

The
PRESENT TRUTH
and
Herald of Christ's Epiphany

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C O N T E N T S

THE LORD'S SUPPER	2
PROPHECY OF HABAKKUK	4
RUTH	7
2009 ANNUAL REPORT	10
In Remembrance Announcements	
<i>Back Page</i>	

"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 LORD'S SUPPER



*“Christ, our Passover,
is sacrificed for us.
Therefore, let us
keep the feast.”*

1 Cor. 5: 7, 8

THE PASSOVER was a Jewish feast kept every year and is still so observed by the Jews as a commemoration of their remarkable deliverance under the tenth plague upon Egypt, the passing-over and sparing from death of their first-born. The circumstances as narrated in Exodus 12, the slaying of the lamb, the roasting of the flesh with fire, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shoes on, and with staff in hand ready to depart out of Egypt for the Land of Promise, Canaan, are doubtless familiar to most of our readers. The meaning of these

things which were but types: That Jesus came as “The Lamb of God who takes away the sin of the world,” and of Christ our Passover, who was sacrificed for us. The doorposts and lintels of the *household of faith* are sprinkled with the blood of our Lamb that speaks better things, and saves in a higher sense all that are in that house. We, as pilgrims and strangers, not making Egypt (the world) our home, nor resting there, but with staff in hand are intent on our journey to the Kingdom. The “bitter herbs” represent the bitter experiences and trials of life, which are needful to us and tend to sharpen our appetite for the unleavened bread, (truth and sincerity in their purity; leaven being a type of *sin* or *error*). For the eating of our Lamb, who said: “Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you” (John 6: 53). We partake of our Lamb and have Christ as our hope of salvation. It follows, that during this night of nearly 2,000 years since our Lamb was slain, the one true household, the firstborns, have eaten and received their morning deliverance.

When Jesus died on the same day of the lamb's death, and in fulfillment of that part of the type, *the antitypical lamb*, how fitting it seems that all Christians should commemorate the day on which our Lamb died. We certainly have much more interest in the day than has “Israel after the flesh,” who recognize only the type. Then, while we keep the feast daily—partaking of Christ and His Word of Truth, would it not be a great pleasure and a beautiful way, to commemorate our Lord's death on its anniversary? We understand that it was our Lord's wish that this day be observed annually as a remembrance of Him, and that He instituted what is termed “The Lord's Supper” of bread and wine, emblems of His body and blood, our Passover Supper—as a substitute for the Jewish observance of the type. Everything connected with it seems to show that this was His intention. He kept the Passover every year, and at the last one, the night in which He was betrayed, He said: “With desire I have desired to eat this Passover with you before I suffer” (Luke 22: 15). What Jesus commemorated was the killing of the Passover lamb and not the “Feast of Passover,” which followed it for seven days. The Jews at that time kept

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Ralph M. Herzig

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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.

both, but particularly the latter. They do not now, and have not for a long time, commemorated the killing of the Passover Lamb, but the feast only.

Jesus commemorated the last time the *killing* only and then gave Himself as the real sacrifice. When He had instituted the new supper with the bread and wine, instead of the *old type*, the lamb with bitter herbs, He gave them to His disciples and said: "This do in *remembrance* of Me" [Keep no longer the type or shadow but use these new emblems to commemorate Me—the antitype]. "As often as you eat this bread and drink this cup, you proclaim the Lord's *death* [not the typical lamb's] till He comes" (1 Cor. 11: 26). The antitypical kingdom is now being established and the real sacrifice completed by the passing over, and sparing of the first-born overcomers and the ultimate deliverance of the entire household of faith. The Passover killing of the lamb, representing Christ's death, can be remembered at no other time more appropriate than on its regular anniversary, the fourteenth day of the first month, lunar time, which this year commences at 6 p.m., March 28. The feast of seven days eating unleavened bread, which followed, represents in type the continuous, perfect and *everlasting feast* which we enjoy after and because of Jesus' ransom for us, seven being typical of perfection in the Kingdom.

We are aware that some Christians observe the Lord's Supper every Sunday, and claim that their custom is based upon the oft-repeated mention in Acts of the "breaking of bread," which was "upon the first day of the week when the disciples were come together to break bread" (Acts 20: 7). They evidently overlook the fact that bread-breaking was a frequent occurrence and is not to be associated with the Lord's Memorial; for there is no mention of wine in any of these instances, which constitutes as important a feature in the ordinance as the bread, nor are any of these meetings on the first day of the week ever called the "Lord's Supper" or by any name that should lead us to such a conclusion.

There are several reasons why "The Lord's Day" would not be at all appropriate for the commemoration of His death, the principal one being that "the first day," or "Lord's Day," was instituted and used to commemorate our Lord's resurrection, an event the very opposite in character to His crucifixion and death. The one was in the "night" and called a supper, the other was observed in the day. The one was a night of weeping and sorrow, the other a morning of joy and rejoicing, saying, "The Lord is risen indeed." The one was a type of the present night of suffering—the Gospel Age—the other a type of our gathering together and communion in the bright Millennial day—after the resurrection—very

early in the morning. When Jesus had risen from death, He appeared to the disciples frequently, if not invariably on the *first day* of the week, and on several occasions made Himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the Church, what would be more reasonable than to suppose that they would set apart the *first day*, as especially a day for meeting with each other and with Him, and that coming from distances, as well as because He revealed Himself first, they would arrange for the having of their food in common on that day? But this was always a day of joy as the other was properly a night of sympathizing grief.

The proper observance of this ordinance, like that of baptism, seems to have been lost sight of during Papacy's reign. This one doubtless was made void, to allow for the deathbed administration of the "Sacrament" to keep the dying from purgatory, and their misconception of hell. Protestants have not generally given the subject much attention, using the words, "as often as you do this," as authority for any convenient time, and not seeing that "this" referred to the annual celebration of the Passover. As often as you commemorate this event, do it in remembrance of Me (our Lord). We do not say that a sin is committed by an untimely observance or that the non-observance is in itself sinful; but we do say that the observance of it, should be celebrated annually by the consecrated.

* * *

IN THE CROSS I GLORY

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.
When the sun of life is beaming
Bright and clear upon my way,
From the cross the radiance streaming
Adds new lustre to the day.
Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

HYMNS OF DAWN # 123

HABAKKUK

(Continued from our Winter issue)

IN our last three issues (copies free on request) we gave a rather detailed exposition of this wonderful prophecy, except for Hab. 3: 17-19, which we will now consider.

Those acquainted with Bro. Russell's writings know of the prominent use he made of parts of this prophecy, such as his use of Hab. 2: 1 on the Chart of the Ages, and on the cover page of the *Watch Towers* from 1895 onward to the time of his death, as well as in other connections.

Some will recall that he used Hab. 3: 17, 18 as the basis for an article, "A Great Prophecy Nearing Fulfillment," in the Jan. 15, 1914 *Watch Tower* (Reprints 5383), and in the July 15, 1915 *Bible Students Monthly*. Now that 95 years have elapsed since the publication of that article, the question naturally arises in the minds of all thinking Truth people, has this prophecy been fulfilled or not? For any who have been blessed through Bro. Russell's ministry with an understanding of the Truth of God's Word as due here in the end of the Age, to declare themselves not interested in this subject, would manifest a great lack on their part.

Habakkuk chapter 1 records (1) his lamentation over the gross sins of Fleshly Israel, (2) God's revelation to him of His intended use of the wicked Babylonians to punish them; which occurred in the destruction of Jerusalem and the desolation of the land by Nebuchadnezzar and his Chaldean hosts in the days of King Zedekiah and (3) Habakkuk's perplexity thereat. Habakkuk chapter 2 describes his taking his stand on a watchtower, where he is rewarded with a prophetic vision, in which, under the figure of five great woes pronounced upon a very evil man, he is shown that in due time retribution, and spoliation, would come upon the wicked Chaldeans. Habakkuk responds with a beautiful reverential prayer, which for the most part is a contemplation and declaration of God's

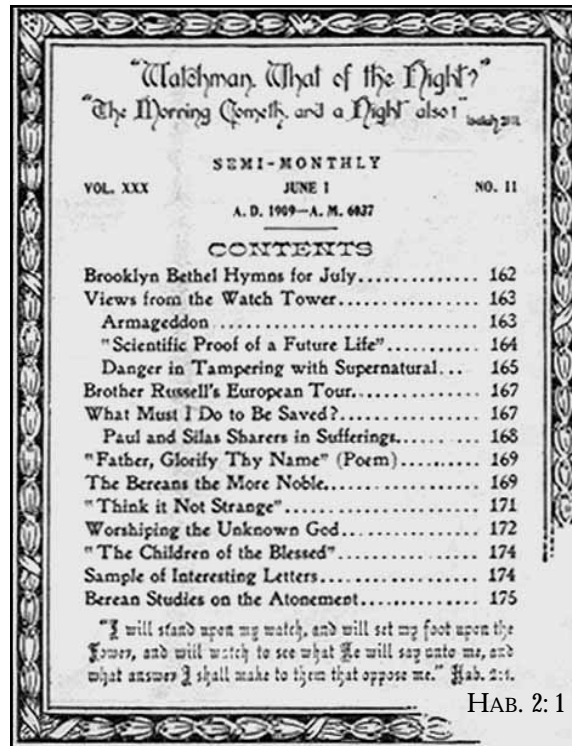
mighty works, particularly in the destruction of the Babylonians and the deliverance of His people.

As we have already shown in our last three issues, Habakkuk very fittingly pictures Bro. Miller, Bro. Russell and other faithful watchers in the Time of the End. However, the special application in the end of the Age is to Bro. Russell and, subordinately, to other faithful watchers, who lamented over the

gross sins of Christendom, and received from God through His Word the revelation of His intended overthrow of nominal Christendom in the present great Time of Trouble; as is evidenced by the *Watch Towers* Bro. Russell published. He certainly took his stand, as it were, on a watchtower, and, early in the Harvest, he was blessed by God with a wonderful symbolic vision of unfolding Truth from the Scriptures on God's great Plan of the Ages (R 5731, 5374), which he, and others, like the Edgar brothers made plain upon charts (tables).

The receiving of this unfolding of Truth as due awakened in Bro. Russell and other faithful

watchers a reverential response, including a proclamation of it and its further features and clarifications as they were revealed during the Harvest. Particularly, in respect to the glorious consummation of God's great Plan of the Ages (SITS 2, p. 15), including the destruction of Satan's empire, the establishment of God's Kingdom, the punishment of the wicked, the final deliverance of the righteous. We have shown that this proclamation of Truth, with the addition of the chronological features, began here in the end of the Age, in the Spring of 1877 ("in the midst of the years"—exactly midway between the Fall of 1799 and the Fall of 1954), with the beginning of Bro. Russell's "vigorous campaign for the truth" (R 3822, par. 8).



We have previously shown also that at the time Habakkuk wrote his prophecy, Jerusalem's overthrow and the desolation of the land at the hands of the Chaldeans was imminent, but the Babylonian overthrow and the deliverance of God's people from them was not due for a long time. God knew that the delay until the final fulfillment would bring hard trials to His people, causing numerous perplexities and disappointments, to and through Habakkuk. He graciously gave the special exhortation (Hab. 2: 3) to wait for it—that despite its seeming slowness it was sure to come to pass in due time.

Likewise, here in the end of the Gospel Age there is a long period of waiting for the destruction of Satan's empire and the deliverance of God's people to be accomplished, and for God's Kingdom under Christ finally to be established in the earth. This long interval has proved to be especially difficult for God's enlightened people, because of numerous delays and consequent puzzlement and disappointment connected with the seeming tarrying and slowness of the fulfillment of various features of the antitypical vision, though actually, from the standpoint of God's pre-arranged plan, there has been no postponement of His time for their fulfillment. Through such experiences God here in the Harvest has been testing in a special way His people who have been enlightened as to His great Plan of the Ages. Through the use of Hab. 2: 3 and similar passages by Bro. Russell and other faithful watchers, God has given His people the special admonition that, although His Plan in various of its parts might seem to tarry in its fulfillment, they are to wait for His time for these fulfillments, and not cast away their confidence in them, for they are sure to transpire and there will be no delay beyond the best time for all concerned.

Though having this special admonition, many Truth people have, under this test, failed to hold on to the Truth concerning God's great Plan of the Ages, and have given up and fainted by the wayside. Some have turned again to the nominal church or to the beggarly elements of this world; while others have fallen away into various errors and speculations. There has been a rejection of Bible chronology as given through Bro. Russell, due to a seeming tarrying of certain features of the symbolic vision in 1914.

OPPOSERS OF THE PLAN OF THE AGES

Some misunderstand God's purposes in respect to the long period since 1914, and to their evident unwillingness to wait on Him and His due time for the fulfillment of certain events of the antitypical vision. We firmly believe that in due time God's Plan of the Ages as set forth by "that servant" will be fulfilled along the lines he indicated, though there have been seeming delays for a considerable time beyond 1914 (Matt. 24: 45-47).

We will show later in this treatise, other purposes of God that are being accomplished in the Time of Trouble, the Epiphany period (R 5456, pars. 2, 3; E 4, Chap. I).

In Oct. 1916 Bro. Russell wrote that he had been preaching for over forty years, that the Times of the Gentiles chronologically would end in the Fall of 1914 (SITS 2, Foreword, pp. vi, vii). The fact that the World

War (Phase I), the first part of the great Time of Trouble (Joel 3: 9-14; 1 Kg. 19: 11, 12; Dan. 12: 1; Matt. 24: 20, 21; 1 Thes. 5: 1-3; Rev. 14: 19, 20), broke out in the Fall of that very year is indeed remarkable, and by it God, as it were, put His stamp of approval on Bro. Russell's chronology as being the true Bible chronology. Its attackers cannot do away with this manifest evidence of God's approval upon him as a Truth teacher. The World War (Phase I) commenced then, and ushered in the beginning of the greatest Time of Trouble ever to come upon the earth and that since 1914 there has been no real peace!

Some, such as the April 15, 1921 P.B.I. Herald Editors (E 7, pp. 347, 348) and other individuals since, either combined or singly, have claimed that certain expectations of Bro. Russell and others concerning events to transpire in 1914 failed to materialize and that therefore his chronology is mistaken. Such have usually pointed to expectations Bro. Russell set forth in his earlier writings; the end of the Great Tribulation by the Fall of 1914, the full establishment of the Kingdom on earth by the Fall of 1914, the deliverance of the Church by the Fall of 1914, etc. The fact that such expectations did not come to pass at that time does not alter the fact that the Times of the Gentiles did end then, as evidenced by the outbreak of the World War (Phase I); it does not call for any alteration in the chronology that Bro. Russell set forth;

*"FOR THE VISION
IS YET FOR AN
APPOINTED TIME,
BUT AT THE END IT
SHALL SPEAK, AND
NOT LIE: THOUGH IT
TARRY, WAIT FOR IT;
BECAUSE IT WILL
SURELY COME, IT
WILL NOT TARRY"
HAB. 2: 3*

rather, as we have already stated, the war put God's stamp of approval on it as being the true Bible chronology.

Some who are very ready to emphasize what they call the failure of Bro. Russell's expectations in 1914 either overlook or conveniently ignore the fact that in 1904 (R 3389, 3405, 3415), ten years before 1914, Bro. Russell pointed out that as a result of further study he had come to the conclusion that the Trouble would start, rather than end, in the Fall of 1914. He showed from the Scriptures (1 Kings 19: 11; Expanded Comments; R 3414) that it would begin with a world-wide war, to be followed by world revolution and then by world anarchy. From these and many other expressions of Bro. Russell it is evident that he no longer expected the Great Tribulation to end at the close of the Gentile Times in the Fall of 1914. Additionally, after 1904 he did not any longer expect the full establishment of the Kingdom on earth by the Fall of 1914.

Furthermore, it should be stated that while before 1912 Bro. Russell did expect the deliverance of the Church in the Fall of 1914, in 1912 he began to doubt that such would be the case. He kept silent on the subject until late in 1913, when he indicated in print his doubts on the subject (R 5329). In the May 1, 1914 Watch Tower he came out more plainly, stating of the prospect of the Church's glorification that year, "Now it does not look so. We see scriptures that are not fulfilled and which, we are convinced, could not find accomplishment before the end of this year." (R 5449). Bro. Russell's later writings show that at least by May 1914 he did not expect the deliverance of the Church in the Fall of that year.

Thinking soberly, he saw that the fulfillment of events in the prophetic program was moving along too slowly to expect all the things he had formerly expected for that time; and he very wisely cautioned the brethren accordingly. Some, however, did not follow his caution: in some cases they even accused him of losing his faith. When the World War (Phase I) set in later on in that year, at the exact time of the ending of the Times of the Gentiles (SITS 2, Appendix, pp. 399, 400), many thought that now surely the deliverance of the Church, the setting up of the Kingdom and the beginning of the foretold blessing of all the families of the earth, would take place very shortly. However, these and other features of the antitypical vision tarried, and the brethren were tested more or less along the lines of disappointment and discouragement; those who did not follow the wise caution and example of Bro. Russell had a much more difficult time than those who did.

HABAKKUK'S TIMELY ENCOURAGEMENT

God's admonition to Habakkuk, that even though the fulfillment of the vision would tarry he was to wait for it, for it was sure to come (Hab. 2: 3). Probably this had much to do with prompting him to make the wonderful display of resignation, confidence and piety recorded in Hab. 3: 17, 18. This was, no doubt, extremely helpful to others at that time. It gives us an excellent insight into the victory of faith that Habakkuk was one of the Ancient Worthies. He had learned to trust God implicitly where he could not trace Him, and that amid most adverse conditions.

Likewise, God's admonition to Bro. Russell and other faithful watchers, based on Hab. 2: 3, that even though the fulfillment of various features of His great Plan of the Ages would seem to tarry, they were to wait for it; for it was sure to come. This had much to do with prompting them, and others through them, to resignation, confidence and piety, especially when they, in 1914 and thereafter, came to recognize that the fulfillment of various features of the antitypical vision would tarry longer than they had expected. The writings, words and example of Bro. Russell in this connection, especially in 1913, 1914 and shortly thereafter, surely were extremely helpful to many then and ever since, in assisting them to maintain their faith in the ultimate fulfillment of all of God's purposes here in the end of the Age along the lines set forth through Bro. Russell, even though the fulfillment seems to tarry.

Among such writings is an article in the Jan. 15, 1914 Watch Tower (R 5383) and in the July 1915 Bible Students Monthly, where it appeared in tract form under the title, "A Great Prophecy Nearing Fulfillment." This article, incidentally, is further evidence that Bro. Russell was pictured in Habakkuk. In it he used the very words of Hab. 3: 17, 18; and it came in good time to be of real assistance to God's enlightened people in their testings with disappointment and discouragement as a result of the seeming tarrying in the fulfillment of certain features of the antitypical vision at and after the end of the Gentile Times, in the Fall of 1914.

In two of the very words in the title of that article, "Nearing Fulfillment," Bro. Russell gave us the key and clue that shows the time of the prophecy's special application; he showed that it had not yet been fulfilled when he published that article early in 1914, but that it would be entering into fulfillment soon. Those living since the Fall of 1914, in the Epiphany period, have been witnessing this fulfillment. We have recognized that the full number of the Bride had been complete then, the last spirit-begettal occurred at that time, but the garnering

process was not complete until 1950 and the Church of the firstborn was not gathered to heaven until 1979.

Along certain lines and in connection with certain other classes in God's Plan, fruitfulness as it had been expected by Bro. Russell and other faithful watchers to come by the Fall of 1914 or shortly thereafter had not yet come, but amid these untoward and unproductive experiences those who are properly instructed and developed are neither dismayed nor disheartened, but continue to rejoice in the Lord; knowing that this fruitfulness will come in His due time.

In the beginning of the article Bro. Russell shows that because they occur in a chapter which is "highly symbolic," "it would seem but reasonable that the words of this prophecy in Hab. 3: 17, 18, such as the vines, the olive, etc., should be interpreted in keeping with their context, and that we should regard it as the Prophet's expression of some deep truths (R 5383). Much of the language of the Bible is figurative." While

Bro. Russell gave some thoughts on the things mentioned in v. 17, he did not give a very full explanation. We should not be surprised at this, nor fault Bro. Russell because the fulfillment of this prophecy belonged to the future, and as he taught us in another connection (Question Book, p. 690), "every feature of type and prophecy belong to the future and is more or less uncertain until it is fulfilled. In other words, God did not give prophecy and type in advance for us to speculate upon, but so that when due we might know it." Especially is this the case when trials of character are connected therewith which must be met by God's people (E 3, p. 68; E 4, pp. 157-159).

We shall continue with the study of the Fig Tree in the Summer issue. We hope that the study, thus far, of Habakkuk has been a blessing to all Bible students.

* * *

**BRO. JOHNSON'S
DISCOURSE AT
MONCEAU-SUR-SAMBRE,
BELGIUM**



**AUGUST 8, 1933
SECOND MEETING
(3RD CHAPTER OF RUTH)**

Please correct a misstatement in the Winter issue of the Present Truth on page 73, first paragraph, beginning with line six. It should read, "The first chapter relates to events whose antitypes took place from 1844 to 1881 (See E. 4 page 376) and the second chapter refers to events which happened from 1881 to 1916" (E. 4 page 382). Please make corrections in your copy. The Editor

The period of time which covers the second chapter is from 1881 to 1916, while the third chapter covers a period of time of 6 months, from December 1918 to July 1919. In order that you clearly understand the verses 1 to 5, I will explain now what the situation was in the Society in 1918. The Societyites claimed that the High Calling had closed at Passover 1918; it is sure that it closed three years and half earlier, but this fact was not known at this time — although during two years, Brother Russell had kept the thought that the High Calling would be closed in October 1914. It is only in September 1916 that his

view of the subject changed. But, in 1918, the Society leaders had difficulties concerning things about the Truth. The government forbade them to distribute Volume VII, and prohibited the magazine titled, "News of the Kingdom." The government also interrupted the methods they had for public witness. The people, also, were against the Society, because the Society was against the War. Therefore, due to unfavourable pressure, they could not do public work as formerly and these experiences distressed some of its members; especially the Youthful Worthies. They wondered why they had no opportunity of service. While the wicked servant was then in prison, in 1918, being condemned to 20 years of imprisonment, the good Levites kept themselves busy with the work. Here, the good Levites are the antitype of Naomi. What Naomi says in these four verses, was the type of what they expressed in this article (Z '18, 355-357). They stated that there was no longer spirit-begetting, and that they could no longer glean Little Flock members; however, there were still

opportunities of service, but especially towards the world, and to win Great Company members who were in Babylon, and Youthful Worthies from Babylon and from the world. Now, this article had been written to help the consecrated brethren in the Society. "My daughter, shall I not seek rest for thee that it may be well with thee?" Namely, "You, Youthful Worthies, would it not be possible for you to find peace of heart and mind in the opportunities I give you, in order for you to prosper?" This article said also, "Our Lord Jesus, who is our eldest Brother, is working now with the Great Company who are in the midst of trialsome experiences."

This is the antitype of Ruth 3: verses 1 and 2, "And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor." Remember that we said that barley represents the Great Company brethren. To winnow barley means to separate barleycorns from the chaff, which flies in the wind. This represents separating the Great Company from worldliness and selfishness. In the threshing-floor, the Lord winnowed the Great Company members amid trialsome experiences. It is the antitype of what is said in verse 2. Naomi's telling Ruth to wash types, in the above mentioned article, the Great Company exhorting the Youthful Worthies to separate from worldliness and from filthiness of the flesh and from the world. Naomi telling Ruth to anoint, types in this article, the Great Company exhorting the Youthful Worthies to get the graces of the Spirit. Naomi telling Ruth "put thy raiment upon thee" types, in this article and in the discussion which arose, the Great Company exhorting the Youthful Worthies to be adorned with the graces of mind. "And get thee down to the floor"; namely, in spite of all the experiences and difficulties which befell the Great Company, try to win a few of them! It was just what the article expressed, to try to win a few members, although those were amid trials and affliction.

What does Boaz eating and drinking type? I answer, my dear brethren, that when we eat and drink the Truth, the Lord takes part with us in the partaking of the Truth (Rev. 3: 20), "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come to him, and will sup with him, and he with me." This shows us that if we take part in the assimilation of the Truth, Jesus also takes part with us. But what does it mean when it reads, "until he shall have done eating and drinking" (v. 3)? The Great Company knew that, if there were Great Company members to win, the Lord would give the Truth to them in order that they may know that they could win

members and they knew from previous experience, that the Lord always gives Truth as it becomes due. But why was it necessary for Ruth to wait until after Boaz had finished eating and drinking? The answer seems to be that the Great Company is a higher class than the Youthful Worthies, and she knew that the Lord would give her the Truth regarding the Great Company, before using the Youthful Worthies in this service. Accordingly, this feature is typed by the fact that Ruth must not manifest herself to Boaz until after he had finished eating and drinking. The Youthful Worthies had to wait until the Lord had finished eating and drinking, before asking Him questions. When Naomi urges her to mark the place where he lies, Naomi types here the Great Company members pointing out to the Youthful Worthies that they had to notice the time when the Lord would have finished, to give the Truth about the winning of Great Company members. It is only when He had finished giving to the Great Company the Truth about Youthful Worthies that these knew that they were allowed to present their case to the Lord. "And thou shalt go in, and uncover his feet." In the Orient, according to the custom, it was fitting to take off the coat which protected the sleeper. This means placing oneself at this person's disposal, and being desirous that the authority pictured by this coat be given you by this person. A coat represents official authority. So Ruth lying down at Boaz's feet types the Youthful Worthies placing themselves at the Lord's disposal for anything He would like to do. In doing this, Ruth types the Youthful Worthies making known to the Lord that they are at His disposal. Naomi telling Ruth that Boaz would tell her what to do, types the Great Company members assuring the Youthful Worthies that the Lord would make known to them all that they were to do. Ruth did all the things Naomi had charged her, picturing that the Youthful Worthies would be attentive to the Great Company members' instructions.

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn." Remember that Boaz eating and drinking represents the Lord giving the Truth to the Great Company and taking part with them. At this time, the Tower was the only publication for the Truth people, and the authors of the Tower thought that Truth concerning the Great Company would come through the Tower. But a short time after, the Lord had to reject the Tower as the Little Flock's mouthpiece, and have another magazine to assume this part. The article of which I spoke to you, was published in the December 1918 Watchtower, and only ten days later, on December 9, 1918, the first

issue of The Present Truth appeared, followed by the second issue 15 days later. And it is through this magazine that the Lord gave the Truth concerning the Great Company.

This first issue treated the following articles: *The Epiphany is in Our Midst; The Last Related Acts of Elijah and Elisha; Prophets and "Prophets"; Types and Antitypes; Conventions of Priests and Levites.*

The second issue treated the following articles: *The Church Completely Organized (as a proof that no corporation would come to disturb the Little Flock, either in teaching, or in service); Defense of Peace Among God's People; Judging Both Before and After the Time; a convention report to fix the Great Company matters.*

So, as you see my dear brethren, there was a series of articles concerning the Great Company matters. It was a very wide subject. If this article had been published in the same format as the Present Truth, there would have been 48 pages. Of course, the brethren delighted at the comfort they found in these two issues. While we were rejoicing with this food, in our hearts and minds, the Lord shared also this joy; it was the antitype of Boaz eating and drinking and showing his joy. We see, in the type, that Boaz went to lie down at the end of the heap of corn. As we already saw, barley represents the Great Company; and lying down at the end of the heap of corn (barley) types our Lord ceasing with giving any Truth concerning the Great Company.

My dear brethren, the third issue of The Present Truth, appeared three months later, on February 17, 1919 while the second issue had been published on December 24, 1918. This pause between the two issues shows Jesus lying down at the end of the heap of corn. The Youthful Worthies, seeing this long pause, thought, it is the time to bring our cause to the Lord. So, they came and put themselves at the Lord's disposal, which types Ruth's coming and putting herself at Boaz's disposal. Her coming quietly shows that the things were done in secrecy. This work was done in the hearts and minds, secretly, to those who were in this class. Ruth's uncovering Boaz's feet types the Youthful Worthies submitting to the Lord Jesus' will. Ruth's lying down at his feet shows the Youthful Worthy class putting themselves fully at the Lord's disposal, as He said for them to do.

In the middle of the night, this man trembled (he did not fear). It is the first movement of a sleeper who awakes, as mothers can notice in their children. What is the antitype of this fact? I think that this shows our Lord Jesus' first movements toward the Youthful Worthies concerning the matter which is here before us.

And what are they? I think that the Lord aroused in the mind of the writer of The Present Truth, when he wrote the article for The Present Truth of February 17, 1919. The act of his leaning on the Lord shows this idea given in the mind of the writer of The Present Truth, who prepared the article.

"And, behold, a woman lay at his feet." The article explained that the Youthful Worthies were at the Lord's disposal. Everywhere in the Ruth study, when it is talking about Boaz speaking to Ruth, this gives the idea of Jesus speaking to the Youthful Worthies through the Truth in The Present Truth article.

The question "Who art thou?" was asked in this article and especially in the first paragraph; because this article specified that, after having given the Truth as due to the Great Company, the writer was going to give it to the Youthful Worthies. The question is asked, Who are they? And it is the antitype of the question asked by Boaz, "Who art thou?" And now, the Youthful Worthies, studying this article and enjoying it in their hearts, type Ruth's answer, "I am Ruth thine handmaid"

This article showed that the Youthful Worthies answered to the Lord, "It is really talked about among themselves, of those who are consecrated without being Spirit-begotten, and, as a result, they are obligated to belong to the Lord to serve Him." Ruth's request to be under the power of Boaz to redeem her, types how the Youthful Worthies wanted to be under our Lord Jesus' power, and to be His servants. The thought, "Thou hast a right to redeem" (because thou art a near kinsman), points out the heart's desire of the Youthful Worthies, that the Lord bring them under His authority, and use them in His service. Boaz saying, "Blessed be thou of the Lord, my daughter!" has this meaning, "the last feature speaks still more in your favor than the first, because you did not seek younger men, poor or rich." This points to Jesus answering the Youthful Worthies, through The Present Truth, that the consecration they engage in was their desire to be with the Lord. They came to understand their consecrations better, they were showing their hope in being the Lord's servants, and only the Lord's servants; whereas previously, they did not understand their relationship to Him. What is meant by the statement, "The young men whether poor or rich"? In this article, we emphasized Jesus' inviting the Youthful Worthies to separate from worldliness, and to remain fixed firmly to the Lord's service only. Boaz saying to Ruth, "Fear not my daughter" and promising her to fulfil all her requests types Jesus' promise to the Youthful Worthies, that if they persevered in His service, He would grant their wishes. The reason why Boaz said that, is given in the statement that the people knew that she was a

virtuous woman, typing that Jesus told the Youthful Worthies that He enjoyed to bless them because they were faithful in their consecration.

Boaz's acknowledging his being the one who could redeem her, but mentioning there was yet a nearer redeemer, types our Lord's assuring the Youthful Worthies that He was really a leader close to them, but that there were other leaders nearer to them. Here, He was referring to the leaders of the Society, as being closer relatives to the Youthful Worthies than He was; because those, as Levites, were nearer to the Youthful Worthies, who were also Levites; while the Lord Jesus was a Priest. Boaz's charging Ruth to tarry the night types Jesus' bidding the Youthful Worthies to wait for the due time, until the matter would work to a completion; because this matter had to be fixed during the day: indeed, it is during the day — and not during the night — that people gathered near the door. The act to ask to tarry the night and to wait until the morning types Jesus' bidding the Youthful Worthies to wait for the due time in order for the decision to be accomplished, adding that if the closer relative took his right to redeem, it was well! This types how the Lord Jesus assured the Youthful Worthies that if the Society leaders met their responsibility as kinsmen, it would be well; but if they failed, He would stand by them and take care of them. Boaz's pledging this on oath types

how the Lord assured this to the Youthful Worthies, through God's Word. Boaz telling Ruth to lie down until morning types how the Lord pointed out to the Youthful Worthies that they had to wait for the due time; and Ruth's lying at his feet types that the Youthful Worthies waited for their time to serve Jesus.

Ruth's rising before one could know of her presence, types that the event happened in secrecy between them and the Lord. The same is indicated by Boaz's recommendation, "Let it not be known that a woman came into the floor"; and Boaz saying, "Bring the vail" (or apron E. Vol. 4, p. 387) "Sit still, my daughter, until you know how the matter will fall"; this shows that the Great Company members advised the Youthful Worthies to remain close to the Lord, until the time when they would know how the matter would go; when the negotiations concerning them would be closed. "For the man will not be in rest, until he has finished the thing this day"; this types that the Great Company members said that Jesus had such a character that He would persevere in the matter to a successful conclusion, in due time.

* * *

The fourth chapter of Ruth will follow in our Summer issue. Be sure to renew your subscription so as not to miss the continuation of this article and of Habakkuk.

2009 ANNUAL REPORT

It seems that there is no end to the number of "*signs of the times*" that clearly indicate to the awakened Bible student, just where we are on the stream of time. At the beginning of this layout we were presented with the problem as to where one should begin, continue and end with all this information. This becomes more apparent when we consider the many and varied sources sounding forth with diverse, oppositional and exponential content.

RECESSION SPREADS WORLDWIDE

The world economy is shrinking for the first time since World War II, which difficulty has emanated from the United States and is now afflicting all countries, especially many developing nations, and confronting them with enormous financial deficit that will dampen any monetary gain for years according to the World Bank. These governments need fiscal assistance which is critical to their political and social stability. There is genuine concern that there is a mounting fever of unrest

in poorer nations, particularly in Eastern Europe, generated by their sharp reversal of fortunes as private investment evaporated and global trade collapses.

It is reported that 94 out of 116 developing countries have been hit by economic slowdown. The World Bank projects that the economic crisis will move 46 million people into poverty through job loss and wage cuts. There is a call for financial assistance to those countries whose private capital has plunged. The need is estimated to be as high as \$700 billion and where can it come from, with nearly all nations strapped to the limit? The World Bank's sister organization, the International Monetary Fund, recently received \$100 billion from Japan but it is asking the affluent countries such as China and those in the Middle East to provide \$150 billion more to replenish its rapidly diminishing funds. The IMF is seeking immediate bailouts to countries on the verge of economic collapse. The list of

governments fitting that description has soared in recent months. So the question of all questions is where is the money going to come from?

ISRAEL IN CONFLICT

Probably one of the most, if not the most important event of this day is that of conditions existing in the Near East. At the center of these affairs lies the Land of Palestine, within which is the tiny nation of Israel, surrounded by more than a dozen Arab countries which deny and oppose Israel's presence there. These nations seek by any and every means to intrude within Israel's borders. They are not content to provide a portion for the Palestinians among the many large Arab countries surrounding, but demand portions of Israel's tiny country for their own portion. It is important to point out that there are over twenty-four Arab nations closely adjoining Israel. At random we examined the square area in miles of merely twelve of these; we found that their combined area exceeds three million square miles, to say nothing of the area of the remaining countries. It is apparent to all right-thinking people that the Arabs, and more particularly the Palestinians, do not need Israel's tiny land to settle in as their home; for their main goal is not land, but rather they seek and have sought since 1948, when the United Nations granted Israel a small parcel in the Holy Land, their destruction; they do not want Israel to exist in Palestine, or anywhere else.

Because of the Palestinian missiles, rockets, rhetoric and the threat of growing confrontation in the area, with the possibility of Iran's nuclear capability lurking on the horizon, there is danger that it may develop into another worldwide conflict. For this reason many nations, some of them with great power and influence, including England, France, Russia, Germany and the United States, are taking the side of the Palestinians, not that they feel that the Arabs are right but that Israel must bow and relinquish previously gained territory for the sake of peace. What they fail to understand is that no amount of land will satisfy the Arab craving; for they seek and have sought, since 1948, not land, but rather the destruction of Israel. This entire dilemma is Biblically and prophetically delineated in Jeremiah 30: 7 as *Jacob's Trouble*, and God's Harvest Truth people, who are awake to the Lord's Word, have their attention drawn to the Near East and to Israel, for the Scriptural account indicates that there will be yet another great conflict brought on by those who seek Israel's destruction. It will be Satan's last effort to thwart the use by God of His *chosen people* for Millennial purposes. God will deliver Israel in this last battle and the Restitution blessings will follow soon after (Acts 3: 19-21).

In another avenue there was a small worldwide movement of Jewish immigrants returning to Israel in 2009. It has brought a 17 percent increase since 2000 bringing the number to 221,000 for the decade. Israel's present population stands at 7,411,000. In 1948 there was only one city in the country with more than 100,000 residents—Tel Aviv-Yafo (248,000). Today, 14 cities number over 100,000 residents, of which 5 number more than 200,000 persons: Jerusalem (705,000), Tel Aviv-Yafo (371,000), Haifa (270,500), Rishon LeZiyyon (217,500), and Ashdod (204,400).

THE WORLD'S RELIGIONS

The heathen world continues to proliferate and is making large inroads into what has been considered in the past, Christian territory. This has been largely due to the deterioration of the mainline nominal church systems in conduct and doctrine. The situation seems to show the absurdity of the idea that the banner of Christian denominations during the Gospel Age was to convert the world, heathen and otherwise, to Christianity before the Lord would come in His Second Coming. It may be worth noting, that as of 2010 the total number of adherents to the various Christian denominations worldwide is 2 (billion), 262 (million), 448 (thousand) 072; while the total population of heathen is 4 (billion), 546 (million), 625 (thousand), 665. So the heathen world is nearly double that of the Christian population and continuing to increase proportionately. The Apostle questions "When the Son of Man comes, shall He find faith in the earth" (Luke 18: 8)? It is apparent to those of us living since the Parousia and our Lord's Second Advent in 1874, and as reiterated by Pastor Russell, that there are only a few that have faith in God and in the Holy Scriptures and less now since our Lord's Return.

REVISION PENDING FOR NIV

The New International Version of the Bible is on the table for revision seeking to modernize the language and bring about change in terms relating to gender. One of their changes refers to the text "The sons of God saw the daughters of men that they were fair and took to themselves wives of all that they chose" (see *Expanded Biblical Comments*, Gen. 6: 2). The translators are contemplating changing "the sons of God" to the children of God. They fail to recognize that the sons here mentioned were materialized spirit angels who invaded human society at the time of Noah's flood. They were not human children but created spirit beings who produced a hybrid race that was unauthorized by God and which was destroyed in the Flood.

INVASION OF AMERICAN FREEDOMS

There is a growing tendency in the media and governmental circles here at home to be influenced by various outside sources to limit and otherwise restrict the citizenry from free expression of ideas and of assembly under the guise of “what they say may tend toward hate crimes and insurrection.” They seek a change in present religious terminology such as “Christmas and Easter” to wording that says “Happy Holiday” because the traditional wording may offend people of heathen profession.

OVERSPENDING—THE ORDER OF THE DAY

There are 38,000 U.S. troops in Afghanistan with 17,000 more recently approved by the President, and along with necessary equipment, will be on their way to the region shortly. This is with the possibility of 10,000 additional soldiers to be sent in 2010. Iraq now has 136,000 U.S. soldiers. That adds up to over 200,000 which will further drain the finances of a government which is long on spending and extremely short of cash. The hope of a turn around in the economy, which by some is termed, at best, precarious, seems to be neglected by an administration that travels blindly down the path of self-destruction.

SPACE

After the space disaster of the shuttle Columbia in 2003, when seven astronauts’ lives were lost, the program, after a short recess, was restarted in 2005. In 2004 the space rovers, Spirit and Opportunity, landed on the planet Mars and found evidence that water in ancient times was on the planet in quantities that would have supported life as we know it. NASA’S LCROSS probe impacted the moon at its south pole on October 9, 2009, and from data of spectrographic measurements, determined that water was detected in the amount of roughly about “a dozen 2-gallon buckets.” No standing surface water in the form of lakes, ponds or streams has been found, although it is believed to have water in its interior. The Moon has extreme temperatures that would prohibit anything close to human requirements for life. The daytime temperature is 253 degrees F and in the evening it drops to -283 degrees. Mars is the fourth planet in distance from the sun at 141 (million), 633 (thousand), 260 miles, while our earth is approximately 93,000,000 miles. Temperatures on Mars range from 23 degrees F in the day to -125 degrees at night which is closer to human requirements. There are 100 billion suns that make up the Milky Way Galaxy of which our solar system is a minute part and there are estimated to be over 100 billion galaxies that make up the universe, which is ever expanding.

Scientists and astronomers have been searching for intelligent life on a few of the planets in our solar system, aided by powerful telescopes and by transporting robots to the Moon and to Mars by rocket ships for inspections. Human astronauts have visited and landed on the Moon and personally viewed it but have found no evidence of intelligent living beings, similar to human persons living anywhere in our solar system or the universe. We know, from the Scriptures, that there are spirit beings, God, Christ and the angels living in the heavens but no flesh and blood persons (Zech. 6: 4, 5). This is an interesting concept from a Biblical point of view, for Bible students looking into the future and aided by the inspired pages of this book, have come to understand some things concerning our earth that the great ones of today in both secular and religious spheres do not perceive. The scientific community tells us that our earth has a life span of 10 billion years, that it has already existed for 5 billion years and it will be destroyed at the end of its life span in a great cosmic catastrophe.

Mainline Christian denominations are bereft of God’s overruling power and guidance in the affairs of the human race as pointed out Scripturally. They misread and misinterpret the Sacred book and see from their misperceptions the future for earth, that there is only a small portion of human society—the Church, that will gain a life in heaven—paradise. All others are marked for a life of torture and in the end, the earth will be destroyed by fire. Indeed “men make God’s love too narrow by false limits of their own.”

These educated people fail to consider what God says through the prophets concerning the earth: “One generation passes away, and another generation comes; but the earth abides forever” (Eccl. 1: 4). Isaiah says of Jehovah’s creation “For thus says the LORD, who created the heavens, who is God, who formed the earth and made it, who has established it, who did not create it in vain, who formed it to be inhabited” (Isa. 45: 18). The very fact that God created the earth to exist forever and that He also has brought into existence the many planetary systems in the universe and that He logically did not create these heavenly bodies to be of no use (in vain) but that many of them in God’s “due time” will eventually be the home of future intelligent created beings in “ages to come” (Eph. 2: 7).

ISRAEL’S ECONOMIC GROWTH

In the last few years Israel has received windfalls relative to the discovery of black gold and gas reserves on its territory and offshore in the Mediterranean. This has enabled the country to weather the global financial

disaster better than most countries and investment analysts say that they will be one of the leaders in economic growth in 2010. The value of the shekel is expected to increase. JP Morgan investment firm predicts that the gross domestic product will soar in 2010, compared to 2009 when it was near zero. They estimate that Israel's growth will jump another 50 percent in 2011, advancing to 4.5 percent due to an increase in consumer purchases and exports and imports. Analysts expect the rate of inflation will rise to 3 or 4 percent in two years. Anticipating this, the Bank of Israel is expected to raise interest rates accordingly, with a quarter percent hike starting now and evaluating it again in February. The International Monetary Fund has praised Israel for its handling of last year's financial crisis, which caused chaos in the United States and other countries.

This is a revelation for Bible students as they observe the "signs of the times" relative to Bible prophecies that deal with the closing days of the great Time of Trouble and the prophesied tribulations engendered by Israel's final conflict described in the Bible and that speak of "Jacob's Trouble" (Jer. 30: 7). We have often wondered where the financial upsurge would come from, for Israel to gain great prosperity so that their avowed enemies (Gog and Magog) would have the motivation to forcibly seek to gain her power, position and wealth. Ezekiel chapters 38 and 39 describe in detail this conflict and through it the Lord will eventually deliver Israel victoriously. How long it will be before this event comes to pass we do not know but it will occur as the prophet Habakkuk declares "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it; because it will surely come, it will not tarry." Events in the Near East seem to be shaping up for a confrontation between the opposing forces.

TRAVELING CARS MAKE ELECTRICITY

A group of would-be inventors have produced electricity from the travel of cars along a highway. The experiment was carried out on Route 4, between Haifa and Tel Aviv and has elicited great interest in the Israeli and international scientific communities. They are seeking to install their technology on various highways throughout Israel. Prof. Chaim Abramovitch, chairman of the new company, told Army Radio that his system could provide the electricity needs of thousands of homes each year.

WITNESSING IN THE UKRAINE

Brethren in the Ukraine, supported by a contingent of brethren from Poland, engaged in a service to proclaim the Truth message to 25,000 members of the Hasidim

Jews who were celebrating the death of their prophet Nachman at the beginning of the Jewish New Year.

They came to Uman, Ukraine, from all over the world to commemorate this solemn event September 14-20, 2009. Thousands of tracts depicting the prominence of Israel and the Jewish people in God's coming Kingdom here on earth were distributed. More information will be coming in The Present Truth magazine.

DEAD SEA—RED SEA CANAL

The Dead Sea—Red Sea Canal Project in Israel is to be funded by the World Bank and is projected to be one of the most ambitious water undertakings in the world; it would span a distance of 112 miles connecting the Red Sea and Dead Sea. Scientists say that it would help replenish the Dead Sea which is in danger of major ecological damage, and provide a new source of fresh water for the region, with large desalination plants providing water for Israel, Jordan and the Palestine Authority. Initially there is to be a pilot project, which would see the construction of a pipeline between the two bodies of water to be built by 2011 which will decide on the feasibility of the project.

The Dead Sea is 1,292 feet below the Red Sea and the drop in altitude could be used to generate hydroelectric power for the region. When completed, a total of 1.8 billion cubic meters of water could be pumped by the system with one billion cubic meters going to the Dead Sea and the remainder would be treated at a desalination plant. This project was first envisioned by the British in the 1880's.

MEDITERRANEAN—DEAD SEA CANAL

A project similar to the one above was proposed in 1979 for a 65 mile canal to be connected south of Tel Aviv on the Mediterranean Sea and ending in the area of the Dead Sea. For some unexplainable reason this construction was never brought to fruition. The cause may have been that oil and gas reserves have been found in the area of this proposed development. In addition Israel is now in a better financial position to complete the new work between the Red Sea and the Dead Sea that they did not have in the Mediterranean venture.

A REFRESHING PICTURE

Ezekiel 47: 1-12

Keeping this in mind, God has rich blessings in store for the human race in general, in the day when His Kingdom shall be established among men, in Immanuel's Day. The restitution of that time is pictured in the leaves of the trees; the abundance of instruction and nourishment, mental, moral and physical, is represented in the fruit of the trees. More than this, wherever the water of this river went, life resulted, until finally it emptied itself into the

Dead Sea with the effect that the waters in it were healed. Fish thrive well in sea water, but the water of the Dead Sea is about five times as strongly saturated with salts, and as a consequence fish taken from the Mediterranean and put into the Dead Sea die in a few minutes—from this is its name—Dead Sea. It has not surprised us, now that we are in the dawn of the Millennial Age, that the nation of Israel has started to receive again the favor of the Lord, which was lost at the beginning of the Gospel Age and has now become His representative people in the world. The Church has been taken from the world and are now glorified spirit beings. Neither would it surprise us if, in the Lord’s providence, some miracle were wrought by which the Dead Sea would become connected with the Mediterranean, (or Red Sea) possibly refreshed also by a river as is here described by Ezekiel, a picture of the symbolic River of Life flowing from the New Jerusalem (Rev. 21: 2).

A PURE RIVER

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb”
(Rev. 22: 1).

However much our attention might be in the thought of a literal fulfillment of this prophecy, our interest is still greater in its fulfillment as a symbol in accord with the river of Revelation. From this symbolic standpoint the Dead Sea represents the dead world, and the coming of life-giving waters would represent the resurrection power of the Lord and the Church exercised among men during the Millennial Age. As the Apostle expresses it, it would mean, for the Gentiles, life from the dead. While it is refreshing and exhilarating to look down into the future and think of the blessings to come, it is important that we draw practical lessons and apply them to ourselves, and see to it that we do all in our power now to make our calling and our election sure, in whichever class we may have been called, that we may be connected to the New Jerusalem, from which the river of the Water of Life will issue. There is no doubt that it will all be accomplished, because the Word of the Lord has spoken it. The whole question for us is whether we will be selected to be His ministers, servants or agents, in causing the blessing of the Lord to fill the whole earth. The more we love the glorious prospects set before us in the Word, the more we will strive to rejoice in present affliction for Christ’s sake, in laying down our lives for the brethren, and for future participation in the Kingdom for the blessing of all the families of the earth.

THE BIBLE HOUSE

The work at the Headquarters continues in much the same vein as previous years with our reaching out, in the Lord’s spirit, for all who have an affinity for the Truth

and who are looking forward to a better day in the Millennial Kingdom with blessings that are in store for “all the families of the earth.” We rejoice as we see the Lord’s stately stepping throughout the world’s society. Although the trouble is increasing in every avenue, what rejoicing there is among God’s people who have their hopes secure in the promises which tell us what is happening in the decline of Satan’s empire.

We have had two substantial flat roof repairs on the main building. The first one was over the kitchen area and the second over the dining section. The photos accompanying this article show a view of the roof over the kitchen area. It suffered damage from a rain storm accompanied by high wind. The wind ripped up the rubber and its insulation underlayment along with the flashing. Over a longer time the roof over the dining area received considerable water seepage under the rubber roofing from the adjacent sloped slate roof. This needed to be fitted with numerous louvered ventilators to allow the water and moisture to evaporate over time and to repair the flashing where the two roofs meet. The cost for these two repairs was \$6,998.00. The house at



**BIBLE HOUSE ROOF
ABOVE KITCHEN AREA**



**ROOF
ABOVE
DINING
ROOM**



**MILLER
ROAD**

Miller road needed roof repairs also due to a tree falling on the house and a roof vent needed to be installed at the peak, which totaled \$1,295.00. We have received much welcome and needed assistance from local brethren and from some in other classes.

The work is progressing on the Bible Standard Ministries' web page to make accommodations for the purchasing of materials through the Pay-Pal purchasing system. The number of responses to the "Question and Answer" feature of the website, have had a significant increase. Many more requests have been processed for the Jehovah's Witnesses booklet due to our Web page and our advertising in various periodicals.

We wish to thank all who have exhibited love of the brethren, zeal for the promulgation of the good news of the Kingdom, recognition for standing firm in the Truth and acknowledgement that the Lord has preserved us for another year in His service. Praise God!

With the dark clouds closing in on the world and upon us—the Lord's people—let us rely on His

promises to see us through and into the future. This does not mean that we will be spared the trials and testings that will undoubtedly be our lot. As the trouble increases we can expect unprecedented turmoil in revolution and anarchy. In the words of the three Hebrews: "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O King, that we do not serve your Gods nor will we worship the gold image you have set up" (Dan. 3: 17, 18). Keep close to the Lord as we patiently wait for the Kingdom.

* * *

SUMMARY OF WORK IN THE UNITED STATES

JANUARY 1, 2009 — DECEMBER 31, 2009

PILGRIM AND EVANGELISTIC SERVICE	
Pilgrims	3
Auxiliary Pilgrims	8
Evangelists	19
Public and semi-public meetings	260
Attendance	12,901
Parlor meetings	1,190
Attendance	13,438
Miles traveled	252,031

FINANCES

General Fund
Receipts

1. Donations	\$200,105
2. Investments	\$ 53,352
3. Books & Sale of Literature	\$ 19,487
4. Total Income	\$272,944
5. Balance on hand—Dec. 31, 2008	\$ 49,702
6. Total funds available	\$322,646

EXPENSES

7. Cost of goods sold	\$ 27,360
8. Convention expenses	\$ 157
9. Administrative expenses	\$ 35,216
10. Ministerial—Pilgrims, Evangelists	\$ 86,535
11. Maintenance & Repairs	\$ 29,113
12. Equipment	\$ 3,909
13. Utilities	\$ 21,552
14. Taxes	\$ 25,680
15. Insurance	\$ 7,986
16. Advertising	\$ 5,389
17. Postage and Delivery	\$ 34,087
18. Web Department	\$ 2,029
19. Volunteer Mailing	\$ 3,005
20. Total Expenses	\$282,018
21. Balance in General Fund—Dec. 31, 2009	\$ 40,628

CORRESPONDENCE

Letters and postals received	9,988
Letters and postals dispatched (Includes e-mail).	3,676

LITERATURE CIRCULATED

Present Truth subscribed/ordered	4,609
Bible Standard subscribed/ordered	15,076
Special Mailing	6,204
Bible Standards volunteered	3,058
Bound volumes (magazines)	40
Studies in the Scriptures	863
Epiphany Studies	475
BSCyclopedia CD	53
Photo-Drama of Creation	100
Photo-Drama Study Guide	111
Life-Death-Hereafter	158
Hymnals	142
Pastor Russell's Books and Tapes	75
Emphatic Diaglott	42
Manna Books	172
Poem Books	148
Bound Watch Tower sets	2
Booklets (Hell and Spiritism) and Tab. Shadows	144
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.	1,784
Indexes & Q. A. Books	21
Bibles	241
Others Publications	219
Charts & Mats: Divine Plan, Tabernacle and Pyramid	62
Children's Books	10
Bible Cassettes, Videotapes	21
Volunteer Booklets	16,250
Leaflet Tracts	97,394
Miscellaneous Cards, Restitution Pins, CD's	1,489

WEB WORK (U.S.)

(January 1—December 31, 2009)

Visitors (people paying some attention to content)	62,500
Visitors per day (average)	171
Page Views (pages opened and looked at)	101,000
"Hits" (number of times the site is "clicked" on)	366,000
Questions and Answers	276

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IN REMEMBRANCE

BRO. ROBERT WILLIAMS, a member of the Reidsville, North Carolina Ecclesia, finished his course at the age of 81, on November 28, 2009. He is survived by his wife, Sr. Geneva; son, Bro. Ken Williams and wife Judi; daughter, Sr. Karen Pugh and husband David. Bro. Williams was a strong supporter of the Lord's work for many years. He and Sr. Geneva were married for 63 years and Bible students together for fifty. Funeral services were conducted by Bro. Leon Snyder of Grand Rapids, Michigan

**JACKSONVILLE, FLORIDA
CONVENTION**

March 12, 13, 14, 2010

SITE: Clarion Airport Hotel & Conference Center, 2101 Dixie Clipper Road, Jacksonville, Florida. Phone: **904-741-1997**. Rates and Reservations: \$79.00 plus 13% tax, for 1-4 guests, includes breakfast. Reservations must be made directly with the hotel by February 9, 2010. State that you are attending the **Bible Standard Ministries/LHMM Convention** to secure the special rate.

**MUSKEGON, MICHIGAN
CONVENTION**

May 14, 15, 16, (Friday-Sunday)

SITE: Comfort Inn Muskegon, U.S. Route 31 at Sherman Boulevard, Muskegon, MI 49444. Telephone: **(231) 739-9092**. Rates and Reservations: \$55.00 plus tax (2 persons, each additional person \$5.00, limit of 5); Continental breakfast included. Reservations must be made directly to the hotel by April 1, 2010. Request the discount for **Bible Standard Ministries/LHMM** and for a confirmation number. For further information contact C. Olson, (Class Secretary), 1503 Carleton Street, Whitehall, MI 49461-1903. Telephone: (231) 894-4131.

Glossary — *BS*= Bible Standard; *E* = Epiphany volumes 1-17; *HE*= Herald of the Epiphany; *P* = Parousia volumes 1-6; *PT*=Present Truth; *R* = Reprints; *SITS* = Studies in the Scriptures

TO:

2010 LHMM CONVENTIONS

United States:

Jacksonville, Florida March 12, 13, 14;

Muskegon, Michigan May 14, 15, 16;

Chester Springs, Pennsylvania (Picnic, July 15) July 16, 17, 18;

Tulsa, Oklahoma October 1, 2, 3

France: All conventions in Barlin

Spring: April 4, 5, 6;

Summer: July 30, 31, August 1;

Fall: October 30, 31

Germany:

Velbert, May 22, 23, 24;

Kaub, October 1, 2, 3

Jamaica:

April 2, 3, 4, 5

Lithuania:

Kowno, June 19, 20, 21

Nigeria:

Aghado, Ogun State, March 26, 27, 28 (Date Change);

Mbiakong, Akwaibom State, July 30, 31, August 1;

Uyasi, Abia State, October 1, 2, 3;

Akwanga, Nasarawa State, November 26, 27, 28

Poland: (CORRECTION)

Gdansk, April 3, 4, 5; Poznan, May 1, 2, 3;

Leszno, July 10, 11, 12; Wroclaw, July 13, 14, 15;

Krakow, July 16, 17, 18; Susiec, July 20, 21, 22;

Gliwice, August 27, 28, 29

Ukraine:

Orlowka, June 25, 26, 27; Lwow, August 20, 21, 22

United Kingdom:

Hyde, August 6, 7, 8;

Sheffield/Barlborough, October 30 and 31

MEMORIAL DATE FOR 2010

Sunday, March 28, after 6:00 p.m.

The newing of the moon nearest the vernal equinox, at Jerusalem, occurs at 11:23 p.m. March 15. Accordingly, Nisan 1 begins at 6:00 p.m. March 15 and Nisan 14 begins at 6:00 p.m. thirteen days later, or at 6:00 p.m. on March 28. May the Lord bless His consecrated people as we properly prepare ourselves to commemorate Him and His great sacrifice for us (1 Cor. 5: 7, 8)!