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and  
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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.*

# TO WHOM SHALL WE GO?

**“YOU HAVE THE WORDS OF  
ETERNAL LIFE.” JOHN 6: 68**

It will be remembered that the words of our text were called forth by a sifting of the discipleship in our Lord's Day. Our Lord's ministry had progressed considerably. At first, the people hung upon His words and said, “Never man spoke like this man,” and “great multitudes

followed him.” But towards the close of His ministry, as the jealousy and animosity of the Doctors of the Law and the Pharisees began to manifest itself, He became less popular, and in our context, we find that many of His hearers were leaving Him, “And He said, ‘Therefore said I unto you, that no man can come unto me, except it were given him of my Father.’ From that time many of His disciples went back, and walked no more with Him. Then said Jesus to the twelve, ‘Will you also go away?’ Then Simon Peter answered and said unto Him, ‘Lord, to whom shall we go? You have the words of eternal life.’” Such siftings and testings of the Lord's disciples have been in progress throughout the Christian experience, and still continue. Many have directly or indirectly, intentionally or unintentionally, repudiated the great Shepherd, His leading and His instruction. Some, because the chief priests, scribes and Pharisees said, “He has a devil and is mad. Why do you hear Him?” Some, because they did not understand His teachings, said: “This is a hard saying: who can believe it?” Others, because His teaching drew the line too sharply between righteousness and sin, between God and Mammon; and we may understand as literal our Lord's statement that eventually only true followers will be found worthy of the Kingdom.

It may sound harsh to some, because of misconception of the subject, when we say that the Lord's Truth message and leading were as much intended to shake off and repel one class, as to attract and to hold another class. That would be inconceivable, if the ones repelled and shaken off, were understood to be shaken into a hell of eternal torment and such is the general misconception of the subject. On the contrary, the attraction and the drawing was to the Kingdom, and the repulsion was from the Kingdom arrangements then in place in our Lord's day and at the present time; it was the Lord's intention to gather out and separate from those



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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.

who were not really His followers, and who were not seeking heirship with Him in His Kingdom, and who were not therefore, worthy of those blessings. This does not mean that they would not be received into salvation later on in God's Plan. As it is written, concerning the end of the Gospel age and the final glorification of the "little flock," "He shall gather out of His Kingdom [class] all things that offend and them that do iniquity . . . Then shall the righteous shine forth as the sun in the Kingdom of their Father." We may rest assured that none who have proven faithful and fit for the Kingdom will be sifted out. Of such it is written, "No man is able to pluck them out of my Father's hand"; and again, "If you do these things [hearken to the voice of the Lord and cultivate His spirit and walk in His ways], you shall never fall [for so doing], an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1: 10, 11).

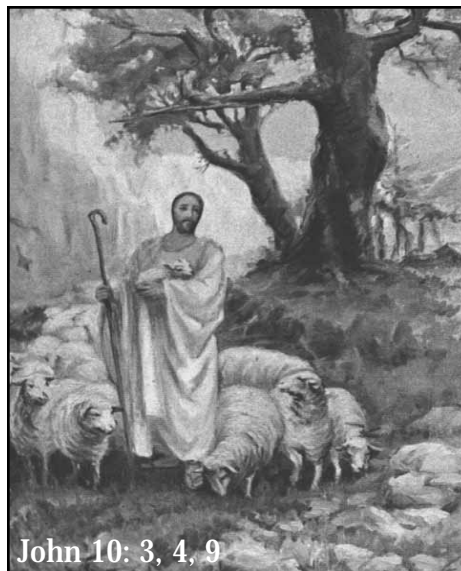
Therefore, the Divine Plan has progressed in harmony with Prov. 4: 18 to the extent that the spiritual elect classes, the Little Flock and the Great Company, have finished their earthly sojourn and are now in the heavenly realm. We have progressed beyond that point and it is the earthly phase of the Kingdom that is now being prepared with two consecrated classes on the agenda, the first of these is the unbegotten Youthful Worthies, who have been in the process of development for some years now and who will be associated with the Ancient Worthies in the Kingdom. The other class is the Consecrated Epiphany Campers, who, since 1954, are being fitted for their place in the Millennial Age, as assistants to the Worthies. This is before the opening of the Highway of Holiness and the awakening of the world in preparation for the Times of Restitution.

The text heading this article is describing a time of testing and trial for the brethren in our Lord's Day, but it might just as aptly apply to the present, for, with every marked progression in the Divine Plan, there seems to have been special trials among the Lord's people. The passing of special leaders among the elect has tended to put us into that mold again and again. Some brethren who have not been studying deeply into the progression of the Truth (Prov. 4: 18) in this Epiphany, seem to let loose their hold of the anchor and foundation of the Christian faith. They may be looking for worldly signs—large numbers to align themselves with the Lord's people and that that would manifest God's favor with those who had the greater congregation; such thinking would certainly be in error.

The difficulty may be laid right at the feet of the

elders and pilgrims, who have, to a more or less extent, not availed themselves of the storehouse and background of the Parousia and Epiphany Truth and presented it on a regular basis to the brethren. We need to study and restudy the Truths pertaining to the closing of the door and the end of the High Calling; that the Little Flock are no longer on the earth; the Bible proofs that relate to the last member of the Church; that all of the spirit-begotten have, for sometime now, been in heaven; the Truths associated with the beginning and close of the Youthful Worthy call, and the most recent information respecting the Quasi-Elect and the Consecrated Epiphany Camper classes. These subjects need to be taken in somewhat of chronological sequence in order to get a clear understanding. Otherwise, we cannot hope for a clear perception of the called classes of the past and of those that the Lord is now dealing with, and of our present location in God's Plan, if we do not have an understanding of what He has accomplished regarding the Bride of Christ (Rev. 7: 1-8) and of the Great Multitude (Rev. 7: 9-17).

How all-important then it is, that we have our minds thoroughly made up respecting the voice that we will obey and the footsteps that we will follow—for "a double-minded man is unstable in all his ways." We "cannot serve God and Mammon," however much we try. We cannot hear and obey the voice of Satan and Sin and the World and Self and the Flesh, and at the same time, hear and obey the voice of the Good Shepherd, the voice of Truth, the voice of Love. Let this be settled and fixed in our minds, that it may keep us from wavering after we have once taken our place among the Lord's sheep.



In order that the decision may be the proper one, and in order that it may be the final decision from which we will not think to turn, it is well that we should note the different voices calling us, and to what they lead. We will not notice these voices, as they

appeal to the world in general, but merely as they appeal to those who have already heard the voice of the Good

Shepherd. They assume that they will not antagonize our faithfulness to the Shepherd, but that they will heartily cooperate. The Shepherd, however, declares that this will not be the case; that the selfish voices of the world are calling, influencing, drawing away from Him and the path in which He leads His sheep. If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who have consecrated to God is intended to prove them, to test their love, to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. We would say: "If by these difficulties the Lord is proving my love and devotion to Him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fullness of my love and devotion to Him and His cause." Viewed in this way, every trial and every adverse situation would prove to be a blessing. As the Apostle puts it, "If need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ." "Blessed is the man that endures [faithfully under] temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him" (1 Pet. 1: 6, 7; Jas. 1: 2, 12).

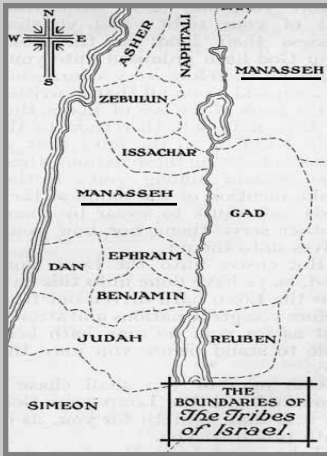
Hence, we are again assured that those who love the Lord, and who, in consequence, will receive the Kingdom, will be those whose love will have been fully tested by trials and temptations on the way to it. Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the Divine Word or Divine Providence: they will have schemes and theories that they will prefer to the Lord's Plan, and their own theories and plans, when analyzed, will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

Those who go on will all have the general character of Christ—faithfulness to His word of promise. When many voices call in various directions, away from the Christian way of consecration and sacrifice, humiliation and self-denial, they, in answer to the Lord's query, "Will you also go away?" will answer as did the Apostles of old, "Lord, to whom shall we go? You have the words of eternal life." They know nowhere

else to go; they do not turn back, for they see clearly that to have turned back on their part would be as the Scriptures express it, to turn back to "a sow, having washed, to her wallowing in the mire" (2 Pet. 2: 22). Having heard the calls of the World, the Flesh and the Devil, they saw also the emptiness of all their false promises, and how none of them can give a satisfying portion. But in our Lord's call they recognized not only righteousness, justice, but have recognized, also, the promised reward of righteousness through Christ, which He has promised to them that love Him—namely, eternal life.

Nowhere else is there such a promise; from no other quarter comes such a hope; in no other service; therefore, how could we think of engaging in any other service, with the hope of obtaining eternal life. So it is that we rejoice even in laying down our human life in consecration to our great and eternal God. With such hopes before us, clearly understood, and with the way to everlasting life distinctly marked out, who could think for a moment of turning aside, or even listening, to the voices calling to wealth, honor, fame, pleasures of this life, etc., seeing that even hearkening to them would interrupt our progress in the way to the Kingdom, and thus frustrate our hopes and make the wonderful promises of none effect to us.

As the faithful disciples realized a meaning in the Master's teachings at the first harvest, which the majority could not understand, so now at the time of Jesus' Second Advent, His words have a value and a force to those who are in heart-harmony with Him, which they do not have to others; hence, now, as at the First Advent, some are stumbling and falling in the Christian race-course, and others are being drawn to the Lord more closely than ever by the Truth as due, which He is supplying as "meat in due season." As we progress in the way, toward the close of this harvest, we shall not be surprised if the way should grow still more restricted, more difficult, and if the tendencies to "stumble" should become more frequent. Let us each, therefore, more and more be on our guard against the wiles of the Adversary. Let the perfect love of God rule in our hearts, driving out self-love and world-love, and their pride and ambition and folly. Let this devotion to God bring into our hearts the promised fullness of joy and rest and peace. Let us abide in Him, and be fruitful branches, responding to all the pruning of the great husbandman with more abundant fruitage; and if beguilements come to us, let us view the matter as did the apostles, and say, "Lord, to whom should we go? You have the words of eternal life." \* \* \*



# MANASSEH'S TEN WESTERN PORTIONS

THE TRIBE OF MANASSEH had a rather unique position among the tribes in that they as a tribe were divided in half, one part assigned to an inheritance east of the Jordan and the other were given their portion on the west side. Considering these locations will help us to see where the Ancient and Youthful Worthies and the Consecrated Epiphany Campers will be located eternally in the earthly and spiritual phases of the Kingdom. The events taking place then will be of those following the Little Season and into Ages to Come (Rev. 20: 3; Eph. 2: 7).

After the Israelites had crossed the Jordan, God through Joshua and Eleazer (Josh. 14: 1) actually gave them their inheritance by lot in the land of Canaan. "There fell ten portions to Manasseh, *beside* [in addition to] the land of Gilead and Bashan, which were on the *other* [the east] side Jordan; because the daughters of Manasseh [Zelophehad's daughters, typing certain eventual loyal Consecrated Epiphany Campers, as already shown ('77 PT p. 92 par. 39, 43)] had an inheritance among his sons [those on the west side of the Jordan, typing the other eventual loyal Consecrated Epiphany Campers]: and the rest of Manasseh's sons [the ones on the east side of the Jordan, who type the Worthies] had the land of Gilead [on the east side of the Jordan]" (Josh. 17: 1, 5, 6; Num. 32: 33-42; Deut. 3: 12-20; see PT '68, pp. 58, 59).

## GILEAD'S FAMILIES

The ten portions mentioned for all the families of Manasseh who had their inheritance on the west side of the Jordan were for the families of Gilead's six sons, Abiezer, Helek, Asriel, Shechem, Shemida and Hopher (Num. 26: 30-32; Josh. 17: 2). Just how proportionately alike in size the ten portions were, or how much each of the families received, is not stated. But we know that there was a proper, just distribution according to the number of persons (Num. 26: 53-56), and that Zelophehad's daughters were given a goodly share in Hopher's portion

Josh. 17: 3-6). We should note that the families of the six sons of the man Gilead (the son of Machir) had their inheritance, not in the land of Gilead (Deut. 3: 13-15; Josh. 17: 1, 6), which, as shown in the first part of this treatise, was east of the Jordan, but in the land of Canaan, west of the Jordan (Num. 26: 30-34; Josh. 17: 2-6).

Gilead (*heap of witness*) seems to type the entire restitution class of Consecrated Epiphany Campers; and the number ten in the antitypical ten portions of this entire class's inheritance signifies the number of perfection for natures lower than the Divine. Gilead's six sons and their families represent six general groups of those who eventually will be of this class, all in connection with receiving their inheritance, seemingly according to the continental areas where they were developed, as follows: Asia, Africa, S. America, Australia, Europe and N. America (Abiezer, or Jeezer, *he—the father—helps*; Helek, *portion*; Asriel, *God binds*; Shechem, *shoulder*; Shemida, *he knows my name*; Hopher, *blushing*).

The antitypical families of the first five aforementioned sons of Gilead, in receiving their eternal Kingdom inheritance, will consist of those eventual loyal post-1954 Consecrated Epiphany Campers, (a) who in many cases have become Epiphany-enlightened and some of them have come into the Epiphany Truth, but who have not had figurative fathers, who lost the Truth in at least some important respect, or they have not recognized such deflections, and (b) who did not become Epiphany-enlightened, inside or outside of Little Babylon. Therefore, these five antitypical families of Gilead consist of all eventual Consecrated Epiphany Campers except those who are typed by Hopher's descendants.

Antitypical Zelophehad's five daughters of all countries are in the finished picture of five gradations, seemingly according to their development in Christlikeness, in an ascending scale, beginning with those among them having the lowest degree of

Christlikeness and continuing up to those who are the most Christlike (Mahlah, *weak*, or *dancing*; Noah, *wandering*; Hoglah, *Partridge*; Milcah, *queen*; Tirzah, *delight*). All of these Campers should earnestly seek to develop more and more Christlikeness, and thus gradually to become of the highest development, those who are a special delight to Jehovah.

Because of lack of development and having undesirable qualities, and not fighting or not fighting strongly enough against them, some will fail to win out as Consecrated Epiphany Campers and therefore will come up with the restitution class in general. To win out requires faithfulness in fulfilling one's consecration vows. God will judge each one according to the heart—the development in Christlikeness—and how much ignorance, Adamic weakness and other foes and besetments (F 599-658) he or she has steadfastly sought to overcome and how much light has been sinned against wilfully.

The more prominent leaders who are Consecrated Epiphany Campers, especially those who are Epiphany-enlightened, and who are in the Epiphany Truth, are brought to Jesus' attention as God's Executive and before the other leaders of God's nominal and real people; are brought to Jehovah by His Word enjoining our Lord Jesus to give the promised special inheritance as a part of the pre-Millennial seed to antitypical Zelophehad's daughters (Num. 36: 1, 2).



The good leaders of the Consecrated **Zelophehad's daughters** Epiphany Campers as undershepherds are properly, in Christian love, very much concerned about these sheep of the Lord and their Christian welfare and promised inheritance, lest these brethren by entering into symbolic marriage, oneness, with the unconsecrated tentatively justified or the unjustified, especially in their selfish and worldly aims, ambitions, teachings and practices, would lose their right to their promised special inheritance as Consecrated Epiphany Campers and fall back into the restitution class in general (vs. 3, 4). Like Esau, they would be selling their precious birthright for a meal of pottage (Gen. 25: 31-34; Heb.12: 16, 17; P '61, pp. 40, 41).

Our Lord commended these leaders for this proper concern for His sheep (v. 5). God through our Lord Jesus has always exhorted all of His consecrated people to seek to be filled more and more with His holy Spirit (Eph. 5: 18)—to gain and maintain the highest possible attainment of Christlikeness. Here He gives antitypical Zelophehad's daughters a special exhortation (and it should be taken to heart by all other antitypical Manassehites) to be fully at one, in symbolic marriage, only with others of their own kind, in the Lord (v. 6), so that thereby they will receive and forever retain and enjoy the fruits of their precious eternal inheritance as Spirit-enlightened, non-Spirit-begotten consecrated ones (vs. 5-9). The faithful ones among the Consecrated Epiphany Campers are careful to obey these exhortations (vs. 10-12).

We exhort all of God's consecrated people, including the post-1954 Epiphany consecrators, in the words of Prov. 3: 5, 6: "Trust in the LORD with all your heart, and lean not on your own understanding. In all your ways acknowledge Him, and He shall direct your paths." Let us all—all who have laid down self-will and have accepted and rejoice in God's will—make a determined and continued effort to develop and maintain more and more Christlikeness, that we may have the smile of God's favor and the joy of being at one with Him and doing His good pleasure.

Let us all humbly and diligently study God's Word and hold to and follow only such teachers as have not lost the Parousia and Epiphany Truth and hold only to such teachings as are proven to be Scriptural, reasonable and factual (1 Thes. 5: 21). This will keep us from falling under Satan's delusions, which appeal through fleshly lusts, pride and self-exaltation (1 John 2: 16) and are unscriptural, unreasonable and unfactual—"fables."

"Light [Truth] is sown for the righteous, and gladness [the joys of the Truth] for the upright in heart" (Psa. 97: 11). May the Epiphany-enlightened Consecrated Epiphany Campers rejoice more and more in the unfolding of the Truth as meat in due season for their enlightenment... *continued on page 27*



Krakow, Poland

# 2006 ANNUAL REPORT FROM POLAND AND EASTERN COUNTRIES

Dear Brother Ralph Herzig,

Grace and peace to you dear brother in truth and spirit.

When we consider retrospectively the weight of our experiences that occurred in our consecrated life in the course of the last year we feel a great joy (1 Thes. 5: 16). We begin the new year being richer in treasures that we gained in the previous year thanks to our Lord's help and means – truth, spirit and providence.

We feel very happy to learn that the Lord has led you through all the difficult conditions of your service on behalf of His people, and that in spite of insufficient number of staff and other setbacks we can have access to the present truth that is so uplifting for all the God's children. All the brethren here appreciate that the Lord so successfully anticipates and thwarts the deceptive efforts of the adversary by means of the preventive power and influence of His Holy Word found in the magazines we receive from the Bible House. We appreciate all the numerous opportunities of being able to participate in our conventions, which enables us to enjoy the truth and its spirit in the company of alike hearts overflowing with brotherly love (Col. 3:14).

## CONVENTIONS IN POLAND

CITY	DATE	ATTENDANCE	IMMERSIONS
POZNAN	4/29-5/1	960	4
BYDGOSZCZ	7/11-13	420	1
WROCLAW	7/14-16	580	6
RZESZOW	7/18-20	560	4
SUSIEC	7/21-23	830	
KATOWICE	8/25-27	830	4
<b>TOTALS</b>		<b>4,180</b>	<b>19</b>

## LITHUANIA — UKRAINE CONVENTIONS ATTENDANCE INFORMATION

CITY	DATE 2006	ATTENDANCE	IMMERSIONS
KOWNO, LITHUANIA	6/23-25	105	
ORLOWKA, UKRAINE	6/30-7/2	302	
LVOV, UKRAINE	8/18-20	265	5
<b>TOTALS</b>		<b>672</b>	<b>5</b>

**ORLOWKA:** Thirty-four brethren from Poland, nine from Moldova, two from Russia, and two from the USA.

**LVOV:** Sixty-eight from Poland, fifteen from Moldova, seven from Dnepropetrovsk, two from Siberia, four from Russia Novgorod, and one from the USA.

Five consecrated brethren were immersed in a local lake.

## PUBLICATIONS

Publishing work in Poland, Ukraine and Lithuania is gradually developing. Besides regularly published magazines and tracts in these countries, we additionally published in Poland the 15th volume of Epiphany Studies; CHRIST – SPIRIT – COVENANTS. This year we are planning to publish the 11th volume entitled EXODUS. We also publish a limited number of titles in Russian, for example, The Bible Standard and some tracts, especially Jewish Hopes and Prospects, as recently anti-Semitic attitudes in Russia are on the rise.

## PUBLIC WORK

Polish ecclesiae keep organizing more and more public meetings. The brethren try hard not to be discouraged by low popularity with the public who for various reasons do not show much interest in religious matters.

First of all more and more sex scandals among the clergy of the nominal churches have weakened the interest in questions of religion and faith in general. Moreover, strong influence of the media, especially the television, intensifying viewers' emotional response to international sports events that engage the time and attention of wide masses in every country worldwide also contributes to lowering general interest in religion. We strongly believe, in harmony with God's Word, that when different forms of the time of trouble grow, all these present-day enjoyments will be properly recognized as time wasters that do not help to salvation.

Despite the uneasy situation, the ecclesiae have improved their forms of public activity and increase the range of their means of delivering information on Bible topics that might seem interesting today, taking into consideration the situation in general and lack of peace in people's hearts. Similar work is being carried out in Ukraine and Lithuania. In Ukraine especially, God's Word attracts the attention and interest of more and more people. Bro. Sirmulis (Aux. Pilgrim) from Kowno (Lithuania) reports the following interesting opinion characterizing the local situation: "This year in October and December, we organized two public meetings in Kowno. There were 42 people attending the first meeting, and 28 the other one. Although only two to ten newcomers usually attend our public meetings, we do our best to continue our work."

#### **SUMMER CAMPS FOR CHILDREN AND YOUTHS**

Children could take part in a camp which started in Wolka Losiniecka on 25 July. Evangelist Bro. Piotr Wrobel and his helpers were in charge of the event, that was the tenth summer camp for children organized in the beautiful Polish countryside, in the surroundings of forests and fields. Due to its tenth anniversary it had a special character. The program of the event included daily readings of the Manna with all the references, hymn singing sessions, common prayer meetings, pilgrims' visits, trips, outdoor sports activities, parents' visits and evening gatherings around an open fire.

Youngsters could relax in Owcze Glowcy, near Rogozno Wlkp. from July 30 to August 13, 2006. Sixty-three young brothers and sisters took part in that recreation event. Its program was similar to the one described above, but of course the activities were adapted to the age of the participants. Brother Mirosław Koczwarra, who comes from the Lublin Ecclesia and is a teacher by profession, was in charge of the camp. Four pilgrims served at the camp and the participants could enjoy several visits by brethren from the local ecclesiae.

#### **ROWNICA**

The annual meeting of numerous brothers and sisters was traditionally held in the forest of Rownica, a mountain near Ustronie by the Kamien (an enormous stone with an inscription that contains a short description of the dramatic sufferings of the Christians who gathered to conduct secret services there and who were persecuted for faith within the period of 1654 – 1709). The discourse presented there was based on recollections referring to acts of being faithful to the Truth in spite of the Inquisition persecuting the true children of God. The event ended with hymn singing and prayers.

#### **PRISONS**

In the period of January 1, 2006 - December 31, 2006 there were 500 meetings and 5 all day events held in 21 prisons. There were 3,700 prisoners and 14 staff attending. Sister Mariola Lason assisted in the meetings as a psychologist.

#### ***THE FOLLOWING LITERATURE WAS DISTRIBUTED***

1. The Bible	67
2. The Bible Standard	306
3. Tracts of various topics	579
4. The Manna	23
5. The Present Truth	6
6. The New Testament	83
7. Parousia Volumes	48
8. Epiphany Studies	4
9. Photo-Drama of Creation	4
10. Films presented.	5

A choir from Ukraine gave a performance in 5 prisons.

#### **PILGRIM AND EVANGELIST SERVICE ABROAD**

Appointed and authorized by Bro. Ralph Herzig, Brothers Feliks Kucharz (Aux. Pilgrim) and Piotr Kucharski (Aux. Pilgrim) made the first Polish pilgrim trip to Brazil and served in local ecclesias there from 20 October till 7 November 2006.

From 20 – 22 October Bro. Piotr Woznicki served at the convention in Altleiningen, Germany.

Our dear Bro. Janusz Puzdrowski, Pilgrim and Germany's representative, served at the Poznan convention for three days. All those attending appreciated his service and felt moved by his discourses that brought the Lord's teachings and blessings into their hearts.

#### **APPOINTMENTS**

Eleven Polish and one Lithuanian brother were appointed to serve as Auxiliary Pilgrims, as well as sixteen Polish



and two Ukrainian elders to serve as Evangelists. The wider range of service will prove to be of spiritual benefit to them personally and for the brethren in general.

#### LITERATURE DISTRIBUTION

<i>The Present Truth</i>	6,864
<i>The Bible Standard</i>	11,124
<i>Christ—Spirit—Covenants</i>	1,495

#### PILGRIM AND EVANGELIST SERVICE

Pilgrims	1
Aux. Pilgrims	52
Ukraine	5
Lithuania	1
Moldova	1
Evangelists	41
Ukraine	4
Public and semi-public meetings	382
Attendance	72,452
Parlour meetings	3,231
Attendance	89,113
Kilometers traveled	531,912

#### INTERNET

We are presenting with pleasure our report according to our work at five Internet websites, which, in some short range, are showing activity of S.R.M. “Epifania” in Poland, and Eastern Europe.

Internet is for us one more way of proclaiming the Truth, and it could become an extraordinary instrument of interacting with recipients, but only if its potential in this branch will be used properly.

Why is the Internet developing so quickly? Scientific sources say that the Internet is a collection of interconnected independent computer networks (*every one of them has its own organization*), which lacks a central administrating body. It absolutely prevents any one company from exerting too much control over the network, and gives an equal chance for all subjects participating in it.

It is part of an answer why it is developing in a flash all around the world. It can be limited only by telecommunication monopolies (*i.e. by the prices, but currently we can see a decreasing trend in it*).

Present “giants” are stating their own laws in an attempt to control media (radio, tv, press), creating at the same time, conditions which will lead them to be consumed by the antitypical flood. But Internet, as one other medium, has slipped from their control.

We transmitted via Internet eight conventions in 2006. There were 68 computers at different locations monitoring the conventions and viewed by many people at different locations.

#### WEBSITE DEDICATED TO PASTOR RUSSELL

<http://pastor-russell.pl>

In February 2006 we launched a website dedicated to Bro. Russell and his works as that “faithful and wise servant.” We are thereby gathering Pastor Russell’s works translated into Polish.

We have gathered on the website about 1000 W.T. articles in Polish. Readers can compare a translated article with its original which is placed in the left column.

After launching the website, in February 2006, we noted 26 visits in one day, and in December 2006 this number has grown into 80 visits a day. Visits to the web page are still growing, which is very pleasing and encouraging.

We are aware that much of our work could be improved and corrected. We believe that with the Lord’s help we will have strength and abilities for making such improvements, for developing new Internet websites (we plan to launch three better designed websites in 2007).

It is a very attractive method of presenting and proclaiming the Truth, and we hope that it will be convincing to those who visit the site.

#### WEBSITE statistics

“Hits” (means the number of times the site is “clicked” on per day)

LAUGUAGE	WEBSITE	HITS	PAGES VIEWED
POLISH	<a href="http://epifania.pl">http://epifania.pl</a>	510	4,028
	<a href="http://srm.epifania.pl">http://srm.epifania.pl</a>		
(PASTOR RUSSELL)	<a href="http://pastor-russell.pl">http://pastor-russell.pl</a>	60	621
RUSSIAN	<a href="http://biblejskoe-znamia.ru">http://biblejskoe-znamia.ru</a>	25	156
UKRAINIAN	<a href="http://biblijnyj-prapor.com.ua">http://biblijnyj-prapor.com.ua</a>	15	266
LITHUANIAN	<a href="http://biblijos-veliava.lt">http://biblijos-veliava.lt</a>	25	201
TOTALS		635	5,272

Ending this brief 2006 Report, we must admit that we are not able to express in words the atmosphere and sense of the close spiritual bonds that so strongly bind together all of God’s consecrated and faithful children. Although, the adversary works to break the ties and spreads his evil influence. However, the Present Truth provides us with the knowledge we need and convinces us that the Lord is our retreat and security (Psalm chapters 46 and 91).

All the brethren here always remember you and your helpers in the Lord's service in their prayers at every convention and ecclesia gathering. We understand your trouble with staff shortage, but we are happy that the Truth magazines are still issued regularly and contain the wonderful strengthening spiritual sustenance. May our Lord support you by His grace.

In Christian love your brother by the Lord's grace,

Pilgrim Bro. Piotr Woznicki,  
Pilgrim and  
Polish Representative

#### PSALM 46

1. *God is our refuge and strength, an ever-present help in trouble.*  
2. *Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, 3. though its waters roar and foam and the mountains quake with their surging.* Selah  
4. *There is a river whose streams make glad the city of God, the holy place where the Most High dwells.* 5. *God is within her; she will not fall; God will help her at break of day.* 6. *Nations are in uproar, kingdoms fall; He lifts his voice, the earth melts.* 7. *The Lord Almighty is with us; the God of Jacob is our fortress.* Selah  
8. *Come and see the works of the LORD, the desolations He has brought on the earth.* 9. *He makes wars cease to the ends of the earth; He breaks the bow and shatters the spear, He burns the shield with fire.* 10. *Be still, and know that I am God, I will be exalted among the nations, I will be exalted in the earth.* 11. *The LORD Almighty is with us; the God of Jacob is our fortress.* Selah

## 2006 ANNUAL REPORT FROM FRANCE

Dear Brother Herzig,

Grace and peace in our Lord Jesus Christ. May the LORD guide you and help you in your office, as well as all your collaborators in U.S.A. and the representatives all over the world.

It is in the name of all the French-speaking brothers and sisters that I come to express to you, again, our appreciation for your labor of love; many brothers and sisters advised us of the good drawn from all articles published in *La Vérité Présente* and *L'Etendard de la Bible*. Their presentation in French language also constantly improved.

We thank all brothers and sisters who, in France, collaborate heartily to this work of publication, beginning with the translation until forwarding; our thanks also apply to the donors whose help is essential to our existence as a movement.

#### PUBLICATIONS

The conditions are the same as those expressed in 2005 report. However, we specify that we have just published the first booklet written by Brother Russell in 1877: "The Object and Manner of Our Lord's Return" [price: 2.50 euros]. While keeping in mind the time of its publishing, we see with what clearness

our Pastor had understood the main features of God's Plan, and how the Lord gave him the increasing Truth about the Harvest time, High Calling and Restoration.

We are going to begin the publication of the articles on "Deuteronomy," in LVP, in the same way as we did for E. Vol. 14.

#### PUBLIC WORK

The remarks given in 2005 report are still valid. For many various reasons: age, few available brothers, high prices and governmental measures, we cannot use any longer the "classic ways": fairs, exhibitions, etc. except some colporteur work. Therefore all this is replaced by our four sites on Internet.

#### INTERNET

We don't have definite the means to account or to regroup clearly the set of the results. The distribution of the branches, which was made naturally, proves to be excellent. Our three webmasters, the brothers Alain Viard, Jacques Obojtek and Marc Almarcha, each one on his part, received literature requests, besides many contacts and visits. Sets of volumes have been sold in France, Switzerland and in the U.S.A. Our site on Israel, with many articles or parts of Brother Russell's

articles, is the object of a collaboration between brother Obojtek mainly, and me. This brings us to speak of Israel.

### ISRAEL

While staying outside of any “politician” feature, we do our best to present the Biblical origins of Zionism. Our work remains the recall, to the Jews and to the Israelis, of the promises, the necessity of returning to their covenant and to their God, as Brother Russell did and gave the advice. On the general point of view, our readers are enough informed about the tragic events of “Lebanon” war, among others...

#### POLITICAL AND SOCIAL SITUATIONS:

In spite of the efforts of men charged to govern, the situation only worsens, as in most European countries. Hundreds of people become unemployed, overnight. Foreign companies, having received some subsidies to get settled in France, shut down, often without previous notice. A number of French firms do the same, to get settled in Far East countries, where cost of labor is less.

The nearness of presidential election gives us the opportunity to note that none of the programs can allow to rule the situation, but only to undergo it, in harmony with Zephaniah 3: 8: “My determination it is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation”; this brings us back to Ps. 2 : 1-4, but especially to thank the Lord who told us in Luke 21: 31 “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” As soon as 1877, Brother Russell began the last chapter of the booklet mentioned above, by quoting Mark 13: 37 : “And what I say unto you I say unto all, Watch.”

### CAMEROON

In this country, the situation is rather precarious; some of the brothers of the small group, who remain faithful, have difficulties to find employment.

The literature that we send is not always delivered to its addressee, in spite of high cost of postal charge. Again, our brother Michel MBEM Ngué, now aged and often sick, has just lost another of his

daughters, who leaves several children. (At this time postal deliveries have been suspended by the US Post Office. Editor’s note).

### RELIGIOUS ASPECTS

The private (Catholic) schools are not limited by some rules which are applied to public (nondenominational) schools. While the number of pupils are increasing in the private schools, the number of “churchgoers” decreases. Whereas, the Muslim religion is rapidly growing. Schools for Imams’ are being established, and even included in one university’s curriculum.

As for the Protestants, they remain “the daughters” of the big prostitute; in some branches, under the crook of their leaders, they become anti-Zionists what sometimes provokes the reaction and the opposition from other followers.

### TRUTH PEOPLE

Various features of the activity in France have been presented in the previous paragraphs. However we add that the Lord’s people has been and remain hardly tried by illness. Otherwise, we do often think about the Master’s words, “Nevertheless when the Son of man cometh, shall he find faith on the earth?” Luke 18: 8. The small number of attentive ears convinces us that we are especially doing a work of pre-Kingdom seeds.

The attendance at our three Conventions is maintained the same as last year.

Several auxiliary Pilgrims can no longer serve as much as before. However, the younger brothers who have been appointed since some years prove that they have an excellent knowledge of Parousia and Epiphany Truth. Thus the relief is well prepared, thanks to the Lord.

We end this report by assuring you again of the prayers and affection of all brethren, for you and all those who help you to defend the Truth and its spirit.

Your brother and fellow servant in Jesus.

Brother Gilbert Hermetz,  
Pilgrim and  
Representative in France.

\* \* \*

## MANASSEH’S TEN WESTERN PORTIONS

*continued from page 22*...and encouragement; and may they reach forth their hands in service, “speaking the truth in love” (Eph. 4: 15), to help their brethren who are not Epiphany-enlightened, that they also may grow in grace and knowledge and become Epiphany-enlightened, and so rejoice the more in their “hundredfold” and in

their true Kingdom prospects. May all of God’s loyal consecrated people “earnestly contend for the [true] faith” (Jude 3), “to the glory of God” (1 Cor. 10: 31) and for the blessing of all who “hunger and thirst after righteousness” (Matt. 5: 6).

\* \* \*



## MOSES, AARON & MIRIAM— TYPE AND ANTITYPE

*“So they said, ‘Has the LORD indeed spoken only through Moses? Has He not spoken through us also?’ And the LORD heard it. And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow” (Num. 12: 2, 10).*

This is a synopsis from the above titled article as found in E. Vol. 9 Pages 138-148. It describes certain missteps of some leaders from the days of the early Church down through the age to similar activity of certain Pilgrim brethren during the Parousia and Epiphany. It was then, that some corrected their wrong course as soon as it was discerned, while others perpetuated their erroneous stand to a manifestation of Great Company uncleanness and worse.

(47) And what a horrifying sight! It was horrifying to Aaron to see his own beloved sister in such a terrible plight! But it has been even more horrifying to antitypical Aaron [members of the Little Flock] to see the uncleanness of the Great Company, and that from two standpoints: (1) Between the Jewish Harvest and the Epiphany, as he saw the evils that antitypical Miriam did as expressions of crown-losers' uncleanness, though not recognized by him as such; and (2) in the Jewish Harvest and in the Epiphany. While it is not sure that they were pictured in Aaron, Timothy and Gaius, to whom Paul and John revealed the Great Company uncleanness of Alexander, Hymenaeus, Philetus and Diotrefes, must have felt horror thereat. Certainly, without understanding that they were actually beholding Great Company uncleanness, antitypical Aaron was horror-struck at the evils and errors of certain popes and Greek hierarchs, error-inventing Greek and Romanist theologians, Calvin's errors and persecuting and securing the burning of Servetus, as well as the errors, etc., of other crown-lost leaders. Some of us recall the horror that we felt at certain brethren in the Parousia manifesting what we later learned was Great Company uncleanness. The cases of Pilgrim Bros. MacMillan, (Clayton) Woodworth, Hemery, Hoskins (the father) and other less prominent leaders who temporarily went wrong in the Covenants controversy, were Parousia examples of brethren who actually had Great Company uncleanness. Though we did not then understand it as such, yet we were horrified at their course. But the special time of horror experienced by antitypical Aaron came during

the Epiphany. All members of antitypical Aaron, despite their being partly guilty, have greatly bewailed and have been horrified by the uncleanness of Great Company brethren in the Epiphany. This is true even of those members of antitypical Aaron who are not yet Epiphany-enlightened, who do not see the real condition of antitypical Miriam, and who yet recognize errors of doctrine and wrongs of conduct in her, so manifest on all sides.

(48) But this is emphatically true of such of antitypical Aaron who are Epiphany-enlightened. How horrified have they been at the persistent revolutionisms in doctrine and practice seen in the Society section of antitypical Miriam. The same is true of them as to antitypical Miriam in the P.B.I., B.S.C. and the leaders in the rest of the nearly 60 groups of Levites. Their Truth repudiations and error advocacies and their repudiations of the Lord's arrangements and their institution of others in their stead, have certainly horrified antitypical Aaron, even though he has not been entirely blameless throughout the Parousia and Epiphany in these respects. This part of antitypical Aaron recognizes the actual situation. Though during the Epiphany the writer and some other Priests are not involved in antitypical Aaron, all of such have been horrified at the course of antitypical Miriam. The revolutionisms of the British managers, the Society leaders, the P.B.I., B.S.C. and numerous other Levite leaders, certainly filled us with horror. We were dumb-struck at some of their evils; for, esteeming these leading brothers above ourself, we were astounded that such brethren could be guilty of such perfidy as we discovered in them; and this horror contributed much to our severe handling of some of them, e.g., H.J. Shearn, Wm. Crawford, J. Hemery, J.F. Rutherford, I. Hoskins, I.L. Margeson, C. Kasprzykowski, M. Kostyn, etc. Our thinking of and loving them as "Christ in you," as part of Jehovah's anointed, certainly made us feel severe shocks when their gross and persistent revolutionism stood stark-naked before our eyes. E.g., how could we

have felt otherwise at H.J. Shearn's and Wm. Crawford's gross disregard of the Lord's arrangements given through our Pastor; when we became well aware of their course shortly after his death, with our hearts filled with appreciation for his faithfulness and wisdom, with deep mourning at our loss of him, with the knowledge that their course had greatly troubled him, especially during his last six weeks, and with the determination to preserve him in loving remembrance as faithful while in the flesh and since leaving the flesh he is among the greatest of overcomers in glory? Naturally we were horrified.

(49) And what a horrible condition was that in which antitypical Miriam found herself! While all through the Age the uncleanness of the crown-losers could be seen, apart from those specially pointed out as such by inspiration during the Jewish Harvest, this uncleanness was not recognized as that of crown-losers until the Epiphany; but in the Epiphany this uncleanness has not only been seen, but it has also been seen as Great Company uncleanness. In all cases it has manifested itself in persistent Revolutionism against either the Lord's teachings or arrangements, or against both, with power-grasping, lording and sectarianism, in very arbitrary usurpations, as the case of J.F.R. shows the most plainly of all. The list of unholy characteristics set forth in 2 Tim. 3: 1-9 is seen more or less in all of the leaders of the Levite groups—self-lovers, covetous, boasters, proud, blasphemers (lying slanderers), disobedient to (spiritual) parents, unthankful, inhuman, implacable, false accusers, without self-control, fierce, haters of good men, traitors, heady, high-minded, pleasure-lovers rather than God-lovers, formalistic, without religion's power, deceivers of weak-minded, corrupt-hearted and fickle-willed women, unfruitfully studious, corrupted in opinions, apostates from the Truth, liars, hypocrites. What horrible characters! Yet whoever knows thoroughly men like Wm. Crawford, J. Hemery, J.F. Rutherford, A.H. MacMillan, C. Kasprzykowski, M. Kostyn, etc., cannot doubt that this description fits them, some more, some less, yet more or less fitting all of them. Yes, and some of them have been proven to be thieves! Leprous, indeed! And what shall be said of their partisan followers? Not a few of them are spotted with similar leprous sores, though, of course, not so badly. Yea, antitypical Miriam can now be seen as such—leprous. Truly, antitypical Miriam is a sight to grieve angels and distress saints! And she does it!

(50) Typical Aaron recognized from Miriam's sad plight the actual state of affairs—that both of them were guilty and that the Lord was expressing His disapproval of the course of both of them; at Miriam's

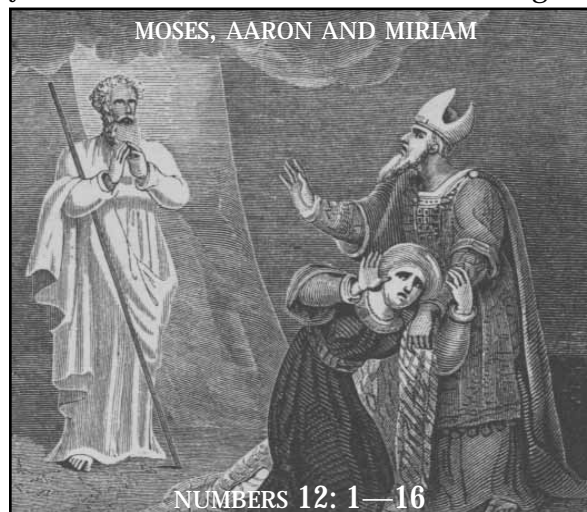
course more than at his, yet at the course of both. So in the antitype, the more conscientious and less sinning non-star-member teachers, as Little Flock members, discerned quickly from the evil characteristics of the unclean crown-losing leaders and recognized that the leaders in both classes had sinned and committed folly (v. 11). We will give several examples of these. It will be noted that our dear Bro. Barton once had a share in the antitype of Aaron as set forth in this chapter. He went wrong on the matter of accepting and teaching that in addition to the papacy's being Antichrist, there would be an individual personal Antichrist at the end of the Age (Z ' 16, 76-78). He made the mistake of teaching this thought to the brethren before submitting it to Bro. Russell, which act made him share in antitypical Aaron's claiming by act, equality with our Lord in the officiating star-member (that Servant) as a mouthpiece for God. The gentle rebuke that he received from God's reply through our Pastor putting it in print, moved him to recognize and acknowledge the wrong and folly of his course, which was his share in the antitype of Aaron's acknowledging his sin and folly (v. 11). Bro. John Edgar, in the opening part of the Sin-offerings, Mediator and Covenants controversy (1908-1911), offered a mild dissent from the view of the New Covenant that Jesus was giving through the officiating star-member, and thereby became involved in the antitype of Aaron as set forth in Num. 12, claiming by the act, equality with our Lord in the officiating star-member as a mouthpiece for God. But he soon saw the unholy spirit manifested by the Truth's opponents in that sifting, and, recognizing the wrong, acknowledged and confessed it, and then took the side of the Truth thereon, which course was his share in the antitype of Aaron as set forth in v. 11. In contrast, Jesse Hemery sharply attacked that Servant's pertinent view, preaching against it, not only at Glasgow, but elsewhere, and thereby involved himself in antitypical Miriam, proven by his later course.

(51) We had an experience that should be set forth here as partaking in the antitype of Aaron as given in this chapter, since it helps to clarify the subject. It was as follows: While in 1912 our Pastor began to doubt that the Church would leave the world by Oct., 1914, apart from several guarded expressions before the Bethel family, he kept silent on the subject until late in 1913, when he faintly, in a Tower article, indicated his doubts on the subject, i.e., to the effect that while it was possible that the Church would leave by Oct., 1914, it hardly seemed probable. Our mental comment on the subject, on reading the article, was: Faith can trust the Lord to

fulfill this matter despite its seeming not very probable. In March, 1914, in a question meeting in the Washington, D.C. ecclesia, a question was asked on whether we were to expect the Church to leave by the coming October. We answered, Yes, and then gave somewhat oppositional and dogmatic arguments in favor thereof, as presented in the Studies and in Bros. John and Morton Edgar's writings, whose findings were given in the Berean Manual, and had been approved by our Pastor. A stenographer present took notes on our answers, and, without submitting the notes to us for our approval, circulated them widely. In the May, 1914, Tower our Pastor came out plainly, denying that the Church would leave the world the following October. This plain statement of his caused us to decide to refrain from advocating the former thought any more, since we felt that it was not for us to contradict him when speaking plainly; for we would not have answered the question asked us at Washington as we did, had he in the Dec., 1913, Tower come out plainly on the subject, as he did in May, 1914. However, the notes on our answer were arousing not a few to reject our Pastor's clear statement of his changed view. We were troubled exceedingly to find ourself not in sympathy with this changed view, but kept our doubts out of our pilgrim teaching. It was very torturous to us to find ourself out of harmony with our Pastor; for we knew that he was that Servant, and was, therefore, more probably right than ourself, though so far we could not see his view to be Biblical.

(52) Earnestly did we seek the throne of grace for help in the matter, asking the Lord, if the changed view were true, graciously to open our eyes thereto, but if it were untrue, to show it to us as such. A number of circumstances came wherein we were tested by questions, etc., as to whether we would oppose our Pastor's plainly expressed changed view, from which we still dissented. We answered the questions to the following effect: Our Pastor has set forth his reason for changing his view; and the brethren should study his reasons. Then we gave them. We were much troubled for nearly two months. This came to a crisis at the Columbus, Ohio, Convention, during the latter part of June, 1914. At this convention there was considerable dissent from the changed view. A number of brethren who had read the notes on our answer to the question mentioned above, came to us at that

convention and expressed themselves to the following effect: Bro. Johnson, we are glad to see your stand in favor of the Church leaving by next October. Keep up that stand firmly, and we will back you; for we are on your side against the changed view. The effect of this remark was the opposite to the intended one; for we saw Satan back of that remark. Knowing that the brethren who made it were evidently in an unclean condition, we immediately rebuked the spirit that prompted a remark calculated to arouse us into opposing the Lord's eye, hand and mouth, and became very fearful that perhaps after all Satan was seeking to use us to sift the brethren. Of course, we would not lend ourself knowingly to such a thing. We went to the Lord, telling Him that none of the reasons that our Pastor gave for the changed views seemed conclusive to us, while the arguments for the old view seemed to be



cogent, especially the one on Elijah coming to the mount of God after 40 days. But we also told the Lord that we would in nowise oppose Jesus' eye, mouth and hand, and pled with Him to open our eyes to see the new view, if it were true. Quickly that prayer was answered, by the Lord's calling to our mind that the penny was not given until the evening, i.e., after Oct. 1914—a view not previously seen by anyone. But we did not wish to trust the thought

before submitting it to our Pastor, whom we met by appointment the next day to discuss the subject. We then told him of our trouble over the question, and of our deep regret that after he had expressed his doubts on the subject we had somewhat dogmatically and in opposition set forth the old view in the Washington question meeting, assuring him, however, that we had used only such arguments as we knew he had sanctioned. Then we stressed our doubts and emphasized especially Elijah's 40 days' journey to the mount of God. We told him how the remarks of the brethren, mentioned above and made the day before, had affected us. Then we told him what seemed to be the first ray of light to come to us in favor of his changed view—the distribution of the penny after the end of the twelfth hour. Several days later, at the Clinton Convention, he told us that he approved this view. This settled our mind on the subject; and our heart was glad.

(53) In contrast with the way we acted on the subject, when sharing in antitypical Aaron's part, we should show A.H. MacMillan's pertinent course, when

sharing in antitypical Miriam's part. Instead of our Pastor's plain statement in the May, 1914, Tower on the subject, from which he sharply dissented, moving him to silence and to waiting on the Lord, he waged a regular campaign on the subject, arguing against the changed view on various occasions during that spring, summer and early autumn up to about Oct. 1. As three-and-a-half years later, i.e., March 27, 1918, he solemnly told an audience at the Society's Brooklyn Convention that the door to the high calling was closing that day, so at the Saratoga Springs Convention (Sept. 27-Oct. 4, 1914), a day or so before Oct. 1, 1914, he preached quite sharply against our Pastor's changed view and in favor of the Church leaving by about Oct. 1. We were informed that he declared that it was as true that it was to occur about that date as anything else in the Bible was true. We were further informed that against the objection that there were evidently thousands of members in Christ's Body then in the earth, he insisted that to fulfill His Word on the subject, God would cause a great calamity to occur about that day, by which He would deliver the Church by the fixed time. He even said he was buying a ticket to the Pleiades—and that it was a no return ticket, when he left Bethel after said Convention, and he was later located at his birthplace in W. Va., quite despondent. But Oct. 1, 1914, came and went, and parts of the Church are still here 24 years later, and a part of it will perhaps remain here nearly 20 [actually 12] years more. After the separation occurred in the Society, A.H. MacMillan, to disparage us before the Church, referred to a letter on which we will comment in the next paragraph, and which we, on our own initiative, offered to write and then did write to steady the brethren on the subject, [Whereas MacMillan misstated it] as a thing that proved how our Pastor so greatly disapproved of our pertinent course as to require it of us as a public retraction, whereas, so far as we know, our Pastor never heard of the matter until we spoke of it to him toward the end of June, 1914, at the Columbus Convention, and never uttered one word of rebuke to us on it, since he knew that our reasons were identical with those that he had used, and that he at the time had given no Scriptural reason for the changed view, merely basing it on the seeming improbability that so many brethren would leave the world in the next ten months. While slurring us on the subject, A.H. MacMillan, who, so far as we know, never expressed repentance over his long-drawn-out oppositional course, was silent on his long-continued opposition to clearly demonstrated Biblical reasons given to justify the changed view. J.F.R.'s fighting our Pastor for years on tentative justification, etc., to his face at Bethel and

elsewhere is another illustration of one involving himself in antitypical Miriam.

(54) At Columbus, during the above-described interview, we told our Pastor that we wanted to counteract the effect of those notes on our answer given to the question, and on our own initiative, suggested to him that we write a letter for him to publish in The Tower, with this end in view, which letter, though written immediately thereafter, appeared two months later in Z '14, 271. \*(See back page). It will be remembered that above we showed that as a thing new the Lord in 1909 gave us the understanding of the penny parable up to the end of the twelfth hour, and also of who the steward was. It was not until later, and that piecemeal, that the Lord gave us as "things new" to understand the rest of the parable's details, except its penny, which as a thing new He gave to that Servant. After 1909 the first new understanding that we got on the parable came to us on the evening of the parable coming after Oct., 1914, and that late in June, 1914, as described above. It should be noted that the Lord held back that item until due time, and that He gave it to us only after we had come to regret our course in that Washington question meeting, which we now recognize as a partaking in the antitype of Aaron as set forth in Num. 12, and after we firmly and successfully resisted Satan's efforts to arouse us to oppose our Pastor's plainly-stated changed view in the May, 1914, Tower. We have given Bros. Barton's and John Edgar's and our own experience in the antitypical Aaron of this chapter, as illustrations of experiences that were and are yet quite general among the non-star-member leaders of the general Church and of local elders. The Parousia experiences of J. Hemery, A.H. MacMillan, etc., we have given as samples of antitypical Miriam's pertinent Parousia experiences. We can recall no experience of ours in which we may have shared in the antitype of Aaron's complaining against Moses for having Zipporah as his wife. It would be profitable, we believe, if the Epiphany-enlightened leaders would examine themselves to see whether they shared in the antitype of Aaron as set forth in this chapter. Doubtless many of the Priestly leaders among the Levite groups will realize, in their opposition to Jesus speaking in the Epiphany Messenger, that they have partaken in the antitype of Aaron in this chapter and will take their part in the antitype of Aaron's action in v. 11. It will be noted that Miriam took no part in the acknowledgment of sin and folly in the petition for forgiveness of v. 11. This was because of her uncleanness at the time, typical of antitypical Miriam's impenitence before delivery to Azazel for her wilderness stay. \* \* \*

\*This letter penned by Bro. Johnson was published in the 1914 Watchtower' and it was deleted by the Society from the September Watchtower Reprints when they were printed. It was found on the latest release of the Bible Students Library (version 3.0). We appreciate the work of the brethren that are now correcting these works to match the original Towers as published by Bro. Russell.

### HIS LIGHT INCREASING

Dearly Beloved Pastor and Brother:

During a visit to the Washington Ecclesia last March it was my privilege to conduct a Question meeting in which, among others, some questions on the date of the end of the Harvest, of the Times of the Gentiles and of the deliverance of the Church were propounded to me and answered. In my answers, I expressed my conviction that these three events would occur this fall. On the point of the deliverance of the Church, I now consider my answer wrong.

It seems that notes were made on these answers and are being widely circulated among the brethren. I have not seen these notes, nor do I know how nearly they reproduce my answers. I am in receipt of many questions as to whether I still hold the thought that the Church leaves the world this fall. I have reason to believe that the Adversary is using this statement on the deliverance of the Church this fall, in these notes, to hold back some of the brethren from increasing light, which as "meat in due season," the Lord is pleased to give us through His appointed channel.

I deeply regret having made the statement, and the influence it is having; and therefore I desire to counteract its mischief. While I have the full assurance of faith that this fall is the end of the Harvest and of the Times of the Gentiles, I am happy to say, on the basis of Psalm 46; Leviticus 16:20-24; Matthew 20:8-16; and, in view of Elijah's activities subsequent to his arrival at Mount Horeb until he left this earth, that I now have the assurance of faith the Church is to remain on earth for awhile after October, 1914. I shall be very thankful if you will, D. V., kindly publish this letter in THE TOWER in order to counteract as far as possible any mischief that Satan may attempt through the above-mentioned statement in the notes in question. As a teacher in the Church I desire to subject all my utterances to "The good Word of God" as its increasing Light, as "meat in due season," dawns on my mind and heart; and by such increasing light modify previous imperfect understandings of things.

Dear Brother, it gives me great pleasure indeed to see "the good Word of God" as due to the Household, eye

to eye with you. Daily I thank our dear Father and Elder Brother for the privilege of being a co-laborer and co-sufferer with you in the best of bonds. The Lord's continued blessing rest upon you and His Israel everywhere, whom it is my heart's pleasure to help and bless, but not hinder and injure!

With much Christian love, in which Sister Johnson joins,  
I remain, your brother and fellow servant,

Paul S. L. Johnson

## ANNOUNCEMENTS

### 2007 LHMM CONVENTIONS

**France:** *Summer: July 27-29; Autumn: October 27 and 28*

**Germany:** *Altleiningen, October 12-14*

**Lithuania:** *Kowno, June 16-18*

**Nigeria:** *Osusu Amukwa, June 22-24;*

*Umunkiri, September, 30; Lagos, September 28-30;*

*Aba, Abia State, November 11*

**Poland:** *Bydgoszcz, July 10-12; Katowice, July 14-16;*

*Rzeszow, July 17-19; Susiec, July 20-22; Krakow, August 24-26*

**Ukraine:** *Orlowka, June 29, 30 and July 1;*

*Lwow, August 17-19*

**United Kingdom:** *Hyde, August 3-5;*

*Sheffield, October 27 and 28*

**United States:** *Ohio, July 20-22;*

*Minneapolis, MN, September 21-23*



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