Moses to perform alone, so our Heavenly Father was pleased to give to this devoted servant, the seventy pilgrims, as co-laborers to assist him in the labor of dispensing meat to the whole Church; for this work was too great for him alone to perform. Therefore the pilgrims were to bear part of the burden and toil that were his. They, therefore, in a certain sense represent him. In writing to them he at times reminded them that he loved to think and speak of them as being in a certain sense his representatives, though recognizing them primarily as the Lord's representatives.

It was this office, therefore, that gave him a close and directing relation to the pilgrims. He was eminently fitted by nature, by grace, and by experience to fill the demands of this place. He had a giant intellect with



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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.

marvelous perceptive faculties, remarkable memory, and clear, deep, and true reasoning powers, combined with an exceptional knowledge of human nature and with tactful aggressiveness. These gave him great executive ability, which, of course, eminently fitted him to direct the work of the pilgrims. Our Heavenly Father endowed him with a natural disposition, especially in his religious capacities, that very few of the fallen human race have had. Under careful cultivation of the holy spirit these natural capacities were developed in a most remarkable degree into a character that had and combined all the qualities necessary to discharge the duties, responsibilities, and privileges of his official relation to the pilgrims.

His experience as a pilgrim fitted him all the better to exercise properly and profitably the functions of this part of his office. Therefore his relation to the pilgrims officially was that of directing their work. It was God's will that he should be the human agent whom God would use to select the pilgrims. In the selection of these servants no arbitrariness or partiality was used. His will was fully submitted to the Father's will as to how their selection should be conducted. He subjected the pilgrims to the three tests demanded by God's Word as proper to be placed upon public servants of God. First of all he required of them that, in addition to a full consecration, they have a large degree of loving zeal, deep humility, exemplary meekness, and an accurate knowledge of God's Word. He further required that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably, and winsomely to responsive hearts. Lastly he required their providential situation to be such as would enable them in harmony with the Word to assume the duties, responsibilities, and privileges of the pilgrim service. When these three things were found in an individual, Brother Russell was very glad to arrange for his having a part in the pilgrim service. His methods in selecting such were quite unique: *e.g.*, unobserved, he listened to a brother, whom he did not know, explain the chart to several of the friends. The explanation was so clear that he inquired who that brother was. Finding out his name he entered into correspondence with him, inviting him to enter the pilgrim service. Those who were to be given the privilege of this office were subjected by him to certain tests that would demonstrate the possession or lack of meekness, humility, zeal, clearness in presenting the Truth, and a large measure of love and self-control.

His instructions to the pilgrims were very simple. He believed that few instructions were better than

His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each pilgrim, that he might be able the better to help him in the good work.

many. A pilgrim, on starting out asked him, "Brother, have you some word of instruction, encouragement, or caution to give to me that will prove helpful to me in the service?" He answered, "No; brother." Then thinking a while he said, "Yes, brother, I have. Be full of loving zeal and deep humility, and everything will be well." He was accustomed to say, "If you are in any difficulty or if you have a problem which you cannot solve, remember you always have an open ear and a willing hand here."

He allowed as much liberty to the pilgrims as the good of the cause and themselves warranted. He allowed them to choose their subjects and to use their way of presenting the message, not wishing to interfere with their individuality, believing the Lord was directing with respect to each one. Only such restrictions were made as were necessary for the profit of the cause and its participants. Whenever correction was necessary it was given in a remarkably sweet form. One of the pilgrims asked for too frequent vacations, alleging that he needed more time for study. Brother Russell feeling that the brother should have more zeal, suggested that he take a year off from the pilgrim service for study. The brother, catching the Pastor's meaning, immediately declared, "Brother that would be a loss of too much time. I will go right on."

He was always on the alert to encourage others; and no pilgrim left his presence without being encouraged, if he was in an encourageable condition of heart and mind. When correction was needed, it was given with the greatest tact and leniency, allowances being made for good intentions. Whenever he had any changes to make, promotions or demotions in the service, they were made not from personal reasons, but because of the principles in the Heavenly Father's Word. His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each pilgrim, that he might be able the better to help him in the good work.

Whenever a dismissal from the work had been arranged for, it was done in the most tactful and quiet way that others would not need to realize the reason, nor the pilgrim experience unnecessary pain. The person was in a very gentle and loving way invited to enter some other field of activity, to the glory of God and his own profit.

His attitude toward the pilgrim work was one full of encouragement to the pilgrims. One of his greatest services to them was his example of faithful service. This influenced them in many ways, even in tone and gesture. Undoubtedly the pilgrims will remember with joy the thought that as his first harvest work was that of a pilgrim, so his last harvest labor was pilgrim work.

PERSONAL RELATION TO THE PILGRIMS

We are not to think that his relation to the pilgrims was merely official, but there were other aspects of his relationship to them. He was one that could be approached. He was a most lovable and considerate person, always inviting confidence. In addition to his official relation he sustained a many-sided personal relation to the pilgrims. First of all, he was like a faithful father to them. Not having natural children, he was blessed by the Lord in begetting many spiritual children with the Truth; even as the Apostle Paul said he did in the case of many. Brother Russell introduced many people into the Lord's family, and not a few of the pilgrims were among these. A pilgrim recently remarked, "I never consciously had a father, until I entered the pilgrim service and came in direct contact with Brother Russell."

He was not only a father, but also an elder brother to the pilgrims, always ready to stand side by side with them. Therefore he was not regarded solely with the feeling that people should have for a father. As elder brother, he inspired the pilgrims with confidence in, together with respect for, himself. He was, furthermore, a true friend. He was not whimsical with his friendships; take one up today and drop him tomorrow. He was faithful to his friends with a loyalty based upon the good Word of God. Every pilgrim recognized that he could depend upon the friendship of this beloved servant. He was an affectionate companion.

Our dear Brother Sturgeon told us a little while ago how he showed his comradeship to the last. He was also a most sympathetic comforter. Any one in distress, especially spiritual distress, seeking comfort, would find in him an attentive ear, a sympathizing heart, a cheering word, and an encouraging thought. By nature

he was very richly endowed with sympathy and by grace this was more highly developed than the majority of his other qualities. This enabled him to enter into the feelings of so many when they came to him with the things that pressed them sorely. This made him a sympathizing comforter.

Furthermore, this good servant of God was an optimistic well-wisher. He always put the best construction on everything. He gave each one credit for good intentions. His desires and expectations were that these beloved co-laborers of his might have a glorious entrance into the blessed Kingdom into which we feel sure that he has entered, who was called by the Lord not only "wise," but also "faithful." He was a cheerful helper. Nothing pleased him more than to serve others. He was continually thinking and planning how he could help by counsel, by example, and by deeds. Every rightly disposed person who came in contact with him was refreshed and encouraged. He was always thinking, not of himself, but of others. That is why his death was so glorious. He had thought that he would probably pass away as a martyr. In many respects his death has been more glorious than a martyr's; for to him was given the privilege not to allow a large measure of his life to be taken from him by violence, but to use up every ounce of his strength in service, for he died in the harness. Such a death was best for him. God will decide what kind of a death is best for each.

[Addressing the remains, the speaker said: O servant of the Lord, in prophetic type God called thee Eldad, beloved of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shalt be. Thou hast been also beloved of God's people, art now, and shall forever be. Therefore we name thee Ameldad, Beloved of God's people.]

We can no longer pray for our brother, as we have, day by day, "God bless our beloved Pastor." But, beloved, we can pray with respect to him that God bless his memory. He is beyond the need of our prayers; but oh, beloved, let us not leave a vacancy in our prayers as we have been accustomed to pray, "God bless our beloved Pastor." Let us, in that place, pray "God bless the memory of our beloved Brother Russell." Who among us will join with the speaker in the resolution daily to pray with respect to him, God bless the memory of our beloved brother? Oh, let the Israel of God everywhere daily pray *God bless his memory!*

During Bro. Russell's European Trip of 1912, the Dresden, Germany ecclesia presented to him the following poem. Read aloud in their own German tongue, it brought tears to the eyes of those who understood. Later, Bro. Russell obtained a copy in English and published it in The Watch Tower [Z5110].

Child of God, wait patiently and calmly, tho' steeper grows thy path,
 Committed to His care whose grace thus far hath kept thee;
 And tho' the night of trouble draweth on, with clouds both black and dense,
 Follow faithfully the Lamb; the morrow will be light!

Child of God, rest fearlessly in Him whose arm securely holds;
 Thou mayst trust Him as a child doth trust, because thou art His own.
 And tho' the night be very long, thou art His child, be not dismayed,
 Confiding in His Word, for it proclaims the light of morn.

Child of God, does His commission send thee out in all the world?
 Thou shalt feel, yea, very surely, how He in His love upholds.
 Proclaim in North, South, East and West the Kingdom now in sight,
 And gather in what still remains of children of the Light.

Child of God, pursue thy journey, as doth a star;
 And when thy plea to Heaven ascends, let us remembered be;
 With thee, relying on His might, we come before His face;
 No fear can trouble in the night, through which we pass to light.

A HEARTFELT LETTER FROM THE PAST

The following letter was written by Bro. Johnson to his wife, Sr. Emily Johnson, when he was out serving in the field. It shows the tender love and appreciation he had for his dear wife.

CHICAGO, ILLINOIS
 MAY 14, 1922

My beloved wife Emily,

Yours was read Saturday morning and was very much appreciated. It was so sweet in sentiment that I was reminded of many a good letter of "auld lang syne." Thanks for it. I did not write this A.M. because I thought I would wait and report the afternoon public lecture. A heavy rain began at 1:15 P.M. and lasted until after three. Of course you know what that did to the attendance. There were only 264 present. Thirty-eight cards were left. The interest was simply fine. My two stepbrothers and the wife of one of them were present. I talked with them about a half an hour. Meyer's widow told them of my coming but she did not come herself. Nor did my stepmother and stepsister. The convention was fine. About 40 were present, and the interest was deep and genuine. Bro. Jolly spoke twice, Bro. Holowatsky once, and I twice in addition to the public meeting. Many asked for you and sent love to you. Bro. Holowatsky's wife was at the

afternoon and evening's meeting today. The first day I stopped at the auditorium hotel but yesterday in harmony with the ecclesia's arrangement I moved to a hotel opposite the convention hall. It was about 26 blocks northwest from the auditorium. I was glad to be nearer the convention hall, though the other hotel was more convenient for the radio station. I wish you could have been at the convention, if it had been possible. But I am so glad that I can depend on my little Emmarashustnests to tarry by and take good care of the stuff. The Lord counts it, when done in faith, hope, love, and obedience the same as the sharing in the battles on the part of the warriors. May He bless you for your goodness in this respect. I thank you for telling me of the amount of mail which arrived. I think I have a fine stenographer, a Bro. Christ of the Milwaukee church. He could write 60 words a minute several years ago but is somewhat out of practice. He is going to brush up, and if Mary does not come back I will likely send for him, *D.v.*

I trust that you have been feeling better. I have missed you. I sleep better with you than without you. Mine little rashustnests takes good care of me. This I appreciate. I love you. I send you much love and many kisses. God bless you.

Your loving husband, Paul

Peace Desired, War Necessary

He makes wars to cease to the end of the earth. . . . Be still and know that I am God. . . . I will be exalted in the earth

— Psa. 46: 9, 10 —

WE ARE AVERSE to war, on general principles. We are extreme in our sentiment for peace. Yet we cannot close our eyes to the facts of history — practically every blessing has come to the world through war, at the cost of cruel bloodshed. Where would America be today had there been no War of Independence? Where would the nations of Europe be today if they had not fought to maintain their national liberties? What would happen to every nation if they would refuse to fight to protect their borders? There is no conflict between this particular commonsense view of the matter and the teachings of our Savior.

Our Master was not addressing nations, but individuals, when He directed that he who is smitten on the one cheek should turn the other, and be non-resistant (Matt. 5: 39). The instructions of Jesus were wholly and solely intended for His disciples, His followers. And they were instructed that they should come out from the world and be separate — a new nation, a holy nation. They were to expect to suffer persecution, as did their Teacher. They had His personal promise that if they would thus suffer with Him for righteousness' sake, their reward would be by and by in the Kingdom — then they should sit with Him in His Throne (Rev. 3: 21). Jesus gave His followers no assurance that a peace policy would be successful and bring them earthly prosperity. Quite to the contrary, the Scriptures declare that whosoever will live godly shall suffer persecution — yes, must expect to endure persecution, in order to thereby have his loyalty to God demonstrated prior to his acceptance into the Kingdom of his Redeemer. "If any man will be My disciple, let him deny himself and take up his cross and follow Me" (Matt. 16: 24).

THE BEATITUDES NOT FOR NATIONS

When Jesus said, "Blessed are the peacemakers: for they shall be called the children of God," He was not addressing nations, but individuals — a special class of people — those who would become His disciples by a full renouncement of all earthly interests. The Redeemer's declaration respecting nations was the very reverse of His statement respecting His followers. He declared, "Nation shall rise against nation," and there shall be wars (Matt. 24: 6, 7). There is so much confusion upon the subject that the Truth needs to be

stated plainly. The truth is that war is not the disease, but merely a symptom of the disease in society and in the affairs of earth. So long as the disease continues, its outward manifestation, war, is bound to continue. Need we say to you that the disease to which we refer is sin?

Sin and war are inseparable. There would be only two ways of inhibiting war: (1) By the conversion of the nations from a condition of hardness of heart, selfishness, and sin, to a condition of righteousness, tenderness of heart, and generosity; (2) by the establishment of a government or power not swayed by sin, to supervise, overrule, and control human affairs by superior strength. Are these propositions debatable? They are not. Various Scriptures may be cited corroborating this position, showing that sin and selfishness are continually on the warpath — politically, socially, financially. The battle has been going on ever since man became a sinner. At one time this selfishness manifested itself in buccaneering, piracy, and slavery. At another time policy changed and the leaders of men perceived that they could accomplish more by moderate methods, along the lines of politics and ecclesiasticism. Again conditions changed; the worldly-wise perceived that with the coming of mechanical inventions into the world's affairs, human slavery would be unprofitable and that more could be accomplished by setting the slaves free and providing them with employment for their own living. This course was followed. Next came the era of financial combination, giant trusts and corporations controlling the destinies of the human family, from poor to the upper class. But with all these changes, war has gone on. It has merely changed its form, its weaponry, and its methods. The basis of all these wars is selfishness, and so long as selfishness continues, war will continue. Success will mean prosperity. Failure will mean oppression.

VARIOUS KINDS OF WAR

We are not limiting our definition of warfare to naval engagements, nor to battles fought with missiles, tanks, and planes. We are including in the great warfare the social, political, and financial disturbances and conflicts. They are all battles in which the shrewder minds, as a rule, conquer. And now instead of

earth's war being ended, we see new conflicts begun from new quarters. The leveling of the financial playing field by the World Trade Organization is causing employment problems in countries which have not experienced this before. The poorer nations are now being built into manufacturing strongholds.

Education in the past century has elevated society as a whole due to free schools and opportunities for higher education. Young people have much more information at their fingertips than their forefathers. With the introduction of the Internet as the Information Super Highway a large portion of the world's population is now able to take advantage of this instant information, be it for good or evil. As with all that Satan manipulates for his own purposes, he has used the educational process for his advancement of error. Our great colleges have been used to some degree by him to undermine faith in the inspired word of the Bible, and this influence has extended finally to the masses. Many people are now declaring their doubts respecting a future life, and they are determined to grasp at the earliest possible moment the opportunities of the present life, that they may share in the luxuries of the rich and make them common to all. If their program is half carried out, it means the most dreadful war ever known in the world's history. The Bible describes it as "a Time of Trouble such as never was since there was a nation" (Dan. 12: 1).

Since the spirit of war is the spirit of selfishness in action, it corroborates the thought that the world was never more unsettled than at present. Never more on the alert for self-gratification, and though we have blessings beyond the dreams of any other day, discontent is more rampant than ever before. This is goading mankind with increasing speed to the greatest of all conflicts. So long as money has its value and political combinations can hold control, the social structure will remain intact and exercise itself, nation against nation, through armed conflict. As soon as the political and financial powers begin to crumble in influence, the warfare will merge toward terrorism and anarchy, which the Scriptures describe as "every man's hand against his neighbor."

WHAT IS THE REMEDY?

The leading minds of the world clearly recognize conditions in world society as we have presented it. Many of the reforms of our day have come of necessity, not of goodwill, and they will not satisfy the appetite of the growing discontent. Each concession of the favored classes to the masses is like throwing food to a pursuing pack of hungry wolves. They stop to devour the

Under the guidance of the new administration of Messiah, the spirit of a sound mind will gradually come to mankind as a whole; and proportionately they will turn to Messiah's Kingdom in loyal obedience.

advantage, but have their appetites thereby whetted for more. Man's only remedy is now too late. A complete turning of the hearts of men to God was much more possible one hundred years ago when there was greater faith in the Bible and greater faith in an Almighty Creator. The Higher Critics have done their work well, destroying faith in the only Book for which Divine inspiration can be claimed. Education has done its part and commercialism its part, until the world is on fire with selfish ambition — insatiable desire for riches and luxuries. The popularity of gambling casinos, lotteries, and reality television, show that a large proportion of society desires instant riches and luxuries.

THE CHRISTIAN'S GLORIOUS HOPE

The picture we are painting would only frighten one and have no benefit if there was not a message of encouragement to put in its place. God has foreknown the course of evil for the Six Great Days of earth's 6,000-year history and has prepared for the Great Seventh Day, which will also be a thousand years long. God describes it as the Day, or Epoch, in which Messiah upon the Throne will make all things new. Many Scriptures may be quoted respecting the evidences of the night of sorrow and sin and strife and the dawning of the new Day in which righteousness will be enforced throughout the earth, not only by the word of the King, but by the Divine Power of His Kingdom. The words of the Prophets describing Messiah's Kingdom as the "desire of all nations" (Hag. 2: 7) give us the correct thought. Other Scriptures show that the Time of Trouble now looming up as a cloud before mankind will be such a terrible storm of strife, bloodshed, and trouble, that the world will have its fill and be nauseated (Dan. 12: 1; Zeph. 3: 8, 9). Under the guidance of the new administration of Messiah, the spirit of a sound mind will gradually come to mankind as a whole, and proportionately they will turn to Messiah's Kingdom in loyal obedience,

declaring, as says the Prophet, "Lo, this is our God; we have waited for Him, and He will save us" (Isa. 25: 9). Rich and poor of every nation will gradually be made aware of the changed conditions and all lovers of righteousness will rejoice. Let us not be discouraged if the wars between nations continue or increase, if the strife — political, social, religious, and financial shall rage as never before. Let us think it not strange, but remember that all these are the motions and out-workings of the fallen human heart. The Bible intimates that God is giving mankind an object lesson respecting the influence of selfishness — a lesson that they will never forget, and which will prove valuable to all eternity.

"BLESSED ARE THE PEACEMAKERS"

These truths that have been stated should in no way encourage anyone toward selfishness and strife, but to the contrary. For those who can learn by instruction, God's Word is provided, and he who closely follows the instruction of the Scriptures will receive a proportionate blessing. The Bible is specially addressed to the few, the consecrated, who are the real peacemakers meant by Jesus when He declared, "Blessed are the peacemakers, for they shall be called the children of God." Nevertheless, in proportion as others recognize the principles of justice, mercy, sympathy, and compassion — they will proportionately be in harmony with the great King, and proportionately shield themselves from a measure of the trouble of the great Day of Wrath which is now upon us. We have only kind words for people like the former United States President, Jimmy Carter, who promotes peace among the nations. We merely forewarn that these well-meant plans can never be carried out, for God is not favorable for peace at the present time and under present conditions. "There is no peace, says the Lord, unto the wicked" (Isa. 48: 22 *NIV*; Jer. 8: 11, 12).

This word *wicked* includes broadly the entire human family, for "there is none righteous, no, not one." Only a comparatively small number have ceased to be wicked from the Scriptural standpoint. The only ones justified in God's sight are those who have gone the full length of the surrender of their hearts to the Redeemer. The Scriptures declare that these have escaped the condemnation that is on the world. These were once children of wrath, but the number that have come fully into the family of God is indeed small! Not many have made a full surrender to the Lord, nor received Jesus as not only their Teacher but also, their Redeemer and Model. The majority, as the Apostle said, are still bound by the Wicked One — still

blinded, still deaf in considerable measure, and cannot see afar off, nor appreciate fully the Divine arrangement. These will have a terrible experience in the present Time of Trouble because they will not understand how and why the Omnipotent Jehovah will allow the storm of human passion and strife to work such terrible havoc in the world — even as they do not understand why the same gracious Creator has permitted the storms and floods, earthquakes with resultant tsunamis, pestilences, and famines, which are the results of the earth's imperfections (Gen. 3: 17-19, 24). The full and satisfactory understanding of these matters is designed by the Lord to be granted only to His faithful few, the disciples of Jesus. Of these He declares, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant" (Psa. 25: 14).

We are not advocating the cause of any particular Christian denomination or earthly church, for all who accept Jesus Christ as their Lord and Master are God's people and our brethren — whether Catholic or Protestant, black or white, old or young, male or female. It is not difficult to discern that the words of Jesus respecting the offering of the other cheek to the smiter could not be applicable to the world, even in a figurative way. Such counsel would be utterly impossible for a worldly person to understand. The noblest people find difficulty in observing this rule, even when its literalness is ignored and its spirit accepted as our Lord's teaching. We exhort all to "follow peace with all men." The Lord's followers, like Himself, are to be peculiar, and separate and distinct from the world. They are to be so devoted to the teachings of their Master and so filled with His spirit of love for each other and for all mankind that they would suffer evil and injustice rather than do injury to others (Matt. 5: 11). Our Lord Himself was always peaceably disposed and a peacemaker as respects others, so all of His followers are to be. "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5: 9).

*I am waiting, hoping, praying
For Messiah's glorious reign,
For I know He'll rule in justice;
Right and truth will triumph then.
Worldly pleasures cannot win me,
While I wait for that bright day;
Worldly splendor cannot charm me,
While its light beams on my way.*

Conscientious Objection

WHAT DO I BELIEVE ABOUT WAR?

The Lord's people face difficult questions about war and peace. Each of us has asked at some time in our life, "What do I believe about war?" Our purpose here is not to influence anyone's decision in the matter but to inform and to encourage brethren who have strong concerns about participating in war and who might be considering filing as a CO (conscientious objector). We believe it is important to answer that question and make a record of it. Your answers could prove useful especially for those who might deal with the Selective Service System or the military in the future. The answers could also help those who are struggling with questions concerning paying taxes for war and working in war-related jobs.

What Is Conscientious Objection?

Conscientious objection is a sincere conviction, motivated by conscience, that forbids one from taking part in organized killing. This objection may apply to all forms or to particular aspects of war.

What types of conscientious objectors are recognized by federal law?

The government by its Military Selective Service Act recognizes two types of conscientious objectors:

1. Conscientious Objectors: (1-0) Are persons who, by reason of religious, ethical, or moral belief, are "conscientiously opposed to participation in war in any form."
2. Noncombatant Conscientious objectors: (1-A-0) Are people who, by reason of religious, ethical, or moral belief, are conscientiously opposed to participation in war in any form but who do not object to performing noncombatant duties (such as being a medic) in the armed forces. These people are assigned to non-combatant duties (which may be performed under combat conditions) in the Armed Forces or, in the event of a draft, may be trained without weapons and assigned to non-combatant service.

Why is it so important to think about this now?

A peacetime draft or compulsory national service might be enacted, and now that we are at war, the draft could begin immediately. A plan to register and conscript health care professionals has been prepared and probably would be executed in a war emergency

before other conscription measures are in place. Under current regulations, conscientious objectors have a very limited time following an induction order to document their claim for an exemption from military service. Since time would be short, as little as nine days, conscientious objectors should think through the basis of their claim now. In peacetime or war, early documentation of beliefs is one evidence of their sincerity. More information is available in CCW'S (Center on Conscience & War) publication, "Conscientious Objectors and the Draft" (address given on p. 58).

If you believe that you are a conscientious objector, you may obtain a work sheet at http://www.nisbco.org/What_Do_I.htm to set forth your claim. Answer the questions as clearly and completely as possible. Make a separate copy and mail it to the Center on Conscience & War (CCW) and to the Laymen's Home Missionary Movement (LHMM) or counseling agency.

If you send a copy of your statement to CCW, a counselor will review it and send any recommendations that might help in the presentation of a future conscientious objector claim.

We also recommend that you gather letters of support.

Letters of support are letters written by people who know you well and will attest to the sincerity of your conscientious objector claim. These letters can be very important. It is not necessary that the writers agree with your beliefs. The best letters are often written by persons who disagree with the conscientious objector's views but believe in his or her sincerity. Two or three good letters are advisable. The letters, as well as your statement, can be revised if and when you have to apply for CO status. If you are called for a draft hearing you will be allowed to call witnesses and the writers (CCW or LHMM) might appear on your behalf.

If and when the draft begins, you will then have all of the answers to the questions on your worksheet plus letters of support on file with CCW and your religious body or counseling agency. You will also have your own copy. (These records will be invaluable in documenting your conscientious objector claim.)

Deciding to register:

1. Find a post office for your registration that has an accessible photocopier.
2. Print in legible black ink across the middle of the registration form: I AM A CONSCIENTIOUS OBJECTOR TO WAR IN ANY FORM. This is not a classification, but it may help you later to document your position as a CO.
3. Make a photocopy of your registration form for your own records before you submit it to the postal worker for date stamp and initials.
4. Bearing in mind that no actual draft is in effect as yet, it is up to you whether to put a complete statement of your conscientious objector beliefs on file with your religious body, the Center on Conscience & War, or any other counseling agency.

Conscientious Objectors and Draft Registration

All men residing in the United States who were born on or after January 1, 1963 are required to register for the draft within 30 days of their 18th birthday, unless they are aliens who are in the U.S. on temporary visas. The penalty for failing to register can be up to five years in jail and/or a fine of up to \$250,000. Women may be required to register in the future.

Under the emergency mobilization system, only registration takes place until a national defense emergency is declared and Congress restores the President's induction authority. Hardship and conscientious objection classifications are not assigned until after the registrant receives an induction notice. Once the mobilization draft begins, unless the inductee claims a classification other than 1-A, (Available for Military Service), within 10 days of the induction notice, the registrant must report to the designated Military Entrance Processing Station for testing and induction. For classifications other than 1-A the Department of Defense will delay these inductions for six months.

When a conscientious objector registers, he (male only, so far) should note somewhere on the registration form that by reason of his training and belief, he is conscientiously opposed to participation in war in any form, and he should make a photocopy of the card before surrendering it to the postal worker. (THIS DOES NOT MEAN THAT SELECTIVE SERVICE WILL TAKE NOTE OF HIS BELIEFS NOW.) Selective service destroys the original registration cards after they are microfilmed, and conscientious objectors who have placed any such notice on the registration card will still have to request the CO classification if

they receive induction notices. The initial claim is made on Form 9, and the claim is documented on Form 22. (Do not use up any space to state what you do not believe — that can only serve to confuse the issues or to invalidate your claim.)

In event of a draft, COs should have prepared in advance a file which documents their beliefs. Include in this file at least the photocopy of the registration card, a comprehensive statement of beliefs, and letters of support for this statement. Such evidence can be presented to the local board who will hear the claim for a CO classification. Compiling this file should be done with supervision from a qualified draft counselor or agency such as the:

Center on Conscience & War
1830 Connecticut Ave. NW
Washington, DC 20009
Tel: (202) 483-2220; Fax: (202) 483-1246
Email: nisbco@nisbco.org
URL: www.nisbco.org

Conscientious Objection — Registering As

Question: How and at what time should I register as a religious conscientious objector?

Answer: The consecrated should be exempted from military service. The consecrated are those who have dedicated their lives to God, to do His will, and to follow Jesus' example as His footstep followers, His disciples (Rom. 12: 1, 2; 1 Pet. 2: 21). Any one of Christ's followers who comes to a realization that Jesus came not to destroy men's lives but to save them (Luke 9: 56), and that as such He was sent into the world, so His followers are sent into the world (John 17: 18; 20: 21), and are to be like Him (1 John 4: 17). Therefore, they should in the proper attitude of a true Christian respectfully request exemption as a conscientious objector to participation in the destroying of lives in war time and training with arms for participation therein.

There being no draft law presently, it may seem academic to prepare for claiming the CO classification. But we should keep in mind that war or other national emergencies could break out suddenly. Therefore, advance preparation can help one obtain the desired classification by means of documentation and a more persuasive response to the Federal Selective System and the local draft boards. We would urge that appointees of the LHMM, local elders, and parents, guide, direct, and assist the brethren of military age. The agencies mentioned above may also serve and assist the applicant in registering his or her claim.

The Consecrated and Military Service

Question: What course should the Lord's people take as to military service in times of war or revolution?

Answer: Natural patriotism in the unconsecrated is a virtue Divinely approved, as can be seen by God's approval of the Israelites engaging in war in defense of their country. But as the religious leaders in Israel (the Priests and Levities) were exempt from military service, so should their antitypes, the consecrated, be exempted from military service as set forth in Rom. 12: 1. Our government, by recognizing the right of conscientious objectors to be exempt from bearing arms during war or revolution, has recognized the right of the consecrated to be exempt from bearing arms. However, they are not free from all military service, *e.g.*, in the commissary and hospital departments. The reason why it is wrong for those dedicated to God and His service to slay their fellow men, though not for others when required by their governments to do so, is that, as Jesus was sent by the Father, so are they sent by the Father (John 17: 18; 20: 21). Therefore, as Jesus was sent and "came not to destroy but to save men's lives" (Luke 9: 56), so His consecrated followers are sent and come "not to destroy, but to save men's lives." Hence they may not bear and use weapons destructively as to human life. According to Jesus' statement (Matt. 26: 52), all consecrated ones taking up the sword and slaying with

it will perish by the sword. This rule of having the same kind of a mission in the world as Jesus had applies to the consecrated alone. Hence these passages do not exempt the unconsecrated from bearing arms and from using them destructively as to human life at their country's command. These considerations would therefore forbid a dedicated follower of Jesus to enlist for fighting purposes. If drafted he should in humility request exemption from military service as a servant of God and if this is refused, he should humbly request non-combative service, in the medical unit preferably, where he will have many opportunities "to save men's lives." If this is refused, then let him ask for some other non-combative service. If these are refused him, and he is required to bear arms, let him in the name of God refuse so to do and suffer the consequence of a refusal to violate his righteous affirmation before God, for he must refuse to share in taking the lives of his fellow men even as "the Son of Man came not to destroy, but to save men's lives." But when requesting exemption or non-combative service or refusing to bear arms, let him remember to do it in the meek and loving spirit and manner of Jesus. And then if he is compelled to serve, he can comfort himself with the reflection that he is suffering for the right as Jesus did (Matt. 5: 10-12; 1 Pet. 3: 14-18; 4: 12-19).

* * *

timepiece

Zion's Watch Tower, June 15, 1896

People who talk about the barbarism of the past, and the greater genius and ability of the present along lines of Evolution; and particularly all who talk about "Some Mistakes that Moses Made," are respectfully requested to carefully consider the following item:

"The Prussian government has recently issued an order that the commissary of the army shall use no other meat as food for the army and navy except such as is slaughtered by the Jewish method. The tests made by the chemical and medical departments showed that such meats were far more wholesome and susceptible of preservation. Notwithstanding this the anti-Semitic factions in Saxony and Switzerland enacted laws prohibiting the Jewish method of slaughtering. But 350 scientific non-Jewish authorities in physics and physiology in leading European universities have declared that the Jewish method is by far the most humane and best adapted means for obtaining animal flesh for food. Many intelligent Christians in European capitals use no meats unless the animal be slaughtered by Jewish methods."

* * *

Marriage in Crisis

THE INSTITUTION OF MARRIAGE between a man and a woman was arranged by our Creator, and was intended to be a great blessing to the human family. God encourages the unconsecrated to enter the marital state, and for His consecrated people, He presents marriage as a privilege that either may, or may not, be entered into.

The widespread and increasing disrespect for the institution of marriage as a proper relationship between men and women, together with a general deterioration of the good principles of Christian living, has prompted this consideration of divorce and the position of true Christians therein. Each year witnesses an increase in the number of divorces in the western world and especially in the United States. Also, the percentage of the adult population in the U.S. that is married shows a decline, as is manifest from 72% in 1970, to 62% in 1990, and 59% in 2000. In 1980, 6% of the population were divorced, 8% were divorced in 1990, and 10% were divorced in 2000.

THE BIBLE'S INFLUENCE ON SOCIETY

When we reflect on conditions existing in periods prior to our own and our entrance into what is sometimes called "Modern Times," we become aware of some significant facts. As the world was beginning to emerge from the dark ages and the severity of life then, we come to realize the influence of God's Word, the Bible, and its ameliorating effect upon society. The promotion of education, justice, and righteous principles, initiated by England's King Alfred the Great and others, led to the much lessening of evil and an increase of civility especially among the Germanic and Celtic peoples. As the age of chivalry began, the lives and deeds of many of the Knights, and their heroic activities, were based on principles of the sacred Scriptures. Their vows to protect, honor, and reverence women and maidens; to defend Christianity, justice, and the virtue of women unto death, if necessary; and to exercise Christian benevolence and charity were the result of the influence of the precepts of the Bible.

From the time of the Reformation, beginning in the year 1527 until 1878, the light of the Scriptures was producing great changes in society. It seems that the Bible had then reached its high tide of influence. We note that it was in 1878 that the casting off of mainline Christianity as God's mouthpiece to the

world took place (Rev 18: 4, 5). The verbal attack with the Truth beginning in 1878 followed by the departure of the saints from Christendom and the subsequent attack on Satan's empire in 1914, resulted in a great falling away in faith and practice. This fact we recognize as one of the Bible's fulfilled "signs of the times." With the glorification of the Little Flock and their preserving influence as the "salt of the earth" (Matt. 5: 13), this good work as set forth in God's word has been gradually diminished. Because of this, the zenith of Christian teaching and ethics seems to have been reached in 1878 and been in steady decline ever since (2 Tim. 3: 1-4). That this is true is all too evident when one looks at the present deplorable and degraded condition of society in its every avenue of operation, whether in the realm of government, financial institutions, or in the general moral decline throughout the population in both secular and religious spheres.

THE ELEVATION OF WOMEN

The status of women has differed in various nations of the civilized world. In almost all countries, at the beginning of the Reformation their position was distinctly lower than the Bible sanctions for them. For example, in England the legal viewpoint was that the woman was her husband's property, hence could own no property in her own name, and could not sue nor be sued. Her husband was answerable for her in law as though she were a minor child.

Under the influence of the Bible, the position of the English wife and daughter, much like that of other European women, has greatly changed, giving her a legal standing equal to that of men. As a result of this, we see that there has been a gradual approach since the Reformation to the Bible's authorized status of the wife as being her husband's junior partner and companion. What has happened in Britain on this score is symptomatic of the rise of the European woman in general.

By 1878 women in America exercised full rights of citizenship and were recognized as their husband's full junior-partner and companion. They were honored, deferred to, and respected with a courtesy nowhere else shown. This was a direct effect of the Bible's influence. With the improved status of women in general there has also been progress in legal

divorce. Previously, a woman could not divorce her husband, while a man could divorce his wife and often for trivial reasons.

The Bible recognizes the matter of marriage and divorce for the consecrated differently than for the unconsecrated in some respects. For the consecrated, the Bible sanctions absolute divorce with the right to remarry to the innocent party *for adultery only* (Matt. 19: 3-9), and for desertion it allows for a limited divorce, that is, separation from bed and board. For the unconsecrated, it allows absolute divorce for additional reasons — like continued cruelty, insanity, conjugal indifference and disability, refusal of conjugal rights, and refusal of support and care of the home. The consecrated are to be to one another as Christ and the Church, and as only unfaithfulness to, and abandonment of the Lord Jesus Christ, warrant a separation between Christ and any member of the Church, so only these two things warrant a divorce between the consecrated.

MARRIAGE OF THE UNCONSECRATED

The unconsecrated in their marriage are not as Christ and the Church, but are married in the sense that the Mosaic Law warrants, hence divorce may set in where the purposes of marriage are perseveringly set aside or made impossible. The marriage of the unconsecrated being a matter of civil law — it is competent to sanction its entrance or terminate its continuance in harmony with its judgment as to the best interests of society. If the consecrated are mismatched in the flesh, they are still to abide in their marriage, knowing that the Lord will overrule for their best interests under the circumstances (Rom. 8: 28). Hence, they can well abide as they are. The unconsecrated, on the other hand, having no such incentives for maintaining wedlock may if the relation is beyond their reasonable endurance, seek peace through divorce and may for reasons other than adultery contract another marriage (Matt. 19: 9; 5: 32). Please see E12: 441-443.

The Bible gives no warrant to thoughtless marriage and divorce for trivial reasons. It requires the consecrated and unconsecrated alike to perform the duty and privileges of marriage as solemn things which should be carefully fulfilled. When once the marital relationship has been entered into it is too late for regrets and nothing remains to the child of God except to carry out the marriage covenant implicitly, in letter and in spirit to the extent of his or her ability.

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CHRISTIAN HUSBANDS AND WIVES

The true Christian husband having the mind of Christ will love his wife, will remember that he has made a vow to cherish her, to care for her, and to provide for her, not only as respects physical needs, but also, as respects the nourishing of her heart, mind, and affections. Such a husband will not feel that he has discharged his duty in providing merely the necessities and comforts of food, clothing, and shelter. He will, to the extent of his ability, seek the cultivation of her mind and her heart — using his headship in the family to arrange its affairs so that she will have reasonable time for spiritual fellowship and the study of the Truth.

Likewise, the true Christian wife will seek to love, cherish, respect, and be a good helpmate to her husband to the best of her ability, remembering the vows that she made before the Lord. The Scriptures offer many fine instructions for the wife, using the true Church's relationship to her Lord as the perfect model to follow. Although present conditions in society have, in many cases, forced wives to enter the workforce and become "joint-breadwinners" for the family, the Scriptural principles enumerated above remain true.

In *Studies in the Scriptures*, Vol. 6, pages 496-501, we find many helpful suggestions for the consecrated child of God who seeks to carry out the Bible's counsel in respect to the marital privileges and obligations of God's people.

May all of God's people, whether considering marriage or having already entered the marital state, above all things, daily renew and daily seek to fulfill their consecration vows, and we can rest assured that the Lord will add His blessing.

* * *

question box

Should articles be accepted from consecrated sisters for publication in our magazines, The Present Truth and The Bible Standard?

The Scriptures, of course, take the lead in this matter because the subject is of a religious bent and being Bible people we should be guided by its expressions. The Apostle Paul says in this regard that women are not to teach in the congregation of the Lord's people. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2: 11, 12). Someone might understand that the restriction for a sister not to teach in the Church is not the same as writing an article in the Truth magazines. It is true that the two situations are not identical but the principle involved remains the same. This view seems not to be well taken, for to do so would acknowledge that it is unscriptural for a sister to teach as an elder in the local congregation but to teach the General Church through the medium of the printed page in this country and throughout the world would be all right. Certainly such a view is in opposition to sanctified common sense and violates the Apostle's clear admonition to the contrary.

Privileges and Dangers to Sisters

There is a wonderful treatise in *Studies in the Scriptures*, Vol. 6, pp. 264-272, titled "Woman's Province in the Church," from which we quote (p. 266): "But, if woman be lifted out of her sphere — so large and so important that the poet has well said, 'The hand that rocks the cradle is the hand that rules the world' — if she gets before the public [in Church matters — *Ed.*] as a lecturer or teacher or writer, she gets into a position of great danger; because several of the peculiarities of her sex (one of which we have mentioned) which go to make her a true woman and attractive to true men will conspire under the *unnatural* conditions to spoil her womanhood — to make her 'mannish.' Nature has set the metes and bounds of the sexes, not only in physical contour and hair-suite but equally in qualities of heart and head — adapting each to the other so thoroughly that any interference with, or disregard of, her laws is sure to work injury in the end, however beneficial the changes may temporarily appear to be."

Let us now turn our attention to the happenings in the Garden of Eden. To whom did Satan approach with his great lie — was it the man or the woman? In all fairness we acknowledge that Adam heard first hand from the Almighty the words "in the day that you eat of it you shall surely die." Therefore, he would have been the harder nut to crack under Satanic pressure. So Eve was not told directly by God not to eat of the forbidden tree but on the contrary she received the message second hand, from Adam. But also the adversary knew of Eve's make-up in creation (he was no doubt present) and therefore of her greater susceptibility to the temptation. He was the "covering cherub" over the human pair in the Garden and he took advantage of the situation (Ezek. 28: 14-16).

The Case of Mrs. Russell

Then there is the experience of Mrs. Russell, Pastor Russell's wife. The use of Sr. Russell by the Lord was unique in the annals of the Christian Church. This was an exception to the declaration of Paul, for in seeming contradiction to the inspired Word concerning women ministers in the Church, she was selected and used by Him to bring forth a new truth in the Parousia Harvest. The Lord provided her with the correct understanding of Matt. 24: 45-47 relative to who was its "faithful and wise servant." It had been previously understood to represent a class of servants and Sr. Russell brought this truth forth for the first time and proved by the Scriptures that it was not a class that was meant, but an individual, and that the person referred to was Pastor Russell. Sr. Russell traveled to the larger classes in the United States, defending this position before the brethren. But alas, she eventually succumbed to the importance of her new position and the flatteries of the brethren, and sought for power and position that the Lord had not intended her to have. Instead of a supporter of the Truth and her husband as "that servant," she became the Truth's and her husband's opponent — even coming to the point of denying by her actions and teaching the very truth that the Lord had first revealed to her. She thus has become an example attesting to the adverse results of a sister teaching in the Church.

Now we come to another point in our treatise, namely, the Pastoral Work. In recent years there have

been a few brethren who have claimed that Bros. Russell, Johnson, Jolly, and others, have used sisters to write articles for the magazines under their supervision and during their tenures as leaders of the Lord's people. Therefore, let us address the validity of this statement. First we ask, what was the Pastoral Work? The Pastoral Work was instituted by Bro. Russell as an offshoot to the great public work that went forth, far and wide, during the Harvest time. It was a follow-up work associated with the various avenues of reaching out to the public such as the *Photodrama of Creation*, the *Eureka Drama*, and highly advertised public lectures. This work was performed solely by sisters. These sisters by name were Sanford, James, Hamilton, Wright, and possibly others. Bro. Russell on occasion had one or more of these sisters speak to the sisters at conventions or at classes where he served, to instruct them in the best methods to use in obtaining names for future contact with additional literature, attending Bible lectures, or Berean studies. Sisters, however, were not used as elders for speaking and writing.

Sisters Used in Publication Work

Bro. Johnson did use sisters in the publishing work. He writes as follows: "Sr. A. G. James writes J., asking for *The Present Truth* and permission to help him in correcting MSS" (E.10, p, 95, 96). See also E. 14, p. 288: "The second class of prospective antitypical Amramites (Eliezer, v. 25) was the five MSS correctors chief among whom were Sisters Hamilton, James and Wright." For further information on the Pastoral Work see E. 14, pp. 285, 287 and R 5984.

Observe carefully, that, in these references not one word is mentioned of sisters writing for *The Watch Tower*, *The Present Truth*, or *The Bible Standard*, or lecturing to all the consecrated brethren assembled in an ecclesia or at a convention. Bro. Johnson never used Sr. James or any other sister in any other capacity than as an assistant in editing and preparing the magazines for publication.

Let us now direct our attention to the fact that none of the leaders of the Lord's Truth people have ever claimed infallibility. They did make mistakes on rare occasions. We also know that it is very difficult to have all of the Truth, all of the time, and in all of its many ramifications correctly remembered and expressed. We realize that their office has run until death and as the end of their course nears, the possibility for misjudgment or misapplication along some line is more likely to occur. Therefore, if any of these brothers used sisters in writing or in teaching capacities, to our knowledge they never set it forth in print. We think that it is more likely that some of us may not have used proper care in our study of such Truth related points and have in haste drawn a wrong conclusion.

Therefore, for the reasons given above, the answer to this question is "no." Sisters should not be used in a teaching position either in a local congregation or in the general assembly of the Lord's people throughout the world. We do not wish to imply that sisters are in any way lacking in either mental ability or in expertise in the various writing skills to perform such a task, for in many instances sisters are superior in these respects than the brothers.

* * *

Letter Box

Nigeria, West Africa Report

Dear Brother Ralph Herzig:

Our Christian love to you and the entire Bible House brethren (Heb. 13: 1).

The theme of our October 29-31 convention was: The Manner of our Lord's Return and His Presence — Rev. 16: 15. We give God the glory for the great success. A total of 191 souls attended from different ecclesias. It was a wonderful blessing from God that during the convention one new family was added to us.

Please accept our gratitude for the literature sent to us. We pray the Almighty God will continue to bless you with all His abundance. Please remember us in your prayers.

Yours in His service,

Bro. Udoh Eshiet of the Makurdi Ecclesia

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ANNOUNCEMENTS

IN MEMORIAM

Bro. Clarkeston Bailey of Jamaica died on September 20, 2004. He was 88 years old. Brothers Hall and Muirhead officiated at the funeral service. He had been appointed by Bro. Jolly as an Auxiliary Pilgrim in 1964.

Bro. George Copeland of England died on October 10, 2004 at 89 years of age. Bro. C. Hall served among other ministers at the funeral service. Interment is in Bellefield, Manchester.

Bro. John Kuhn of the Riverside, California ecclesia, died November 23, 2004. He was 74.

LHMM U.S. CONVENTIONS

Effective in 2005, LHMM conventions in the United States will be reduced from eight to four per year. At present, conventions are held in eight different states annually. With the new schedule, conventions will be held in each one of these states every other year.

2005 (Alternation)		2006 (Alternation)	
California –	March	Florida –	March
Massachusetts –	May	Michigan –	May
Ohio –	July	Pennsylvania –	July
Illinois –	September	Oklahoma –	September

Please note: Beginning in 2005, the first quarterly issue of *The Present Truth* magazine will be called the Spring issue, followed by the Summer, Autumn, and Winter issues respectively.

BIBLE STANDARD CYCLOPEDIA

This compact-disk library is the culmination of a three-year-long effort, supervised by the (joint) U.S. Webmaster and others, under the auspices of the Bible House. Several dozen brethren throughout the U.S. and the U.K. lent their time and talents to this project. The disk contains the full 17-volume *Epiphany* set of Bro. Paul S.L. Johnson, and other publications of interest to Bible Students, including the *Studies in the Scriptures*.

The disk is supplied with instructions for installation and costs \$12.00, plus \$1.00 for postage. *System Requirements:* Windows 95, 98, 2000, ME, XP. (*Mac users, please contact us for installation instructions.*) To order, send check or money order to: LHMM, 1156 St. Matthew's Road, Chester Springs PA 19425-2700. For technical or other information relating to this product contact us at editorial@biblestandard.com.

BACK ISSUES OF OUR MAGAZINE

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 December 1951 as *The Herald of the Epiphany*.) We offer these at 10 cents per single copy. Up to the year 2001 single issues are 20 cents; for 2001, \$1.00; thereafter \$1.50. We also offer bound volumes (stiff black cloth binding) as follows:

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

We have available bound volumes for the years 1997-1999; some are available on back order at \$27.50 each volume, though we do not guarantee that every past issue is available.

PRESENT TRUTH BACK ISSUES

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.

REPRINTS OF PASTOR RUSSELL'S WRITING

Please note: We regret that Volume two of the Library Edition of *Studies in the Scriptures: The Time Is At Hand*, is currently out of stock. Arrangements are being made for its reprinting, and we will advise when it is available.

The following are not our publications, so stock is limited.

<i>What Pastor Russell Said</i> (Question Book).....	\$11.50
<i>Expanded Biblical Comments</i> (1879 to 1916 inclusive).....	\$28.50
<i>Pastor Russell's Sermons</i>	\$ 9.50
<i>What Pastor Russell Wrote</i> (Overland Monthly).....	\$ 8.00
<i>What Pastor Russell Taught</i> (Covenant Book).....	\$ 8.50
<i>Tabernacle Shadows</i> Helping Hand.....	\$ 7.75

HYMNS FOR 2005

On the first of each month, the day's hymn is our hymn for the year, 244, "Thy Will be Done"; on other days, please use the fifth in each Manna listing.