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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.*

# The Youthful Worthy Call

What is the correct date for the beginning of the Youthful Worthy call? Why are there differing views on it, 1878 or 1881?

Questions such as these are the reason we are considering this subject at this time. I will take up the last question first. We have been going through a short period where some brothers at various conventions, in discourses, or while leading question meetings, have expressed the answer to these questions differently; one brother has said 1878 while another 1881. As in other cases, it is not always a clear-cut path to the correct answer. First of all, you will find in studying the Truth

writings, both thoughts are stated. Then again, the reader must be very careful to read, and to perceive exactly what is meant. We must also seek for the Lord's will in the matter. Bro. Jolly has stated the matter rather succinctly: "Do you want the Lord's will or do you want your will?" How does Bro. Russell express it—"Am I so in accord with right, with truth, that I could not avoid rejoicing in the Truth and in its prosperity, even to the upsetting of some of my preconceived opinions?" We should also be merciful to the Lord's servant of the time, for it is very difficult to have all of the Truth in the intellect all of the time in order to give the correct expression at any given moment.

There are additional questions that have been put forth: "Why is it necessary to determine this answer anyway?" "Aren't we making more out of this than is necessary?" It isn't changing anything as far as the involved classes are concerned.

The questions, herein set forth, and the accompanying statement imply ideas that are not altogether factual. First off, when the brethren are somewhat confused by contradictory information received at conventions, it seems that the only way to alleviate the situation is to investigate the matter and seek, through study and prayer, a Scriptural answer (2 Tim. 2: 15). Furthermore, it does have an impact on those who consecrated from 1878 to 1881. For example, suppose that of those who consecrated after 1878, some of them died previous to 1881; where would their standing be? There was no opening for any to enter the High Calling, because all the positions were temporally occupied until 1881, and as alleged, if God would not accept their consecrations for Youthful Worthyship until then, where would their station be located in the Kingdom, since they died before they could be accepted into either class according to this fractured view?

A speaker stated at a Convention, while commenting on the Ruth chapter in E. 4, concerning Naomi and Ruth: "they stayed with her and headed back toward Bethlehem. They headed back toward the



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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.

Truth. Did God accept their consecrations? Yes. Were they spirit begotten? No. Were they Youthful Worthies? No! The Youthful Worthies did not exist before 1881.”

Let us refer to the information found in the Ruth chapter of E. 4, pp. 374-376. Comments in parenthesis are the editors. Please turn to page 374 top, we quote: “Her most touching language in vs. 16, 17, wherein is expressed her determination at all costs to cleave to Naomi, her land, her people and her God, until death, types the act of consecration of the Ruth class, (Youthful Worthies) which act is a determination to cleave to the Lord, the Truth, its Spirit and the brethren of both consecrated classes unto death. Ruth’s decision made her a stranger member of Israel, and thus she types from that decision onward those faithful tentatively justified, who consecrate but are not Spirit-begotten, the Youthful Worthies; even as Canaan types the domain of the Truth and its Spirit, and as those born in the land type those begotten in the Truth and its Spirit, so those who dwelt in the land, but were not born in it, type those who dwell in the Truth and its Spirit, but are not begotten of the Spirit—Youthful Worthies.”

How can anyone say of these two classes in their journey to antitypical Bethlehem, that the tentatively justified Ruth class, then consecrating, were not Youthful Worthies, when it is stated twice in this one paragraph that they were Youthful Worthies? The only possible explanation is that we are not careful to read exactly what is there stated or that we discount what is there stated. Now let us examine the next portion in paragraph (5) (pp. 374, 375).

“Naomi’s bewailing her impoverished condition as stripes from the Lord (v. 21), types the words and acts of the Naomi class (crown-losers) when they came back among the sanctuary class into the Parousia Truth and its Spirit. V. 22 is a summary repetition of the statements of vs. 19-21, in the way of emphasizing them, typical of how the Lord has emphasized the fact that

some of the brethren who fell away from the Babylon-separated sanctuary class from 1844 to 1874 came back to their first love and brought back with them a faithful class of unbegotten consecrated ones from 1878 on.”

How can anyone, when reviewing these statements in this article say that the Youthful Worthies did not exist before 1881? Does not the text say, “and brought back with them a faithful class of unbegotten consecrated ones from 1878 on.” Some may say that it doesn’t say 1878 but it says 1881. My dear Brethren, am I reading this correctly? Does it say 1878 or not? Let us now consider the information contained in the partial transcription of paragraph (6) (p.376) below:

“Accordingly, Naomi’s and Ruth’s coming to Bethlehem in the beginning, though not in the very beginning, of the barley harvest types certain crown-losers once in the Miller movement Truth, and then forsaking it by a return to the Nominal Church, coming back into present Truth, and bringing unbegotten consecrated ones with them from 1878 to 1881. Thus they came into the Truth in the period of the first call—1874 to 1881, which was in the beginning of the antitypical barley harvest. For, as our Pastor shows, the fullness of the Gentiles came in in 1878 (B 213; compared with 218, 1; 223, 3). Henceforth these were tested until 1881, when some crowns were forfeited, making special calls necessary from 1881 onward, which

proves that in 1881 the general call had fully ceased. Hence no crowns were available for the Ruth class consecrating and coming into the Truth between 1878 and 1881. Thereafter she continues to type those assigned no crowns; for she continued antitypically, as the type implies, to be an antitypical stranger in the antitypical land. Accordingly, the facts of the antitype prove that Ruth 1 types events from 1844 to 1881.”

Notice, here again, that some crown-losers came back into present Truth, bringing unbegotten consecrated ones with them from 1878 to 1881. Further, as Bro. Russell shows, the fullness of the Gentiles came in 1878 (Rom. 11: 25). The fullness of the Gentiles



means that the complete number of the Little Flock was then harvested, temporarily. The full 144,000 of the Bride was gathered. Therefore, there was no room for those consecrating after 1878 until 1881 to be of the Church. So, any of the Ruth class consecrating after 1878 would of necessity be of the Youthful Worthies; because, consecration is always in order (1988, PT p. 63; *What Pastor Russell Said*, pp. 156, 157). To revert back to paragraph (6), (p. 376): “Henceforth these were tested until 1881. . . onward, which proves that in 1881 the general call had fully ceased. Hence no crowns were available for the Ruth class consecrating and coming into the Truth between 1878 and 1881.” Therefore, they must be Youthful Worthies.

Let us now look at another reference: 1972, PT, p. 39, paragraph (26).

### RUTH THE MOABITESS

“(26) Ruth 1: 1, 2, The persevering determination in devotion to Jehovah of Ruth, a “stranger,” to emigrate to and dwell in the land of Israel with Naomi, types the sincere consecration to God of these prospective Youthful Worthies (1: 6-18), and their Spirit-enlightenment, though they were not Spirit-begotten, not antitypically born in the land. Ruth’s emigration to Israel (1: 19-22) types such prospective Youthful Worthies coming into the sphere of the Parousia Truth and its Spirit from 1878 onward.”

Please observe that this reference states that there were consecrated, prospective Youthful Worthies coming into the Parousia Truth from 1878 onward. Some seem to have a problem with the word “prospective” in conjunction with the Youthful Worthies, so it is probably necessary to examine it now. It means, not yet, but possibly in the future, and the word may be equally applied to any of the elect classes. Therefore, we might think of one consecrating during the time of the Ancient Worthy call, that he is a prospective Ancient Worthy; or when the High Calling was open and one consecrated and would then be considered as being a prospective member of Christ’s Bride. In each case they were not an Ancient Worthy or of His Bride but only potentially associated therein; but if faithful to the end of their course, they would be of their respective classes. So, likewise, a newly consecrated Youthful Worthy is considered as being prospective until the resurrection, when he is actually installed a member of that class. There is nothing in this that militates against the thought that Youthful Worthies were called beginning in 1878.

At the head of this treatise it was mentioned that, at various conventions, some of the Pilgrims gave differing times for the commencement of the Youthful Worthies. One would say 1878 and another 1881. It was also stated that both dates are given in the Truth writings. The following citation, along with many others, presents the Youthful Worthies coming forth in 1881 as individuals and 1914 as a class; while those presented above showed 1878 as the beginning date and 1881 as their class inception: E. 13 pp. 19, 20, paragraph (11).

### SAMUEL KINGS AND CHRONICLES

“(11) . . . In time of producing their children, antitypical Sarah was active from Jordan until the Church leaves the world; antitypical Rachel, the same period for The Christ, and for the Great Company as individuals, from shortly after Pentecost onward, and as a class from Nov. 25, 1916—Jan. 14, 1917, onward until the Great Company leaves the world; antitypical Hannah, the same periods for The Christ and the Great Company respectively and for the Youthful Worthies as individuals, from Oct., 1881, onward to Sept. 16, 1914, and as a class from Sept. 16, 1914, onward until they leave the world finally. In point of ceasing to operate, antitypical Sarah operates until the last member of The Christ leaves the world; antitypical Rachel, the same plus until the last Great Company member leaves the world; and antitypical Hannah, the same plus until the last of the Youthful Worthies leaves the world.”

To those who contend that both dates for the beginning of the Youthful Worthy call are not given in the Truth writings, will find it very difficult to deny them as presented here. It is probably important to reiterate the fact that the Harvest star members and the leaders of the LHMM did not claim infallibility. So, in a few instances, some misstatements, mistakes and misunderstandings have occurred. Therefore, we need to carefully and prayerfully consider the matter using sanctified common sense to guide us to the correct decision.

Let us consider the next case in point as it is found in E. 16, pp. 126, 127. We have limited this citation and start it toward middle of page 127. It is as follows: “But we do mean that as the fullness of the Gentiles probationarily came in by the Spring of 1878 (Rom. 11: 25), and as some of them fell away from their steadfastness by Oct. 1881, only such a number of subsequent respondents to the invitation to consecrate could be Spirit-begotten as were needed to take the crowns lost by those who fell away from their steadfastness. But hundreds of thousands consecrated, while only a few thousand crowns were available, and

thus there were more consecrators than available crowns. For the surplus consecrators the Lord has provided Youthful Worthyship. Therefore, ever since 1881 those surplus consecrators have been forming a new class in God's Plan. And as since just after mid-September 1914 the fullness of Gentiles fixedly came in, i.e., since the full number of those who would prove faithful came in by that time, it follows that all consecrators since that time are probationarily Youthful Worthies. For a few years yet this class will be forming and developing."

Now let us consider this quotation. We all know that every elect class of the Gospel Harvest is considered from two standpoints. They are viewed first, as individuals, and second, sometime later, as a class. For example: the Great Company has been seen as individuals (actually as crown-losers) from their inception, but they did not come into existence as a class until they became separate from the Little Flock. This occurred from Nov. 25, 1916 in Britain—Jan. 14, 1917 in America. So it is with the Youthful Worthies. The important part of the above quotation is the phrase "ever since 1881 those surplus consecrators have been forming a new class in God's Plan." Notice, they are not coming forth as individuals in their incipient stage but as a new class since 1881. Therefore, it is correct to say that the Youthful Worthies became a new class in 1881 but this does not mean that they had not previously appeared as individuals, which occurred in 1878. If we can perceive this point we should be able to discern that this last reference harmonizes with the previous references in E. Vol. 4. pp. 374-376.

Now we will deal with a section from E. Vol. 13, pp. 7, 8. I trust that you have the book for ready reference so we won't have to quote the entire reference but will confine our comments toward the end of page 8. Some of the information given here is a little extraneous to our point of discussion but it adds background. We will underline the part that especially applies.

"In the Hannah picture Samuel is made to correspond with Joseph in the Rachel picture, Hannah's other three sons (1 Sam. 2: 21) to the Great Company in its three divisions and Hannah's two daughters to the Youthful Worthies in their two groups, those in the Epiphany movement, who will, if faithful, be the Millennial Shimite Gershonites, and those among the Levite Truth movements, who will, if they cleanse themselves and then prove faithful, be the Millennial Libnite Gershonites. Thus we see that while Rachel types the spiritual elective truths and the servants that

apply them to the two spiritual elect classes in the end of the Age, Hannah additionally types the earthly elective truths and the servants that apply them to the earthly elect class, the Youthful Worthies developed in the end of the Age, i.e., from 1881 onward. The Jacob, *etc.*, and the Elkanah, *etc.*, types are a splendid example of how God gives His truths, here a little and there a little, thus making various Scriptures, while giving certain lines of Truth in common, supplement one another by giving varying details, which, of course, are not contradictions."

Please note, that this above insert is describing classes, not individuals, who are separate from group affiliation, and it emphasizes the fact that the Youthful Worthies are developed as a class from 1881 onward, which supports our contention that they were first recognized as coming into existence as individuals from 1878 and later as a class in 1881, not in 1914.

The next discussion centers on certain statements found in E. Vol. 4, p. 318, and also many occurrences in the Present Truth magazines and elsewhere. Here, as previously noted, in order to save space, we will consider only the relevant part as follows: Please keep in mind the difference in time for the beginning of the Youthful Worthies as individuals, and the Youthful Worthies as a class. Comments in parenthesis are editor's.

**"(2) Before the General Call to the Divine nature and joint-heirship with Christ ceased in 1881, the persons that we call "Youthful Worthies" did not exist as (1) individuals of a class; but since that time they have been, and now are coming (2) as such into existence, and are showing evidence of existence (3) as such. Yea, we would not be surprised, if they become shortly very marked (4) as a class, separate and distinct from the Little Flock and the Great Company. The reason for their coming into (5) existence as a class, though undiscerned hitherto (6) as such, is that, since the General Call ceased in 1881, more people consecrated to the Lord than could be provided with crowns that awaited aspirants; and therefore the surplus consecrators were not begotten of the Spirit. The Lord seemingly held them in reserve; and as from time to time crowns were lost by the measurably unfaithful, He selected the most faithful and eligible of these (Youthful Worthies) by Spirit-begetting to have the lapsed crowns."**

The emphasis put forth in this writing is that the Youthful Worthies came forth as a class in 1881. Therefore, since their existence as individuals must logically precede their arrival as a class, it must have been in 1878.

Let us examine the above points in the paragraph that describes the Youthful Worthies as a class in six instances as follows: (1) Individuals of a class, (2) and now are coming into existence as such (as a class), (3) as such (as a class), (4) shortly very marked as a class, (5) coming into existence as a class, (6) as such. This reference indicates that it was in 1881 that the Youthful Worthies first came forth as a class; therefore, their inception, by implication, came about previous to 1881, as individuals, in the year 1878.

The next citation is taken from E. Vol. 5, pp. 62-64 and we wish to center our comments on p. 63 paragraph 60.

“(60) Apart from those Ancient Worthies who lived before the Covenant, but who were by God anticipatorily considered as in that Covenant, the first ones actually to enter the antitypical Ark—the Covenant—were Abraham and Sarah. **Hence the antitypical Ark was first entered by the Ancient Worthies as a class in the persons of Abraham and Sarah in 2045 B.C. The last of all the classes to enter the antitypical Ark consists of the Youthful Worthies. They as a class first entered the antitypical Ark in 1881, when the General Call ceased, and as a result the surplus consecrators became a class different from any other class. Thus between April, 2045 B.C., and Oct., 1881 A.D., the four elective classes actually and the rest anticipatorily entered the Covenant; and consequently this period is, we believe, the antitypical Flood year, on the principle that types in their time features give us the beginnings of the antitypes.**”

The emphasis put forth in the preceding writing is that the Youthful Worthies came forth as a class in 1881 not 1914. Therefore, since their existence as individuals must logically precede their arrival as a class, their arrival must have been in 1878.

This next article is dealing with the typical—antitypical story concerning Mordecai, (Bro. Russell), Hadassah, (Youthful Worthies), and Esther, (New Creatures) as taken from E. Vol. 10, pp. 284 and 285.

“In his condition in antitypical Kish he had gone into Babylonian captivity by accepting nominal-church errors in his Bible-student boyhood days (carried away, v. 6), in the captivity that preceded the final, the Epiphany one, (Jeconiah [*Jehovah establishes*]), inveigled therein by Satan (Nebuchadnezzar [*messenger of the god of fire*]). **Bro. Russell nourished (brought up [literally, nourished], v. 7) Youthful Worthies (Hadassah [*myrtle*], Neh. 8: 15) who later became**

**New Creatures (Esther [*star*]) after the new-creaturely nominal-church leaders (uncle’s), who had brought them to consecration, as their symbolic father, were as antitypical Saul rejected and the nominal church, as their symbolic mother, as the Lord’s mouthpiece was rejected (she had neither father nor mother). After leaving the nominal church as Youthful Worthies, from 1878 onward, and coming into the Truth, these were as a class taken by Bro. Russell as a symbolic daughter. It should here be remarked that Mordecai in the book of Esther represents both members of the Laodicean Messenger, his first member acting as the antitype of Mordecai up to and including v. 18; then, for a while—in this book first one and then the other acts as such antitype up to and including Esther 3: 5; thereafter the second member of the Laodicean Messenger acts exclusively as such antitype.”**

You have probably observed the similarity between the antitype of this typical story as presented, in E. Vol. 10, where it is stated: “After leaving the nominal church as Youthful Worthies, from 1878 onward, and coming into the Truth, these were as a class taken by Bro. Russell as a symbolic daughter”; and that of Naomi’s and Ruth’s leaving the Nominal Church in 1878 and journeying to and associating in the Harvest Truth (Bethlehem) and later as a class in 1881 as presented previously in E. Vol. 4, pp. 374-376. Note that it was after the Youthful Worthies left the nominal church in 1878 and came to the Truth, that Bro. Russell took them as a class, as a symbolic daughter. This is in complete agreement with the thought that the Youthful Worthies initially came forth as individuals in 1878 and as a class in 1881.

### CORNELIUS

Some have expressed the idea that these tentatively justified ones, when they then consecrated, God held their consecrations in abeyance. The word abeyance means: (Webster—a state of temporary disuse or suspension: matters were held in abeyance pending further inquiries). It is true that these consecrations were temporarily suspended from High Calling privileges, because there were no immediate openings in the Little Flock after the full number had been reached but their consecrations were not withheld from consideration for Youthful Worthiness. When openings occurred in the Church after 1881, God selected the most qualified from the Youthful Worthies to fill those vacancies.

There is another point that has been brought to our attention and it centers on the bringing of Cornelius, the first Gentile convert into the High

Calling. If we are not careful, it is rather easy to come away with a mistaken thought from Acts, the tenth chapter, as to what Cornelius' standing was before his visit with Peter. The account follows: "Cornelius . . . a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always." Some brethren state that God kept the consecration of Cornelius in reserve until the end of the Seventy Weeks in A. D. 36 which date marked the end of exclusive Jewish favor. As a result of this, it is advanced that there is a parallel as to time and event between Cornelius from 33 A.D. and A.D. 36 to the Youthful Worthies in 1878 and 1881. Therefore they mistakenly assume that the unbegotten consecrators in 1878 were kept in abeyance until 1881 and that the Youthful Worthy call could not begin until then. We should realize that the dates 29, 33 and 36 A. D marked a change in dispensation. The regulations that were acceptable for one to have a relationship with God through consecration previous to the death of John the Baptist were no longer adequate for Cornelius, who was being considered as a candidate for High Calling privileges; for the antitypical bullock had by then been put on the altar in 29, sacrificed in 33 and Jesus, was resurrected by 33. These events had already occurred before Cornelius came on the scene. Hence, an added requirement was then necessary—the acceptance of Jesus as his personal Savior.

The above idea of a parallel between God's dealings with Cornelius on one hand and with the Youthful Worthies on the other, has at first thought some plausibility to it, but it lacks certain essential ingredients to make it workable. The first thing that militates against such an application is that apparently he was not consecrated before coming into contact with Peter (Acts 10: 25; 11: 12). Otherwise, it would not have been necessary for him to receive words of salvation from the Apostle. Let us consider the following: (*PT*, '75, p. 62)

To say that he was merely repentant and believing "could be applied (1) generally to any Jew or Gentile of past, present or future time who is properly repentant, i.e. penitent with godly sorrow

(2 Cor. 7: 10, 11), and who has sincere faith in God, *even if he does not believe on Jesus as his Savior.*"

". . . Before Peter came, Cornelius was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always (Acts 10: 2). And if he was the same centurion as the one mentioned in Luke 7: 2-9 (though it is far from certain that he was), of whom it is said that he loved the Jewish nation and that he had built a synagogue, then it would have been of Cornelius that Jesus said, "I have not found so great faith, no, not in Israel." In any event, it is obvious that Cornelius was repentant and believing in (1) the general sense mentioned above."

"But no matter how great the desires of his heart to worship and serve God, how pious and God-fearing, obedient, and in the right condition of heart Cornelius was before Peter came, no matter how repentant and believing he was in (1) the general sense, he was not yet a believer in Jesus as his Savior. It was necessary for him first to call for Peter, who shall tell thee words, whereby thou and all thy house shall be saved (Acts 11: 13, 14; compare 10: 6, 22, 32, 40-43). In P '74, p. 61, we quoted or cited 17 references from Bro. Russell to show that he taught clearly in harmony with these Scriptures, that Cornelius needed to learn from Peter the words of salvation, the words of life pertaining to Jesus as Savior"

Therefore, to attempt to make a parallel between the Youthful Worthies' experience from 1878 to 1881 and between Cornelius' experience from 33 to 36 is not

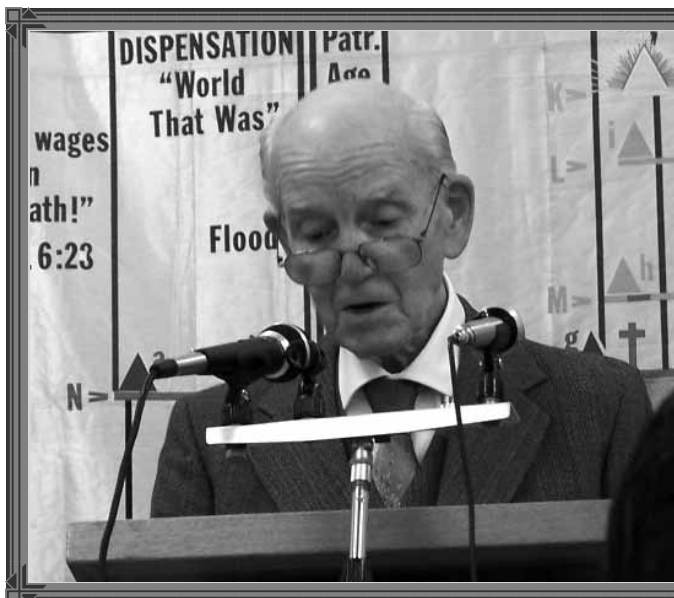
applicable because Cornelius was not consecrated in the intervening years while the Youthful Worthies were consecrated from 1878 onward.

In this treatise we have addressed both sides of the question. When looked at logically, Scripturally and with the addition of sanctified reason, we trust the reader will come to the clear knowledge of the Truth on this subject. May the Lord bless your study to His praise and glory.

\* \* \*



PETER AT THE HOME OF CORNELIUS



# A TRIBUTE TO BROTHER H. W. ROBERTS

“I felt that a prince had fallen in Israel!” so said a Welsh brother at a Scottish funeral in 1910. The funeral was that of Doctor John Edgar whose faithfulness to the Present Truth made him one of the most outstanding heroes of the Little Flock harvest movement. To go from Wales to Scotland by rail almost a century ago was a difficult and costly journey for a member of the general public; yet does this not demonstrate an extraordinary love and zeal that the dear Brethren in those days had for their Present Lord and His Truth and for one another? Such wonderful love and zeal for the Present Truth still exists and the life of our dear Brother Roberts exemplifies that this love of the Lord and His Truth is not extinct.

Brother’s profound Scriptural knowledge, coupled with a deep knowledge of Gospel Age history, made him an interesting speaker and writer and a formidable opponent for anyone foolish enough to cross swords with him. He was a redoubtable exponent of Present Truth, loyal to the Messengers, yet retaining an independence of thought which meant that he could give some very useful insights to our faith.

We are indeed blessed to have received from our dear brother a valuable legacy in his writings, many of which have appeared in the Present Truth and Bible Standard. His highly conscientious and studious nature meant that all his work was thoroughly researched, even in subjects outside his immediate interests; e.g. his article on the Muslim faith is very accurate in its details and conclusions. Having studied this subject at both graduate and post-graduate levels, I was unable to fault it.

However, our dear brother’s chief delight outside of Scripture study was his research into Celtic

and early English history – his article on King Alfred is a fruit of that love for the Early Christian history of England. But he was far from being a mere academic. I well remember his visit to our home some thirty years ago when he casually sat down at the piano and, from the *Poems of Dawn*, selected “The Sweet-Briar Rose,” which he sang, to a tune of his own composition in a voice and manner worthy of the sweetest singer of English ballads, along with other music he had composed. Providentially, Sr. Marjorie recorded this recital, which is now a treasured family memento.

Brother Roberts was, himself, won for Present Truth by Brother Charles Potts, who was a strong individualist and evangelist in the days of Bro. Johnson. Brother Roberts told us many amusing accounts of this remarkable brother’s experiences in witnessing. Bro. Roberts in turn won and influenced many brethren towards and into Present Truth: one example is that of our dear late Brother George Middleton, who died last January. Bro. Roberts, at this time was too ill to conduct the funeral but sent me the following account which I read out at the time. The message was as follows:

“In the middle 1950s I had need to move from Cheshire into the Stockton/Darlington area for family reasons. I secured work in Stillington, a small village near to Stockton-on-Tees with a small engineering company called the British Refrasil Co. After a year or so, I was offered promotion to head up a new project which would require me to spend most of my time doing contract work around the country. I had not learned to drive, and to help me obtain a license the Company appointed their garage foreman to teach me. That foreman was George Middleton.



As we drove around the countryside, practicing gear-changing and so forth, I would sing hymns. He said I was an unusual Christian because I was so cheerful, and as the miles rolled by with myself at the wheel following his guidance, I explained why this was so. I spoke of a salvation and of coming blessings for all mankind regardless of their religious views in this life. He asked if I would visit him at his home and tell his wife, Ethel, of these "Glad tidings of Great Joy."

I spoke of this to my dear spiritual brother, Raymond Horn who lived in nearby Darlington, and the two of us made our way to meet Ethel, George's lady wife, and Howard, their son then about seven years of age. I have never entered a home with more spiritual hunger for Biblical Truth and reassurance than the one we then visited. It was an unforgettable experience as Brother Horn and I opened up for them the wonders and beauties of the Divine Plan of the Ages as we ourselves had received it – freely and graciously at the Lord's Hand.

George, a very capable, qualified practical engineer with fine organizing abilities, is among the most humble, faithful and loving Christian characters

of my acquaintance. From the day of our visit to his home, both he and Ethel have shown that constancy of Faith and trust in the Lord that will surely be pleasing to Him, and now I look forward to that promised Better Day, when eyes will meet again, and hands are once more clasped in brotherly fellowship. These things are drawn from my clear and blessed memories of my dearly-loved spiritual brother, George Middleton.

In Jesus Name,  
H. W. Roberts"

Much more could be said of Brother's life, his love of fishing on Spurn Point on the East coast of England, his travels, in his earlier years, on his motor bike and side car all over England in his ministry. His dry sense of humour and much more could be related. All the Brethren will miss our dear brother's energy and zeal for the Lord's work, his love and care in his ministry towards the Brethren. He put the Lord's Will first in his life. May God bless his memory to us all!

R. D. Doidge  
(Acting British Pastor)

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## UNITED KINGDOM 2005 ANNUAL REPORT

Dear Brother Herzig: Grace and Peace!

The year 2005 saw some truly remarkable developments, both in the matters which require the "rendering of things of God to God" and the "rendering of things of Caesar to Caesar."

In the former context, the brethren continued to sacrifice their earthly interests for the sake of the Truth which our Lord has been pleased to dispense through the Laodicean Messenger. We were blessed with two fine conventions: the first, held in Hyde Cheshire was visited by our dear Brother Dan Herzig of the United States, accompanied by his wife, our dear Sister Sue. Bro. Dan in his third discourse, spoke on "Technology and the Truth" giving us a view of how advances in computer and internet work will enable us to develop our witnessing skills towards the Epiphany Camp. The second convention was held at Sheffield in October and proved again to be a heaven-sent blessing. In each convention the host ecclesia gave so much effort and time to ensure that our earthly and temporal

needs were taken care of so that we could give our minds to things heavenly and spiritual.

In the latter context, Brother Roberts gave much time and thought, during 2005 and in the preceding year, to the forming of a new charitable status for the Laymen's Home Missionary Movement of Britain. In 1982, in the days of our dear Brother Armstrong, we were recognized as an "Excepted charity," meaning that we were "excepted" from the legal requirement to register. This status is now limited to charities having an annual income of less than about £1000. Moreover, because of so much dishonest conduct by so many organisations, some of them terrorist related, the government stepped in and tightened up the Charity laws in Britain. Consequently Brother Roberts and the Board were forced into making a decision by the government's action and legislation in bringing into existence a stronger Charity Commission with "teeth"! Because we had enjoyed and used so many essential financial

privileges which made possible many activities to enhance our ministry it was concluded that rather than lose these privileges, and lay ourselves open to being sued for back taxes, we should seek a new full Registered Charity status. Hence our dear brother, in spite of his increasing pain and failing health, using the help of a firm of specialist solicitors negotiated with the Government agency the Charity Commissioners. The complicated procedure was brought to a successful conclusion before the end of 2005, with the independent spiritual nature of the Movement well preserved. Brother Roberts actually quoted to the solicitor Bro. Johnson on Robert Browne's Congregational doctrine of the ecclesia being mistress of its own affairs.

As a result of the government's new legislation, we now have a board of Trustees who manage the assets and monies of the Laymen's Home Missionary Movement of Britain much as they did under the 1982 constitution, but in a more closely defined way. The British Pastor is an ex-officio member of the Board; the other members of the Trust are appointed to their honorary offices by "supporters" of the LHMM/B at the general convention by vote every four years. It has been made quite clear to us, because of the abuses of the former Charity Commission law by some terrorist related organisations, that we are not allowed to accept any directives, relating to monies or assets, from anyone outside the United Kingdom. Hence we have been obliged, by law, to become totally independent of our American headquarters in matters relating to legal, financial and nomenclature; but we are more than willing to co-operate in matters spiritual because we trust our American brethren to remain loyal to the doctrine and arrangements given to us by the Messengers. We have a profound respect and deep love for our American brethren. In matters "spiritual" we continue to welcome the appointments and suggestions as well as the "spiritual" instruction through the Truth journals from the Executive Trustee, our dear Brother Ralph Herzig.

It is hoped to appoint two new board members shortly, however their appointment will be subject to ratification at the Hyde Convention in the Business meeting. With the new legislation, the position of Trustee now carries a large amount of responsibility; if negligent or careless it could mean the loss of his home, which could be sold to pay for his mistakes. Hence it is no light matter to undertake the position of Trustee. Also, it is no longer possible for the

Executive Trustee or British Pastor to instruct the Board, but the Board has to vote on any matters relating to the assets or monies which the British Movement controls: for example, if the British Pastor desired to purchase a certain item, it could only be done with the Board's approval. In order to safeguard the Trustees, the Board has insured itself against any possible claim due to an accident or unforeseen circumstance. It should, however, be clearly understood that the Board does in no way control the spiritual independence of the British Pastor.

Again returning to things spiritual; it is very gratifying to report on the excellent progress of the Internet witness to the Present Truth conducted by the British Webmaster, Bro. John Scale. Brother and his two helpers, Brother Selwyn Nartey and Sister Valerie Armstrong are, by the Lord's grace, spreading the Truth world wide. Brother has a map of the World and records which country has accessed our website with a pin stuck into the map; it is covered with pins! Additionally, the British Webmaster is adding many items and processes to the Website in order to enhance its value to the general Christian public and others. The growing popularity of the CD has meant that the British brethren are transferring many hundreds of audiotapes, many from the days of our dear Brother Jolly, to CD's. Now that the CD is becoming very inexpensive it is hoped to circulate many of these fine discourses among the brethren and other Christians in the near future in CD form. At the end of 2005 improvements were made to the office attached to the Hyde Ecclesia's meeting room, so that now it is possible to work in it all the year round.

Another gratifying feature of our spiritual progress in Britain has been the influx of brethren from Poland. These brethren have added a new dimension to the meetings of the ecclesiae involved. We very much appreciate their presence and we love them greatly. It has also been wonderful to note the large number of children that have been present at our convention meetings. These dear ones are the Laymen's Home Missionary Movement of the future; we must do all we can to encourage them, consistent with the principles of the Truth. Surely as footstep followers of Jesus we should "suffer the little children and forbid them not:" also the sight of children should remind us of our own standing before the Lord and the need of humility at all times. Matthew 18: 5; 19: 13, 14.

In our prayers we continue to remember the Brethren of the Bible House family and ask that they be granted the necessary wisdom and strength to continue persevering in the God given work commenced by the Messengers. May we all grow in the grace and knowledge of our Lord and Saviour.

Your brother by the Lord's grace,  
R. D. Doidge  
On behalf of the LHMM/B

#### AN ADDENDUM

Early in 2006 our dear Brother Roberts finished his course: he was faithful unto death in carrying out his consecrated service. He died in the hospital from a chest infection, after an operation to relieve the considerable pain that he had been suffering. On his desk an empty folder marked "British report" lay unopened; it was his intention to write that report when he returned home from hospital. However that report had to be written by another. Brother Roberts died on the 9<sup>th</sup> of February and his funeral service took

place on the 20<sup>th</sup> of February in Hessle, Humberside. On the 5<sup>th</sup> of March a Memorial service was held by the brethren at The Bible Students' Hall at Sheffield. We remember in prayer our dear Sister Sara Roberts at this time.

\* \* \*

#### THE LIFE THAT COUNTS

The life that counts must toil and fight;  
Must hate the wrong and love the right;  
Must stand for truth by day and night—  
This is the life that counts.

The life that counts must helpful be,  
The cares and needs of others see;  
Must seek the slaves of sin to free—  
This is the life that counts.

## 2005 ANNUAL REPORT FROM FRANCE

Dear Brother Herzig,

Grace and peace to you and to all those who help you, on behalf of God our Father and of the Lord Jesus Christ.

It is in the name of all the French-speaking brothers and sisters that I come to express to you their appreciation for your labor of love.

The first part of the motto-text, 1 Chron. 16: 31 in the Present Truth as in the part II on Mark 4: 39, 40 in the Bible Standard, would be enough for picturing clearly the general situation in France.

We think of you specially and ask constantly for the special support of the Lord in your favor and also for those who help you closely or by far.

#### PUBLICATIONS

We continue to publish annually six issues of "The Present Truth" and six issues of "The Bible Standard", thanks to the work of brothers and sisters. The high cost of the professional printing and the limited number of subscriptions would not allow us to print the precious teachings published in these magazines,

without the financial support and services of the consecrated brothers and sisters.

Brother Alain Viard has spent a lot of time in the last months taking the necessary steps to have different brethren take charge of and expediting the publication work.

We published nothing new concerning literature, but in 2006, we think that we will finish the publication of E. Vol. 14 "The Parousia Messenger," Volume II, with its last chapter. This volume is completely stored on CD, and could be used in this form by brethren. The reprinting of several leaflets is foreseen.

#### PUBLIC WORK

In spite of difficulties, an ecclesia organizes, every month, going out in the colporture work. Brothers of other ecclesiae are invited to join with them by contacting the brother responsible of this branch. Brothers and sisters of another ecclesia organize regularly distributions of leaflets in cities or remote areas.

In spite of little general interest, some volumes and other publications were placed, and we remind the

brothers and the sisters that they should always have a sample of our leaflets ready.

The work against Zébach and Tsalmunna-antitypes continues regularly. So it is in the following branch that the work is done in a regular and important way, thanks to the current universal means of communication.

#### INTERNET

For the moment, it is difficult for us to give a complete and exact balance of the visits of our sites; but we can estimate it to 120 or 130 a day, without speaking of personal messages concerning the Truth. Several sets of volumes and other publications were requested. We will not speak about unceasing technical developments. Now, Internet can be the best and the worst thing, as it is revealed to us by the various media. However, we understand how, when the LORD'S REALM will be established, the cleansed Word of the LORD, through Zion and Jerusalem (Isa. 2: 3) will quickly reach the most remote areas on earth, and will penetrate into every home.

#### ISRAEL

In close connection with what has preceded, it is now possible to see again our past sites, broadcasts which were recorded between 1981 and 1986, about Israel, the Pyramid, the Divine Plan of Ages and to prove, not only the continuity and the harmony of Bro. Russell's teachings, but also the fulfillment of the prophecies. More and more, the events which occur in Israel prove us that there will be no other salvation for this people than "to shout" to the LORD, to return to His covenant, and finally, accept their Messiah.

However, it is still difficult, for our Jewish friends in general, to make the separation between Papacy's teachings more particularly, and the true Christianity. Israeli friends sometimes asked us to answer their questions, and especially the attempts of conversion to Jesus returning as a man etc. In due time, our testimony will carry its fruit.

#### POLITICAL AND SOCIAL SITUATIONS

As we showed in our previous report, things continue to deteriorate in every domain.

The national debt increases in a considerable way and, in spite of the manipulated optimistic figures; the unemployment increases; from day to the day hundreds of persons become unemployed without any hope to find a job. This causes many strikes which cripple general activity. We think that the analysis in your report is very clear and lucid. We run towards a generalized bankruptcy.

Meanwhile, crimes, armed attacks of banks and public premises, voluntary fires, etc., are on the increase. There is much sexual violence often on children, with rape and sometimes murder, which shows an increasing serious moral decay in which homosexuality is publicly accepted and claimed.

#### RELIGIOUS ASPECTS

The death of the pope Jean-Paul II and the choice, without surprise of his successor Benoît XVI, were the main features of year 2005. We attend less orchestrated demonstrations, but we do not doubt that the Vatican diplomacy is always so demonstrative. This does not fill churches, and the fight for a true nondenominational standing in France: (laïcité) is far from being won, as we anticipated it in our previous report. Islam is more and more menacing and active.

#### TRUTH PEOPLE

We have no longer any news from Cameroon since December 4th, 2004, in spite of my successive letters which, nevertheless did not return to me. We are perplexed on this point.

In the previous paragraphs, we gave the main lines of the work which is done, for the largest part thanks to the dedication and to competence of younger brothers and sisters that we thank here with all our appreciation. We also thank all the givers who allow us to pursue the work in France. Because of age and or disease, the audience to our three conventions which were richly blessed, slightly fell.

We had the sorrow to lose several consecrated brothers and sisters, of whom a sister who died after long and great sufferings. Their voice, their smile we will miss, but we are assured that they were faithful until and into the death.

In spite of various difficulties, we think that all the ecclesias and the isolated do their best to remain faithful to the teachings and arrangements of Parousia and Epiphany. The motto-text for 2006 will help them in this.

We end this report by renewing to you the assurance of the prayers and of the love of the brethren and sisters with whom we join and by asking you to share these thoughts with all your coworkers, close or far.

Your brother and fellow-servant in Jesus.

Gilbert Hermitz

Pilgrim and Representative in France

\* \* \*

# 2005 ANNUAL REPORT FROM POLAND AND EASTERN EUROPE

Dear Brother Herzig, Grace and peace!

Christian greetings in the joyful spirit of love and service in the name and glory of the Saviour and Creator God Jehovah.

We feel deeply moved when we recall the experiences and the lessons they taught us as well as the blessings we received when going through all the information and 2005 reports that we had been sent by some classes and those responsible for the particular sections of general ministry in Poland.

## CONVENTIONS IN POLAND

**POZNAN (April 30—May 2)**

Attendance 840—Ten new consecrators

**BYDGOSZCZ (July 8—10)**

Daily Attendance 550—Two consecrated

**LODZ (July 11—13)**

Attendance 400—Four consecrated

**KRAKOW (July 14—16)**

Attendance 600—Four consecrated

**SUSIEC (July 17—19)**

Attendance 870—Four consecrated

**WROCLAW (August 26—28)**

Daily Attendance 870

## THE UKRAINE

**ORLOWKA - (June 26—28, 2005)**

Daily Attendance 306—Nine consecrated

**LWOW - (August 19—21 2005)**

Daily Attendance 266

## PUBLIC WORK

This activity is carried out regularly, yet with uneven results. Of all the detailed reports we enclose the following excerpts:

The Class in Gliwice organized monthly public meetings which included such themes as: “Eternal life offered to every man,” “Jesus as King during His second advent,” “What is the aim of oppression towards nations?” “What kind of government will stop the suffering and poverty of mankind?”, etc.

## PRISONS

Bro. Kazimierz Kielbowicz (Aux. Pilgrim) is the Movement’s proxy and organizer of the evangelical work in Polish prisons. Here is his 2005 Report on the service.

The Prisons in Wroclaw, Olesnica, Grudziadz Prison Nr 1, Wolowo, Rzeszow-Zaleze, Plock, Barczewo, Czarne, Nowy Wisnicz, Nysa, Rawicz, Choszczno, Lowicz, Srem, Kozi Glowcy.

## PRISON SUMMARY

### (19 PRISONS SERVED)

In the period between 1 January 2005, and 31 December 2005, 527 meetings and 5 all-day meetings were organized. In total 3161 prisoners and 41 prison staff attended all the events in prisons.

### THE FOLLOWING LITERATURE WAS CIRCULATED:

1. <i>Bible Standard</i>	450
2. Tracts on various Bible subjects	976
3. <i>Manna</i>	21
4. Bible	65
5. <i>New Testament</i>	168
6. <i>Present Truth</i>	11
7. “Four Gospels”	134
8. <i>Parousia Studies Vol.</i>	28
9. <i>Epiphany Studies Vol.</i>	14
10. <i>Photo-Drama</i>	1

### THE INTERNET

We are pleased to submit our report on the development of the Internet service.

The Internet is like an enormous cobweb that has wrapped the whole earth with its threads. The globe has become very little. Information exchange in modern societies is much faster and of much higher quality than it used to be.

In the course of 2005 in this field of our activity there were many positive changes we would like to tell you about.

The layout of our service changed (*at the turn of March and April; additionally, in April we set up our own server*). Many new sections describing our public projects and our work for the sake of our classes were added to the material that has been presented on the web site for some years now. The changes have increased the general interest in our service (*we estimate it has grown by about 60 – 80%*). 40% of the enquires visiting our site come from abroad.

### SOME STATISTICS (MONTHLY AVERAGE)

Visits to our pages	35,529
Individual entries to the site	8,045

Opening a page 281,482  
 Files downloaded (G.B.) 2.2  
 From our server users download about 4 GB of data

**OTHER IMPORTANT INFORMATION**

**Direct Transmission From Conventions**

As early as during the spring convention in Poznan we started a trial radio broadcast (*sound track only*). The transmission comprised the program of the whole convention and the evening singing session. The comments we gathered during the trial broadcast, as well as further remarks from private talks and frequent inquiries concerning the possibility of continuing this form of transmission, gave us an impact to turn it into a regular item on the convention agenda.

With every convention the interest in the transmission increased. At the last convention (*the sixth in turn*), held in Woclaw, there were 22 – 24 computers placed in various parts of Poland and abroad and working all the time (we estimate that users from about 150 locations got connected with us). These were both members of our Movement and our friends, as in order to enter our site one had to write the login and password which we sent to everyone interested prior to the period of conventions.

We have not forgotten about our youths. On the web site we run a section called “**The Young Lifestyle.**”

**SUMMARY OF THE WORK IN POLAND**

**CORRESPONDENCE**

Letters (also e-mail) and portals received 3,914  
 Letters (also e-mail) sent 2,521

**LITERATURE CIRCULATED**

*Tera Źniejsza Prawda* 6,880  
*Sztandar Biblijny* 10,888  
*Teperisznia Prawda* (Ukrainian The Present Truth) 2,000

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims 1  
 Auxiliary Pilgrims 41  
 Evangelists 23  
 Public and semi-public meetings 357  
     Attendance 28,131  
 Parlor meetings 3,191  
     Attendance 82,380  
 Kilometers travelled 448,825  
     (m. 257,945)

Brethren from Poland and Eastern Europe send their loving greetings and wish you an abundance of God's grace and blessing. May the fruitful service on the Lord's field bring you joy.

Your brother by His Grace,

Piotr Woznicki

Pilgrim and Poland's Representative

\* \* \*

## 2005 ANNUAL REPORT FROM GERMANY

Dear Brother Ralph Herzig,

Grace and Peace to you in Jesus' precious name! (2 Thes. 1: 2.)

Another year passed away in our consecrated life, we thank God for all His benefits toward us, especially for His Providences, for His Mercy and Love. We can indeed say with the Psalmist “What shall I render unto the Lord for all His benefits toward me? ....” (Psa. 116: 12-14). He has indeed set our feet upon a rock, and established our goings (Psa. 40: 2-5), so that we are able to worship Him in this time of trouble, knowing the blessed results in the soon coming of the Kingdom of our Lord, where all the families of the earth will be blessed through our dear Redeemer Jesus Christ. (Acts 3:19-21).

As we have already informed you, dear Brother, our two conventions were special times of spiritual fellowship, rich in joy and God's blessings.

On both conventions on each day there were present about 100 brethren. In Velbert our dear Bro. Piotr Woznicki served us with the living Word of God and dear Bro. Stefan Nowak in Autumn. Both services were very much appreciated by the brethren. Also the service of our German brothers was blessed to all of us. All brethren present at the conventions voted to send their love and greetings to you and to the Bible House Family and all dear brethren everywhere.

This year we have bought a laser printer to print our magazines and leaflets ourselves. This is necessary to save our space. So we will have all magazines and leaflets on our computer and will be able to print what we need. In closing, this report we assure you of our warm love and daily prayers, may God continue to bless you in giving you the needed strength and His wisdom in carrying out His will.

**SUMMARY OF THE WORK IN GERMANY**

Jan. 1, 2005 thru Dec. 31, 2005

**CORRESPONDENCE**

Letters and portals received	319
Letters and portals sent	233

**LITERATURE CIRCULATED**

<i>Die Gegenwartige Wahrheit</i> [the Present Truth]	172
Manna Books	8
Leaflet tracts and booklets	300
Tape recording with discourses and compact-disc	8

**PILGRIM AND EVANGELIST SERVICE**

Auxiliary Pilgrims	4
Evangelists	6
Semi-public Meetings	22
Attendance	2,071
Parlor Meetings	220
Attendance	3,056
Kilometers travelled	35,033
Donations	€2,413

**FINANCES**

<b>Receipts</b>	
Balancwe from previous year	€7,041
Gifts for literature, travel and other	€2,560
<b>Total:</b>	€9,601

**FINANCES *continued***

<b>Expenses</b>	
Printing, mailing, computer, equipment	€5,676
Aux. Pilgrim and Evangelist expenses	€ 693
<b>Total:</b>	€6,368
<b>BALANCE ON HAND DEC. 31, 2005</b>	€3,233

("€" denotes Euro currency)

We add warm Christian love to all of the Bible House family and all the dear brethren throughout the world.

Your brother by the Lord's grace,  
Janusz Puzdrowski  
Pilgrim and Germany's Representative

\* \* \*

**CORRECTION FOR THE SPRING 2006**

**PRESENT TRUTH**

Whole No. 713, page 9, 15 lines from the bottom:  
CHANGE THE YEAR 513 TO 539

**in remembrance**

**BRO. FREDERICK W. HANNING, SR.**, 66, of Nelsonville, Ohio died unexpectedly on March 18, 2006 in Gainesville, Florida. He is survived by his wife, Sr. Nancy Hanning, sons, Bro. Jon, Bro. Michael, and Frederick W. Jr and a daughter, Nancy Jane Noble and many grandchildren. Bro. Fred, came from a large family and many of his brothers and sisters were Bible Students like him; (Bro. Dave and Sr. Kathy Hanning, and Sr. Esther Fussner (who works at the Bible House), like Bro. Fred are associated with the Laymen's Home Missionary Movement. Bro Fred was an elder in the Athens/Nelsonville Ecclesia. Many brethren and friends attended the funeral and gave testiomies to Fred's faithfulness and his love of our Lord. We will miss Bro. Fred's sweet smile and steadfast Faith.

**BRO. GEORGE MIDDLETON** of the United Kingdom finished his course on January 3, 2006 at the age of 81. He is survived by his wife, Sr. Ethel, son, Howard, and grandchildren. Bro. Roberts and Bro. Horn were instrumental in bringing the good tidings to Bro. and Sr. Middleton. "From the day of our visit to his home, both he and Ethel have shown that constancy of Faith and trust in the Lord that will surely be pleasing to Him."—Bro. H.W. Roberts

**BRO. GABRIEL NARTEY**, 85, of the United Kingdom, died January 29, 2006. Born in Ghana in 1921, he came to England in the mid-50's. He is survived by his wife, Sr. Iris, a son, Bro. Selwyn and others of the family.

**SR. EMMAH NSE OSOM**, of the Lagos Class in Nigeria died on August 14, 2005 at the age of 45. She had been ill for 29 years. Bro. Julius Adetola gave the funeral talk.

**SR. IVY M. PRABHAKAR, 64**, of the Bangalore, India, Ecclesia, died April 23, 2006. She is survived by her husband, Bro. P. Edward Prabhakar; also of the Bangalore Ecclesia. Sr. Ivy consecrated in 1976.

**BRO. D. SHANTHA RAJ, 73** of the Banglore, Indai, Ecclesia, in Karnataka State in India died January 7, 2006. He came in contact with the L.H.M.M. brethren at Mysore. He accepted the teachings of the Parousia and Epiphany Messengers and was baptized in 1972, He ,with Bro. Edwin Prabhakar, formed a L.H.M.M. Ecclesia in Banglore. He was an active member till he fell sick in 2004.

**BRO. RYSZARD WOJTKO, 55** died April 1 2006. He was an Aux-Pilgrim and Treasurer of the Movement in Poland. He is survived by his wife, Sr. Bozena Wojtko.

# The Present Truth

and Herald of Christ's Epiphany

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THE LAYMEN'S HOME MISSIONARY MOVEMENT

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### 2006 LHMM CONVENTIONS

**France:** July, 28-30; November, 4-5

**Germany:** *Velbert*, June 3-5; *Altleiningen*, October, 20-22

**Nigeria:** *Umunkiri*, June, 23-25;

Aba, Abia State, November, 24-26;

Makurdi, Benue State: November 24-26

**United Kingdom:** *Hyde*, August, 4-6

**United States:** *Pennsylvania*, July 21-23;

*Oklahoma*, September 22-24

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<i>Tabernacle Shadows</i> (176 pages types explained)	\$ 4.00

### HYMNS FOR 2006

Our hymn for the year 2006, is number 128, "Prince of My Peace." Use this hymn on the first of each month as the day's hymn; all other days, please use the sixth hymn listed with the day's Manna.