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**PRESENT TRUTH**  
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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.*

# CONTINUING IN GOD'S LOVE

*“If you keep My commandments, you will abide in My love;  
just as I have kept My Father’s commandments  
and abide in His love”— John 15:10*

SINCE THE WHOLE HUMAN RACE is alienated from their Creator through sin and its condemnation, the application of this text by any person implies that previously he has come to a knowledge of God's grace in Christ, and has accepted his share of this grace through faith, and has accordingly had access to the love of God, as one of the Father's consecrated people. Therefore, it is an important matter overlooked by many who think to keep themselves in Divine love and under Divine protection without first complying with the conditions of admission to membership in the

Lord's family. There is but one doorway of entrance into this grace of salvation and that is by faith in, and acceptance of, the atonement, accomplished for us by our Redeemer at the cost of His own sacrifice at Calvary. This is clearly shown for the members of the Little Flock, in the Tabernacle picture, as they came during the Gospel Age, to recognize Him and passing through the Gate of the Court, tentative justification, accepting Jesus as their personal Savior and progressing into and entering through the First Vail by consecration and receiving spirit begettal in the Holy. The fact that access to High Calling privileges closed in 1914, consecration for the Youthful Worthies is not shown at the First Vail but rather in the Court and their tentative justification is pictured at the Gate to the Court as prospective Levites. Never again after the Fall of 1914 was a consecration to be pictured at the First Vail, so never again after the Fall of 1954 would anyone's entering the tentatively justified condition be pictured at the Gate of the Court, the entrance into Leviteship. Nevertheless, access to God, to becoming His sheep, will continue to be pictured by going through the door into the sheepfold (John 10: 1-29), for, even after the Highway of Holiness is opened, the "other sheep" (v.16; Matt. 25: 31-34), the restitution class, will also enter into the "one fold" through the only "door" (John 10: 7, 9; Acts 4: 12), though in their justification and consecration they will not enter through the Gate of the Court, into the condition of Leviteship, nor through the First Vail into the Holy, the condition of the Priesthood (P '72, p. 71). Therefore, since 1954 the Consecrated Epiphany Campers who are now in the Epiphany Camp, do not have their consecration shown at the First Vail nor is their tentative justification shown at the Gate of the Tabernacle. Their justification is shown by the white linen curtain representing "Christ's righteousness" and is held up to their view by the Levites announcing "Christ as Savior and King" (T 114; E Vol. 5, p. 420).

This text, like many of the Holy Scriptures, is addressed to the Lord's people, who once were "children of wrath even as others," but have come into Divine



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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.

favor through the appointed way (John 14: 6); and it calls our attention to something that is necessary to us, after our full conversion or consecration to the Lord. It implies that getting into God's love is by no means the end of the Christian way, but merely the beginning of it; after we are in the way the Lord gives us commandments as His special people, and expects us to manifest the spirit of loyal servants by obedience—full obedience so far as the heart or intention is concerned, and as complete obedience as possible so far as the control of the flesh is concerned. Whoever neglects either to learn or to obey the commandments of the Lord, thereby manifests a lack of the true spirit of a Christian, and thus condemns himself as unworthy to be longer reckoned or treated as one of God's people. Seen in this way the commandments of the Lord to those who have consecrated themselves and enter His family are tests, proving them either worthy or unworthy of the Divine favors and promises assured to the faithful (1 Sam. 15: 22).

The object of these tests is manifest from the time we come to understand the Divine plan of the ages—to comprehend how the Lord has already made the selection of a royal priesthood, the 144,000, as His Bride and joint-heirs with Christ the great King, and with the Great Company not as the Bride but as Bridesmaids and has thus completed the heavenly phase of the kingdom for Millennial purposes. The Worthies are soon to complete their development in this life; and then along with the Consecrated Epiphany Campers these all will join in the work of aiding, ruling, blessing and uplifting the world of mankind in God's due time, in the world's "day of judgment," the Millennial Age. We can readily see that Divine law is necessary, in heaven and in earth, in order that God's will may be done—that righteousness, truth and love shall prevail; and it is manifest that whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord's commandments, so as to will and to strive to obey them, would not be a fit person to be used of the Lord in enforcing the Divine laws during the 1,000 years of Christ's reign, and assisting mankind in discerning their righteousness and the blessing which will follow their observance. Properly, we inquire, what are these commandments, the keeping of which is attended with such momentous results and the neglect of which would mean the loss of our Redeemer's love and favor—and hence, the loss of all the blessings specially prepared for those who love Him? We answer,

that our Lord's statement of these commandments briefly comprehends them all in one word, "love." Dividing the matter, we find that it has two parts—love for God and love for our fellows. Without this quality or characteristic of love, being so developed in us as to be the controlling influence of our minds, we cannot hope to abide in the Lord's favor. True, He does not expect to

*The law or requirements of  
the Lord  
are based upon justice*

gather ripe grapes from the new vine shoot when first it makes its appearance; rather, the great Husbandman (1 Cor. 3: 9) waits for the gradual development of the fruit, if after the shoot has come forth He sees the bud of promise manifesting itself as the flower of the grapes. Nevertheless, manifestations of a coming fruitage of love are expected of us, quickly after our relationship with Him; and any smallness of development of this fruitage would indicate a corresponding lack of love and appreciation on our part and would mean correspondingly small love for the truth and its principles; Hence, the Lord's love for us would be correspondingly less than if more rapid progress were made in love by us.

Love would, necessarily, mean the according of justice; because the law or requirements of the Lord are based upon justice, "the foundation of His throne." We are to view the commandments of the Lord from this standpoint, therefore, and to see first that our love for God is just—must recognize that we owe Him love, devotion, appreciation, because of what He has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellow men. Justice, as well as respect for our Heavenly Father's regulations, calls on us to do right to our neighbor—to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the Divine law of love. While justice is the first feature of the commandment of love, it is not the end of its requirements. Going beyond strict justice, our love should prompt us to the exercise of mercy and forgiveness. By this means in exercising mercy, we are again but copying Divine love; for our Heavenly Father not only deals with all His creatures according to

justice, but going beyond the lines of strict justice, in great compassion and mercy, He provided in Christ Jesus a Redeemer for sinners. True, He did not provide this in violation of His justice; yet so far as we are concerned it is the same as though, out of love and compassion, He had overridden justice in providing us

*What does the Lord require of you,  
but to do justly, and to love mercy  
and to walk humbly with your God?*

*Micah 6: 8*

assistance. Hence in our dealings with others, who, like ourselves, are fallen and imperfect, we are to remember this feature, and not only be just toward them, but additionally to be merciful, generous, kind, even to the unthankful, an expression of disinterested love—that thus we may be children of our Father in heaven. The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character; He says, “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6: 8). That these are very reasonable requirements will be conceded by all; that God could not require less from those whom He is educating for the future judging of the world, is evident: and, yet, all three of these qualities specified through the Prophet, are comprehended in the one word love. Love requires that we shall deal justly with our neighbors, with the brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word, seek to abridge or deny them.

To “love mercy” is in part a high degree of justice, and may additionally signify a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It is an expression of disinterested love—charity. It implies readiness to forgive the faults of others—a disinclination to be too exacting in respect to them, as well as a desire to be very exacting of ourselves in deference of our treatment of them. The humble walk with God is included, also, in the commandment of love; because, whoever loves

his Creator and appreciates His provisions for His creatures, in natural and in spiritual things, will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by Divine grace, he will be disposed, indeed, to walk humbly with the Lord—not seeking paths of his own, but, trustingly, seeking to walk in the path which the Lord has marked out—in the footsteps of Jesus. The same Apostle John who recorded our Lord’s words commented further upon this subject of the love of God and of Christ saying, “Loving God means keeping his commandments, and really, that isn’t difficult” (1 John 5: 3 Tyndale). This is the love of God [i.e., it proves and demonstrates our love for God]. This gives us the suggestion that the Lord not only expects us to keep His commandments of love for Him and for the brethren, but that He expects also that in keeping these we will become so filled with an appreciation of these commandments and the principles that underlie them, that we would delight therein; not merely because they are God’s commandments, but, additionally, because they are right, good, proper. It is one thing to keep the Divine commands and to seek to do them, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc.; it is another thing to obey joyfully.

#### GROWTH IN THE SPIRIT

Are we thinking right, to expect something of this proper spirit at the beginning of our experience as the Lord’s people, seeking to keep His commandments? Yes. We should expect, also, that as we grow in grace and knowledge, these feelings of discontent, constraint, duty, etc., would tend to disappear; so that, instead, we should delight to do the Lord’s will, delight to keep His commandments of love, delight to do justly, to love mercy, to walk humbly with God—and that there should eventually be a total absence of the feeling that the Lord’s commandments are severe, burdensome, irksome. This is the sign of higher Christian development, and can only be found where the individual has become truly “a copy of God’s dear son,” where the Father’s spirit has developed and brought forth the ripe fruits of the Holy Spirit in abundant measure—meekness, patience, gentleness, brotherly kindness, love. Returning to our text, we note that our Lord’s words also imply the same thing—the necessity for obedience to the

commandments of love, and to such a growth ultimately as would separate them from any feeling of bondage or injustice. Our Lord's words, explaining this, are in the latter part of the text—"even as I have kept My Father's commandments and abide in His love." As we look back at the beautiful character of our Lord Jesus and see His love for righteousness, for truth, and His willingness to be obedient to His Father's arrangements—even unto death—we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, nor through fear, but from a perfect love. Recognizing the Father's commandments, as being an opportunity to rejoice, and using the language put by the Prophet into his mouth, his sentiment was, "I delight to do your will, O my God, And Your law is within my heart" (Psalm 40: 8). We are to understand the Lord, therefore, to mean, that in order to abide in His love we must reach such a heart condition as He had—a love for the Father's ways, for the principles of righteousness and truth. We may abide in His love in the beginning of our Christian way in a rather undeveloped state, but as we grow in knowledge, we must grow in grace, and outgrow those detrimental sentiments, and grow up into the Lord's spirit of faith, justice and love; so that obedience to the Lord will be the delight of our hearts, and any failure to do His will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

#### THE LORD'S PORTION

Seeing the depths of our Lord's requirements, many will be inclined to say, Ah, yes, it is true that we must attain to the character likeness of our Lord, but it is important for us to realize, that the transformation and renewing of the mind is not altogether our part of the work, but the Lord also has a portion to supply: He must do this for us, because we cannot accomplish it alone. It is true that when we consider ourselves, as weak and imperfect according to the old nature, according to the flesh, we have good cause for despairing and deciding that we never could accomplish such a great transformation from selfishness to love, in our own strength. It is true, also, that the Lord proposes to work in us—"both to will and to do of His good pleasure" (Phil. 2: 13). But it is just as true that we have a burden of responsibility in respect to this matter of overcoming. It is the Lord's

part to provide the way, the truth, the life—the means by which we may attain unto the condition to which He has called us; but it is our part to use the means he provides and thereby to attain the prize. The Lord has provided for our justification, our reconciliation to Himself, our acceptance as a coworker with Him in the great work of transforming our minds, from its residence in the old man to its dwelling in the new man, through the operation of the Holy Spirit, and following His instructions contained in the Divine Word of His grace, the Word of promise (Col. 3: 9, 10). Accordingly He works in us, to will and to do, through the wonderful promise given to Abraham for the blessing of all those who will share in the earthly phase of the kingdom (Gen. 22: 16-18). Let it be clearly understood that the amount that He will work in us and the results that will be worked out through the Bible's promises, depend upon us. As it depended upon us whether or not we would come into the grace which He has provided for us, and as we could have kept ourselves out of the love of God by refusing or neglecting the offer of His mercy and love, so we can neglect the word of His promise, neglect the various means of grace which He provides for our strengthening, establishing and building up in the knowledge and grace of the Truth. Therefore, in neglecting His provisions we would proportionately fail to abide in His love—and by so doing, fail to obtain the promised favors. The Apostle intimates this, saying: "Keep yourselves in the love of God"—Jude 21.

#### THREE POINTS

What then is the essence of what we have in the foregoing found to be the Divine instruction upon this subject? It is this: (1) Our hearts from the very beginning are to appreciate the imperfections of our own flesh and to look to the Lord for the needed assistance to abide in His love. (2) The promises that apply to us must be studied, that we may thus have them constitute in us "the power of God" for good—keeping us in the knowledge of the Lord, and, through obedience, in His love. (3) This knowledge will profit us only as we put it in practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God through His Word, established before us as an ideal. We are to remember that if we had all knowledge yet had not love, it would profit us nothing; but we are to remember, also, that in the

Divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know. (4) We are to appreciate evidence which we find in ourselves or others, of such growth in obedience to the law of God—the law of love with its connections of justice and mercy and reverence. (5) We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be, to a considerable extent, duty-love instead of an expression of disinterested love for right principles. We are to seek at the Lord's hand further blessing and further filling of His spirit of love. We are to seek to study and to appreciate the basic principles upon which the Lord governs the universe, and are to seek to bring our hearts into sympathetic accord with the Divine law and the spirit of righteousness. We are to remember that much of our lack of appreciation of the principles of

righteousness is due to our ignorance; and we are to expect that as we come to know the Lord and to understand His plan better, the eyes of our understanding will open the wider so that it will be possible for us not only to comprehend, but to appreciate the principles underlying and constituting the Divine law of love.

Accordingly, we may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of righteousness. And we are to rejoice in every experience in life—its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer insight into that perfect law of liberty and love which He has established, and to which He requires our full and loyal heart-submission.

\* \* \*

## Our 85th ANNUAL REPORT — 2004

Conditions in mainline Christianity within the past year seem to manifest the same downward trends as we see in the world in general. More and more the taint of Babylon is being manifested by their departure from the Bible's doctrines and its precepts.

### Homosexuality

The Scottish Episcopal Church has declared that it supports the ordination of homosexuals to the priesthood. The College of Bishops of the Scottish Episcopal Church said it "never regarded the fact that someone was in a close relationship with a member of the same sex as in itself constituting a bar to the exercise of an ordained ministry."

The statement was made on the church website in response to a meeting, in February, of 35 top world Anglican leaders. The Scottish view differs from the Anglican Communion in other parts of the world, which is in turmoil over the consecration of the gay U.S. Bishop.

Recognizing some members opposed the church's position, the Bishop of Aberdeen and Orkney and Primus of the Scottish Episcopal Church, said the church had always been "open and welcoming. We all know that there have been gay priests in history, some celibate and holy and some not. The Scottish Episcopal

Church is just recognizing that lesbian and gay people are made in God's image and have gifts to share."

We wonder if these very learned theologians have read the Bible's statements in both Old and New Testaments; *e.g.*, Lev. 18: 22, and the Apostle's words in Rom. 1: 26-28, "For this reason God gave them up unto vile passions. For even their women exchanged the natural use what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another; men with men committing what is shameful, and receiving in themselves the penalty of their error which was due."

God did not create the many imperfections that exist in the human race today. God created directly and initially two human beings perfect and in His image and likeness, but due to their fall into sin, they lost their perfection and by human generation this taint of sin has passed down to all subsequent generations even to the present time (Rom. 3: 10, 23). Now after over 6,000 years of multiplied degradation with sin, the human race is afflicted with a multitude of mental and physical aberrations and debilities. Abnormal behaviors such as rape, murder, kleptomania, and homosexuality, etc., along with all other sinful acts, when repeated over and over through generations, do increase the

probability for such traits to be transferred to the offspring at conception.

**THE CATHOLIC CHURCH**

According to a national press release, Catholic schools in the Philadelphia area and throughout the country are looking for ways to stem the decline in enrollment. A spokeswoman for the group does not believe fallout from the clergy sex abuse crisis of the past several years has played any role in the enrollment decline. While schools are being closed in Chicago, Boston, Brooklyn, and St. Louis, more than one-third of the nation's 7,799 Catholic schools reportedly have waiting lists. Schools are being opened in Atlanta, Minneapolis and Austin, Texas.

Cost is said to have been a significant factor in the enrollment drop, that not enough Catholics who can afford to donate money to the schools are doing so. It has been observed that as Catholics have become relatively more prosperous, they have become proportionately less generous.

**PRIESTS AND NUNS DECLINING IN NUMBERS**

According to a recent report in a major U.S. publication the enrollment for priests is down 26% since 1975 to last year's total of 43,304. Only 74% or 32, 045 of those ordained remain active. At the present

rate, three priests retire for every one ordained according to the National Center for Research in Washington D.C.

In an internet report it is stated that there are fewer and fewer nuns and priests available to provide low-wage labor to run church institutions. In 1965, there were 180, 000 Catholic nuns in the United States. Today there are fewer than 80,000, with an average age of about 69. The number of parishes without priests has increased five-fold in the same period.

**A THREAT OF BANKRUPTCY**

Having paid out \$53 million in settlements and facing many more lawsuits, the Portland diocese followed by diocese's in Tucson, Arizona, and Spokane, Washington, filed a bankruptcy petition last year, claiming it had no more assets available. The Archbishop told reporters, "The pot of gold is pretty much empty." Lawyers for abuse victims immediately challenged that claim claiming that the church owns 100 pieces of property valued at over \$300 million. The church claims that under canon law, most of that property belongs to local parishes and cannot be sold by the diocese. But lawyers say that distinction has no credibility under U.S. law. For parishes to have legal

**FINANCIAL**

The entire world is approaching more and more toward the brink of financial ruin. Nations including the U.S. have had for over a quarter century an insurmountable debt.

Figures may be viewed at: [www.publicdebt.treas.gov/opd/opdodt.htm](http://www.publicdebt.treas.gov/opd/opdodt.htm)

<b>DATE</b>	<b>ELAPSED TIME</b>	<b>EVENTS</b>	<b>U.S. DEBT</b>	<b>INCREASED DEBT FROM PREVIOUS PERIOD</b>
1874		Lord's Return	\$ 2,251,690,468.43	
1914	40 YEARS	High Calling Closed Time of Trouble Begins	2,912,499,269.16	661 MILLION INCREASE
1954	40 YEARS	Youthful Worthy Call Closed	278,749,814,391.33	276 BILLION INCREASE
1979	25 YEARS	Resurrection of Great Company	845,116,000,000.00	566 BILLION INCREASE
06/27/2005	26 YEARS		\$7,775,375,134,526.01	6.9 TRILLION INCREASE



existence, they would have to be registered as a person or have a corporate structure, and they have neither.

**THE EVER INCREASING TRIBULATION**

Insurgents — including anti-American Iraqis, Saddam loyalists, and foreign fighters led by Jordanian-born Abu Musab Al-zarqawi, targeted coalition forces, civilians and Iraqi police and officials. By early September, the U.S. fatality toll in Iraq had exceeded 1,000, a figure that rose through the year's end. It is the third consecutive year that no terrorist incident took place in the United States.

Ireland becomes the first country in the world to ban smoking in public places. Norway is expected to pass a similar law on June 1.

The bombings in Iraq, Spain, Israel, and Serbia have influenced the European Union to take additional anti-terrorist measures.

American officials, and the military in particular, came under fire when pictures surfaced that showed physical and psychological abuse of Iraqi captives at Abu Ghraib prison, once run by Saddam's regime before being taken over by U.S. forces. [This makes us think that some Americans lose sight of the principles of democracy and fall into the category of our Lord's disciples to whom He said: "You do not know what manner of spirit you are of, for the Son of Man did not come to destroy men's lives but to save them" (Luke 9: 55, 56).

**ASTRONOMY AND AERONAUTICS**

The Cassini probe entered orbit around Saturn in July and the world watched in awe as it began to unveil the ringed planet's mysteries. But it also discovered a few more to puzzle over, such as an unexplained clumping of material within the rings, revealed by unique closeup images. "I don't know what this is. I literally don't have a clue," said Carolyn Porco, head of the Cassini imaging team. "It may be brand new, something nobody's predicted before."



SpaceShipOne successfully claimed the X Prize in October for blasting to the very edge of space twice within a 10-day period. This American space ship achieved the world's first private suborbital space flight in history, flying at nearly 69.6 miles above the earth. There are two things that are unique about this flight. The first is that it was a single-piloted rocket plane that

is not a government project but a private enterprise; and second the plane, is carried aloft by its mother plane and then flies into the stratosphere and returns to earth landing at the site from which it was carried aloft.

**CREATION VS EVOLUTION**

Two Pennsylvania legislators, with some colleague support, are sponsoring a bill to be introduced to the state legislature that would allow creationism to be taught alongside evolution in the public schools. As it would be expected, there is opposition to the proposal, citing the necessity of separation of church and state. One representative is vehemently opposed saying, "I assume they're talking about teaching this in science class and not in religion class and that is totally inappropriate. I think we should teach science in science class." He further states, "evolution is not at all controversial in the scientific community. We don't have all the answers, but we know the Earth is not 6,000 years old."

It has been well stated that the Bible has suffered more from those who claim to be its friends than from its enemies. The Bible's description of creation in Genesis 1: 2-19 when correctly understood, relates to the process of preparing the earth, which was already in existence, for human habitation. The days of creation were not 24 hours long which many mistakenly assume, but were periods of 7,000 years each. Seven creative days x 7,000 = 49,000 years total and this is the total time that will be needed for the earth to be brought to completion. Notice that the above citation does not include verse 1 of Genesis 1, and there is reason for this, for verse 1 treats of the creation of planet earth alone, not the universe. No time is assigned to this period by the Bible but it was logically probably millions of years.

This brings to mind the words expressed many years ago by the noted physicist of his day, Dr. Millikan, "This much I can say with definiteness — namely, that there is no scientific basis for the denial of religion — nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science



and religion, whereas the conflict is only between two different species of ignorance.”

#### THE BIBLE HOUSE

In 2004 we lost in death several brethren who resided at the Bible House. We still miss their presence, fellowship and counsel. Bro. Bernard Hedman, our past Executive Trustee, died in January of 2004. In March at the Jacksonville Beach, Florida Convention, the brethren elected the present Executive Trustee, Ralph M. Herzig. They were guided in their vote by the legal documents that Bro. Hedman initiated together with the legal documentation set forth by the L.H.M.M. since its conception. The vote was unanimous.

Bro. Leon Jordan died in March after 25 years of faithful service in the shipping department here at the Headquarters.

Sr. Norma and I moved to the Bible House in May and were looking forward to our service together to serve our Lord and King and the brethren. Sr. Norma was ill but still put forth every effort to serve. In October she lost her battle and fell asleep in Jesus. I have been getting acquainted with my new duties: and despite our drop in the number of workers, we are endeavoring to get on top of all the inner workings of the L.H.M.M., including its publications and its financial obligations.

In the last year four full-time workers have departed from headquarters for various reasons. Sr. Betty Hedman, Bro. John Davis and Bro. Al Niglio left in the first part of 2004. Bro. Ian Lalite left us the first part of December after about four years of service. In 2005, Sr. Debbie and Bro. Jack Zilch left after five years and moved to Minnesota. The combined service of these brethren has been much appreciated and may the Lord's blessing abide with them in their new channels of service. The work load has remained the same, however, with the mail, correspondence, magazine subscriptions, orders, shipping, grounds keeping, cooking and maintenance continuing as usual along with the publication of this magazine and *The Bible Standard*.

#### FINANCES

As you know, rising costs are everywhere and this is a fact here at the Bible House. We have been at our present location now for 38 years. The main building at Chester Springs was originally built in the twenties. Through the years we have done additions and also considerable remodeling projects and have had considerable maintenance expenses that continue to escalate. This past winter the furnaces were not operable six to eight times

and maintenance people had to service them. We have had problems with the roof leaking and are now in the process of having the flat roof over southwest wing (the office area) surfaced again. The publication costs continue to rise along with the expense of mailing of the magazines. Considering the financial responsibilities of our Movement we are endeavoring to conserve wherever possible; and this is a philosophy that may well be practiced by all of the Lord's people, to seek to preserve ones' assets for future needs and for the support of the Lord's work. This is more important now due to the uncertain conditions in this ever changing financial climate.

Some of us may have the mistaken idea that the Bible House is monetarily self-sufficient. This is not true; we have in the past maintained our equilibrium in our topsy-turvy world of money fluctuations by real estate sales, bequests, donations and good hopes. Our real estate assets have to a large extent been liquidated, and therefore our ability to function falls to our other means of support.

We have many brethren who assist us in the field. Without their service we would not be able to supply much of the supporting information you need for your studies including the electronic presentation of the Present Truths, Bible Standards and Heralds of the Epiphany soon to be available to the brethren. These are ongoing projects. We are republishing the Parousia Volume 2, Library edition. The estimated cost will run between \$8,000 and \$11,000 depending on the copies printed. At this time our inventory of this book is totally depleted. This project also has been worked on by numerous brethren on the outside. We are grateful to God and His dear Son for Their overruling providences and watch care of this work and for those who have by their dedication brought it to completion. Three different tracts have also been reprinted bolstering our supply to a tune of 100,000 at a price of \$4,125.00.

We are glad for the continuing financial support provided by you brethren for the furthering of the Lord's work. Without it this operation would be greatly curtailed. In addition, be sure to take a personal responsibility in spreading the Truth message as a part of your ambassadorship for Christ, not only toward those outside but also that you as individuals grow in character development more and more as you make progress toward the Kingdom. Let us press on to God's glory.

# Caribbean Trip Report

Dear Pastor Herzig:

My Christian Love and Greetings I send to you and the Bible House Family.

I just returned from one of, if not the greatest blessing of my consecrated Christian walk. It was at 6:47 p.m. on April 4, that I landed at Columbus, Ohio after 11 nights and 12 days of meetings and fellowship with my newly acquainted brethren in the Caribbean, during which I traveled 6,150 miles; these services were attended by a total of 313 brethren.

The trip began at 2 a.m. on Thursday, March 24; and I left Columbus at 6 a.m. and landed in Kingston, Jamaica at 1:10 p.m. after plane changes in Pittsburgh and Fort Lauderdale. Brothers Hall and Muirhead met me at the airport (*Present Truth* in hand). After Bro. Ezekiel retrieved his car, we drove through town to enjoy the beauty of the mountains and street scenery. I found myself continually on guard due to the (left side) street driving. After two stops to buy coconuts and taste the water in them, we arrived at Bro. Calvin and Sr. Mary Hall's beautiful home and were greeted by Bro. Victor Lipscombe, who assisted Sr. Hall in preparing a delicious meal after which we joined in conversation and fellowship. I went to bed at 8 p.m. and quickly fell asleep, having been awake since 1:45 that morning.

After breakfast, the five of us left for the Bartons Convention when on arrival found that a sister had fallen and re-injured her wrist; several capable sisters assisted her, taking her to Kingston for medical help. The Bartons, Jamaica Convention started then, and Testimonies, Bible talks, Prayer and Praise followed, plus much blessed fellowship with these assembled brethren. Over the four days I gave four Bible talks plus conducted a Bible Question Meeting and a Child Blessing service for "Taze" Mulby-Bennett — he was named after Bro. Russell. The meals were provided for all each day by a group of consecrated, dedicated and hard working sisters. We headed back to Old Harbour for a night's rest. The morning began early at 4:30, another delicious breakfast, and then we left at 7 a.m. for Kingston airport expecting heavy traffic plus three hour check in time. We had time to take an unplanned tour of Old Port Royal, its Fort and Fishing Village. We said our goodbyes at the airport and I went beyond the security point.

On March 29, I arrived about 6:15 p.m. at

Bridgetown, Barbados and was met by Bro. Anthony Phillips and Sr. Cox, and waiting in the car was Bro. Cadogan. We drove to Bro. Edgehill's daughter's home where an evening meeting was provided. Bro. Phillips introduced my Bible talk on "The Three Temptations." After a question or two I enjoyed a delicious supper and was then driven to my own well supplied quarters for the next two evenings. In the morning Bro. Anthony drove me to his home where his wife and daughters prepared for me a delicious breakfast, and I met their sons also. Then we were off to 10 a.m. meetings, Manna Study and Bible talk on the topic "Jesus as a Gift." A noon meal followed, after which the brethren reconfirmed my 7 a.m. flight to Trinidad. I spoke in the afternoon, using the topic "The First Sheaf" of Lev. 23:10. Later, the brethren treated me to a delicious grilled fish dinner at the Bridgetown Wharf where we all enjoyed the ambiance of relaxation. I was then given a tour of Bridgetown before returning to my place of rest at about 9 p.m. In the morning Bro. Phillips drove me to the airport where after saying good-bye I entered the security check point that separated us. As I waited, at 6:30 a.m. I received a phone call from Sr. Madoo, checking on my arrival time at Trinidad.

A short 55-minute flight landed me in Port of Spain where Sr. Madoo was waiting, *Bible Standard* in hand. After relaxing on the front porch and having some refreshments, Bro. and Sr. Madoo drove me on a four-hour tour of the beautiful northeast coast of the Island. The next day after a good breakfast I spent time on the porch reviewing the coming evening's Bible talk. Later in the afternoon we headed to the northeast coast then on to a 7 p.m. meeting at Sr. Nelson's home and a Bible talk, followed by fellowship with the dear brethren. We stopped for ice cream on the way home. Saturday we went shopping at 4 p.m., toured several areas and towns and their Sunday meeting place, and arrived at Sr. Bruno's home about 6:30 p.m. accompanied by a truck load of heavily armed police, who were looking for drug traffickers. The subject for the evening was "Famine In The Land" and was followed by more fellowship and prayer for the Lord's Will and providential guidance for twin babies who were to be operated on in Canada on April 22 (which operation was successful). We returned home at 10:00 p.m. On Sunday we took in the sights

southward as we traveled to Sr. Barnes home for a 2 p.m. meeting where I served with a discourse "The Bible as God's Word." After additional fellowship and leaving a Bible Standard Cyclopaedia disc and a Bible Students Berean Studies disc with a sister, we started home, and I was then told that the Island's parting tradition dictates that we need to eat another banana split and cake before resting for the night. At 5 a.m. on Monday, April 4, I said good-by to Bro. Madoo as he left for work, and then Sr. Madoo drove me to the airport where after check in we said good-by and I headed for more security checks.

I arrived in Columbus, Ohio on April 4, at

6:47 p.m. after stops in Miami and Washington, D.C.

The brethren, everywhere I traveled, were a continual blessing to me and their fellowship was priceless. The Parousia and Epiphany Truth is the "Tie that Binds" our hearts as one. I praise God for this blessing and experience that I will cherish always. The brethren at all three islands voted to send their Christian love and greetings to you and to the brethren everywhere.

In Christian Love,  
Bro. Robert Steenrod  
[Aux. Pilgrim]

\* \* \*

## ADVICE TO PILGRIMS GOOD FOR ALL

Dear Brethren, Beloved in the Lord:

I know well that as New Creatures your desires are to lay down your life for the Brethren. I know well, also, that the world, the flesh and the adversary (especially the latter) evidently oppose all who seek to walk in the footsteps of Jesus, particularly those in public places and those who are active in the service of the Truth. These attacks come sometimes in one form and sometimes in another—sometimes through too much sympathy and sometimes through too little.

I feel constrained to give you some advice: Do not do much writing of letters. Experience shows that those Pilgrims who do much of this generally neglect the particular work in which they are supposed to be engaged. If there are questions needing answers, ten words on postcard will refer the friends to THE WATCH TOWER OFFICE, or to STUDIES IN THE SCRIPTURES. We believe that the results would be far more profitable than if you would attempt to write lengthy discussions. In some instances, the friends could be more profited. Is it not wise that we remember St. Paul's exhortation that the eye, the hand, the foot, strive to do its own part as members of the Body of Christ? Your portion, dear Brethren, is a very honorable and important one. We believe that it will need all of your time, if properly attended to.

The forenoon, or a time when there are no meetings, we advise that brief visits be made to dear friends of whom you get word that they are sick, or for some other reason have not attended meetings of the Class recently.

Such opportunities not presenting themselves, we suggest that you write a brief synopsis of your principal address (if you give a public one), suitable for the newspapers. This will be a valuable experience to you and may prove acceptable, and thus give the Truth a wider swing. One dear Brother has been very successful in this way. Not being much of a hand at writing nor much of a scholar, he inquired of me if he could use some of my sermons. I gave cheerful consent. Rewriting them, he has been able to get them into numbers of papers, and thus the Truth has been circulated. We wish to give you all this same privilege.

Do not understand by this that we mean for you to go out of the Pilgrim service into the literary work, but merely that you seek for opportunities to write up something that may effect the scattering of the Truth. The time thus employed would be much more useful in the Lord's service than in writing to the friends.

I remember you daily in my petitions at the Throne of Heavenly Grace and hope that I am remembered by you all. Remember me to the dear friends wherever you may go, assuring them that you bear my greetings. As ever,

Yours in the Fellowship of the Anointed,

C. T. RUSSELL

\* \* \*

# Report from Poland

Dear Brother R. Herzig:

Greetings and Love in Jesus' Holy Name.

The brethren from Poland and Eastern Europe use every opportunity to join in praying to God and our Dear Redeemer to give you the strength to carry on with your service as Head and L.H.M.M. Executive Trustee.

I am sending a brief report of the service and activity of the Movement in Poland and I hope that the 2004 statistics report has already reached you. The current report is based on the information and data sent to me by Polish brethren.

## CONVENTIONS IN POLAND AND THE UKRAINE

The Spring Convention at Poznan was held on 1-3 May 2004, and was attended by about 900. The following discourses were given: "Ill and Healthy Eyes"; "Moderation" "Anarchy in Theory and Practice," and a baptismal discourse based on Rom. 12: 1 and Heb. 3: 4. The subject of the Symposium was taken from Phil. 2: 14: "Do all things without murmurings and disputings." Eight sisters and five brothers were immersed.

### SUMMER CONVENTION AT SUSIEC

The Convention at Susiec lasted from 9th to 11th July. The discourses presented there included: Gen. 22: 16-18; "Renewal and Spiritual Growth"; "Christ shall give thee Light"; "The Walls of Jericho"; "Making and Keeping Special Vows"; "Using Earthly Things in Lord's Service"; "Glory in Tribulations." At the Symposium the speakers discussed a subject on God's Kingdom, its aims, subjects and the results of its reign. The attendance was respectively 580, 710 and 700.

### RZESZOW

The Convention at Rzeszow was held July 12-14. The Symposium referred to Mic. 6: 8. The topics of other discourses were: "God's Indignation"; "The Strength of Christian Character"; the Baptism Discourse—1 Thes. 4: 3; "Wine and Its Deeper Meaning in The Holy Scriptures"; "Keep Yourselves in the Love of God." Three sisters and two brothers were immersed. Attendance was 605, 650, and 540, respectively.

### WROCLAW

July 16-18— Convention at Wroclaw. The following discourses were presented: "Daniel—a true

Jew in Babylonian captivity—a hero worth following"; "Revelation 17"; "Our Conversation"; "Meditating on Perfection"; Matt. 3: 1-17 was used for the Baptismal Service; "Hearing, Practicing and Preaching God's Word." The Symposium was devoted to God's Kingdom—its phases, the invitation to join it during the Gospel Age and the blessings of its reigning. Eight sisters and two brothers were immersed. Attendance was from 520-640.

### BYDGOSZCZ

July 19-21—Convention at Bydgoszcz. In the Symposium the brothers discussed the Judgment Day. The subjects of the discourses were as follows: "Let Us Not Be Weary in Well Doing"; "Doing God's Will"; "Why Are We Eager to Hear God's Word"; "Holy Way of Thinking"; "Looking that Heals and Saves"; Baptismal Discourse—2 Pet. 1: 10; "Friendship." Two sisters and one brother were immersed. Attendance was from 630 to 700.

### AUTUMN CONVENTION AT KATOWICE

The Autumn Convention at Katowice was held on August 27-29. The following subjects were presented: "The Resolutions made by Daniel and his Companions"; "Spiritual Sight in His People"; "Wait"; "Hope"; "Consecrating and Doing God's Will"; "Heb. 10: 24." For the Symposium the subject of devotion, brotherly love and disinterested love was discussed. Five sisters and five brothers were immersed. Attendance was 750, 850 and 870, respectively.

### ORLOWKA — THE UKRAINE

June 26-28, 2004

*Attendance:* 350 brethren. (30 who arrived from Poland) *Subjects:* Amos 8: 19; Prov. 4: 10-27; Rom. 8: 19; Luke 12: 50; Symposium – Phil. 2: 14; Rev. 3: 20 and Bible Questions Session; Heb. 5: 14. *Immersions:* 9 (Six brothers and three sisters).

### LWOW — THE UKRAINE

August 20-22, 2004

*Attendance:* 226 brethren (among these 29 from Poland, 14 from Moldova, 4 from Russia). *Subjects:* Isa. 2: 2; Eph. 4: 11-15; 1 Pet. 3: 2-7; Prov. 3: 9, 7; Matt. 18: 20; Symposium topics– Mic. 6: 8; Gal. 6: 9; Luke 2: 49; and a Bible Questions Session; 2 Cor. 6: 1.

### PUBLICATIONS

*The Present Truth* – 12,000 copies distributed. *The Bible*

*Standard* – 36,000 copies distributed. We next published Epiphany Volume 12, *The Bible*, 3000 copies. We have printed literature in Ukrainian and Russian and sent to Ukraine, Russia and Moldova. Some of the printed titles are: *The Daily Heavenly Manna*, *Hymns of Millennial Dawn*, *The Present Truth* (in Ukrainian), *Biblijskie Znamia* (in Russian), *Jewish Hopes and Prospects* (booklet), *God's Kingdom, What is Truth?* and calendars.

We give support to Lithuania for help in publishing *The Present Truth (Dabartine Tiesa)* in Lithuanian.

#### BRAZIL

Since 1985 we have been sending literature in Polish to the brethren in Brazil, 26 copies of every issue at a time, and since 1995 12 copies of *The Present Truth* and *The Bible Standard*. Since 2002 we have been sending Epiphany Volumes in Polish (so far E1, E2, E12, E16, E17 have been sent) according to the orders sent by the Brazilian brethren who can speak Polish.

#### PUBLIC WORK

The ecclesiae undertake all possible ways and forms of spreading the Truth. Some of them arrange to have regular meetings for the public, for example, Gliwice, Poznan, Grudziadz, Kedzierzyn-Kozle, Ostrzeszow, Wagrowiec and others. The Gliwice Ecclesia, for instance, organized 9 open meetings with the total attendance of 173, and distributed 10,700 invitations. Besides individual invitations, special announcements were put in the local newspapers.

The ecclesia in Poznan reported the second open lecture for the public was held on November 6<sup>th</sup> 2004. four-thousand brochures concerning various Bible issues were distributed together with invitations. A total of 11,000 invitations were given out. Additionally, the open discourse was advertised in the local press, *Glos Wielkopolski*, and in the local means of transport. Also, some Truth items were distributed at funerals.

#### Evangelistic Service in Correctional Institutions

For many years our evangelistic service and ministry have served at various prisons all over Poland. In 2004 regular services were offered to 18 correction institutions. The activities are arranged by brother Kazimierz Kielbowicz, Auxiliary pilgrim, and performed by a great number of dedicated brothers, both auxiliary pilgrims and evangelists.

For instance, during last year (from January 1-December 31, 2004) in the Wroclaw prison there were

47 meetings, 35 discourses and 12 Bible questions sessions. 329 detainees took part in them. The following literature was distributed: *The Bible Standard*, 20 copies, Bible Tracts, 30 copies, *The Bible*, 2, *Manna*, 2. Similar services were offered in other institutions.

As a result, a few prisoners have consecrated and proved very gifted brothers, who preach the Truth in their prison environments. Some became exemplary brothers in their hometown's Ecclesiae when they were released from prison.

#### REPORT ON WEB WORK

We are happy to submit our report of the Internet Page, which briefly shows some aspects of the LHMM 'Epifania' work in Poland.

We are aware of the fact that as one of the most modern most frequently used forms of information and communications of the media, The Internet, deserves our attention due to its technological, psychological and social role. The development of the Internet is one of the most spectacular phenomena that occurred at the end of the twentieth century. Some compare it to the Copernican theory; others believe it is as influential as the appearance of the railway, the telephone, or the internal-combustion engine. The Internet is likely to become an unusually efficient means of communication of the Truth. Being aware of this, we would like our Web site <http://epifania.pl> to serve our community for good causes and projects that will bring glory to our Lord.

We will do our best to continue the work that our Lord allowed us to start in such a way that will glorify the Lord and help us to develop our characters and strengthen the bonds of brotherly love. We hope that those who "shall behold our good works" (1 Pet. 2: 12) will praise the Lord and believe in God's Word and continue to spread the Truth during this Time of Great Trouble.

#### SUMMARY OF THE WORK IN

##### POLAND

##### CORRESPONDENCE

Letters (also e-mail) and postals received....	1,629
Letters (also e-mail) sent.....	1,023

##### LITERATURE CIRCULATED

<i>Terazniejsza Prawda</i> (The Present Truth).....	7,214
<i>Teperisznia Prawda</i> (Ukrainian The Present Truth).....	1,800

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	1
Auxiliary Pilgrims .....	2
Evangelists.....	24
Public and semi-public meetings.....	303
Attendance.....	54,834
Parlor meetings.....	3,192
Attendance.....	79,938
Miles travelled.....	270,206

**FINANCES**

General Fund

*Receipts*

Balance from previous year.....	Zl. 156,102.87
Gifts, subscriptions, reserve funds, etc.	<u>358,994.97</u>
<b>Total Receipts</b>	<b>Zl. 515,097.84</b>

**EXPENSES**

Publishing Expenditures: Epiphany Vol.12.

and magazines .....	Zl. 124,666.16
Equipment, conventions.....	90,678.31
Office, repairs, taxes, mailing, work in prisons,etc.....	168,382.09
General work in the East.....	<u>15,517.70</u>
Total expenses	Zl. 399,244.26
<b>Balance in General Fund Dec. 31, 2004</b>	<b>Zl. 115,853.58</b>

May our Lord bless you abundantly and support you in your devoted ministry for His glory and spiritual well being of God's people.

Your brother and fellow-servant in the Master's service,  
Bro. Piotr Woznicki  
Pilgrim and Poland's Representative

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**SUGGESTIONS FOR BEREAN CLASSES**

DEAR BROTHER RUSSELL:— In sending current report to Tabernacle I feel constrained to express anew my hearty Christian Love for you, as I perceive the activity of our opponents increasing in their efforts to overthrow the work committed to you. You have our prayers, as well as our sympathy, in the trials incidental to the various attacks being made in the public press against you. I feel confident the same Grace, which has held you up in the past will prove sufficient to the end.

Most of the classes seem to be leaping forward in the things of the Spirit, as though trying to make amends for past slackness.

I notice a few classes making the serious mistake of thinking a constant change is essential to "keep from getting into a rut." Thus in one class the Lord evidently saw a more competent leader was needed, and He sent a brother to work here who had the necessary qualifications. After serving two six months' terms that spirit of change refused to elect him, or, rather, prompted him to think he ought not to be elected again. The present Elder is a good brother, but the two as Elders together would be able to accomplish manifold more.—Eccle. 4: 9-12.

That same idea causes this class to shift its meetings around, even including the Sunday services, until some of the irregular attendants are discouraged from going out for fear they will go to one home and

find the meeting is not to be held there. That is one reason why they never become regular attendants.

Another thing, some of the classes need advice upon the conduct of Berean classes, as quite a few places where they think they have Berean classes they really have preaching services. The Elder asks the questions, one or two of the friends give a very brief answer, and then the Elder preaches a 10 or 15-minute sermon; this is repeated with next question, and so to the end.

There are some very small and weak classes where I can imagine this might be allowable, but in every case where I have found it to be their method there seemed to be no excuse for it.

We have been enjoying very precious fellowship with the Brethren in Illinois, and are greatly rejoicing in the privileges of service in the cause, which has as its object the glory of God.

With much Christian Love,  
Yours in His Precious Name,  
BENJ. H. BARTON.

**BRO. RUSSELL'S REPLY**

I embrace this opportunity to endorse the statement of Brother Barton given above. We need to keep well balanced. While the Classes are to retain the full control of their own affairs, this does not mean that they should ever speak or think slightly of those

whom they have chosen, under what they believe to be Divine Guidance, to be their Elders or leaders. Let us remember the Apostle's words, "Obey those who have the rule over you, and submit yourselves, for they watch for your souls as they that must give account."—Heb. 13:17.

A faithful leader, who does not attempt to take the control from the hands of the Class, can be, and should be, trusted greatly. His is a labor of love, and not for filthy lucre; and the love of the whole Class should be freely paid to him as in a measure a reward for his faithfulness in the service. This does not mean that the control should be left in the hands of one Elder, nor that he should feel offended that others should be brought to the front, even if he be the most competent one. As Elder brethren the leaders should be on the lookout to help, encourage and instruct all the younger brethren, and to prepare them for the work of Deacons, and, subsequently, for Eldership.

Some of the Lord's dear people seem a little inclined to run to the extreme. Strong characters are always in danger of going to extremes. The Apostle exhorts, "Let your moderation be known to all." To have our affairs conducted decently and in order is not Babylonish in any evil sense. Can we imagine Heaven as without rules, regulations and order? Do we not recognize that order is Heaven's first law? Does not the Apostle intimate that the Lord is setting the various members in the Body as it pleases Him? Could it be wrong for us to co-operate with God in the recognition of His will and in carrying it out? Surely not! It is just as bad, or even worse, for a small minority to tyrannize over the majority as it would be for a reasonable majority to tyrannize over the minority. The spirit of love bids us remember the Golden Rule, and be as generous to others as we would have them be to us.

I quite agree with Brother Barton's suggestions respecting too great a desire for change. Recently we learned of one Class, which rotates its leaders every week. This would not be so bad, of course, for prayer and testimony meeting, though even then it would

appear as if a month or a quarter would be better for each leader; but in the case of the Berean Studies a weekly change seems very injurious, both for the leader and for the Class. Continuity, connection with previous lessons, is very desirable. We recommend at least three months' incumbency for Berean Study leaders.

#### RESPECTING BEREAN STUDIES

Brother Barton's suggestion is good, that a successful teacher is one who draws the answers from the Class. It is in this very particular that the Berean Studies are helping the Lord's people more and more. Now, it is true that some persons who have a talent for talking or preaching have insufficient talent for teaching—for drawing answers from the Class. In such a case it might be well to give different Elders an opportunity to show whether they possess aptness to teach, which the Apostle explains to be one of the qualifications of an Elder. Many Class leaders report that it is impossible for them to get the friends to study the lesson in advance. It is a pity that this is so, but it would not be wise to cause offense to any or to hinder any from attending the meetings by berating them for failure to study the lessons. We advise another course: At the beginning of each study let the pages of Studies in the Scriptures referred to in the lesson be read by some one capable of reading clearly, distinctly, forcefully; and then shut the books and discuss the subject along the lines of the questions. A very helpful way is for the leader to assist by gathering up some of the fragmentary statements of an answer and helping to put them together. The effect is to encourage the answerers for another occasion and to make the answers more valuable for the time. On the whole, the Berean Studies, we are sure, are doing very effective work in grounding and establishing in the Truth.

We urge all the dear brethren that they keep up the regular reading of the STUDIES IN THE SCRIPTURES, ten to twelve pages a day, wholly regardless of the Berean lessons. What will be read will be so much of aid in connection with the lesson studies.

\* \* \*

## in remembrance

**Sr. Tity Ukim** of the Lagos Class, Nigeria, died on December 22, 2004, at the age of 70.

**Bro. John M. Pam** of Nigeria died at the age of 50. He was killed April 3, 2005, while on Police duty. He leaves his wife and seven children. He was secretary of the Jos Ecclesia.

**Sr. Eva M. Tripp**, of Connecticut, sister of the late Sr.

Nellie Suraci, died in March of this year.

**Bro. Edward Tautznik** of New Jersey died on May 22 at the age of 99. When living in Massachusetts, Bro and Sr. Tautznik attended the Sunday meetings in Springfield. Bro. John Wojnar of New Jersey conducted the funeral service.

\* \* \*



**The Present Truth**  
 and Herald of Christ's Epiphany  
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**ANNOUNCEMENTS**

**LHMM U.S. CONVENTIONS**

Effective in 2005, LHMM conventions in the United States will be reduced from eight to four per year. Previously, conventions were held in eight different states annually, but with the new schedule, conventions will be held in each one of these states every other year.

2005 (Alternation)		2006 (Alternation)	
California –	March 11-13	Florida –	March
Massachusetts –	May 28-30	Michigan –	May
Ohio –	July 22-24	Pennsylvania –	July
Illinois –	September 23-25	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](mailto:editorial@biblestandard.com).

**BACK ISSUES OF *The Herald and Bible Standard***

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 2001-2003, \$1.00; thereafter \$2.00. 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, 1992-96, 1997-99, and 2000-02 *Bible Standard*.

Each volume is \$27.50. Some bound volumes may be on back order, and we cannot guarantee that every past issue is available in the bound volumes.

**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, and 1992-1999. The 11 volumes for the years 1932-99 cost \$35.00 each, at 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

Several new computer software systems have been installed at the Bible House, including an accounting /orders /inventory system. Detailed recording of transactions on the new software began in June 2004. We will not be able to give the financial report for 2004, but will make a report for 2005.

**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.