

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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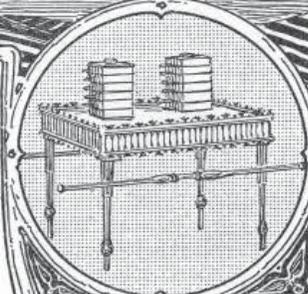
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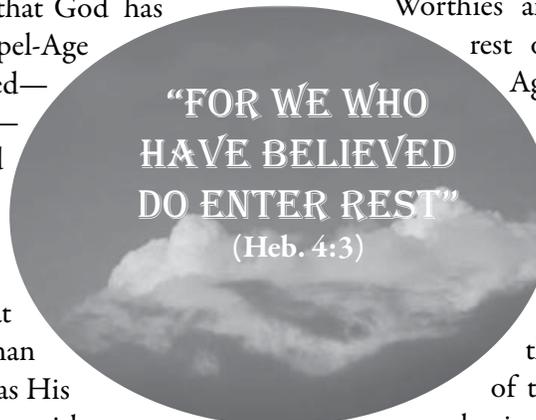
"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.



THE BELIEVER'S REST

“For we who have believed do enter that rest” (Heb. 4:3) Part 2

For the sake of emphasis, we repeat that there are two of the three Oath-bound promises that God has made to the sanctified. To the Gospel-Age spiritual elect classes of the sanctified—Little Flock and the Great Company—these promises were that God would (1) make them spiritual, first in mind, heart and will and afterward in body, raising the Little Flock to the Divine nature and the Great Company to a spirit nature lower than the Divine nature, and (2) use them as His spiritual agents to bless the non-elect with an opportunity for salvation—the Little Flock to do this as kings, Priests, *etc.*, and the Great Company to do this as Princes, Levites, *etc.*



To the earthly classes of the sanctified—The Ancient Worthies and the Youthful Worthies and the rest of “those consecrating between the Ages”—these promises have been that God would in this life (1) make them His images in mind, heart and will, and later make them perfect humans, princes (with the Worthies receiving also the spirit nature in the Little Season), and (2) will use them as His human agents to bless all of the non-elect with an opportunity of salvation. It is for these classes to exercise a sanctifying faith in these two sets of promises, each in the promises pertinent to itself.

Thus the Little Flock was to exercise mental appreciation of, and heart's reliance on, the Divine promises pertinent to it, *i.e.*, to know, understand and believe them, to have full assurance as to them, hearty appropriation of and full responsiveness to them. The Great Company was to exercise mental appreciation of, and heart's reliance upon the spiritual promises pertinent to it, *i.e.*, to exercise knowledge, understanding and belief in them, and full assurance, hearty appropriation of and willing responsiveness to them.

Therefore, “those consecrating between the Ages” are to exercise, as the Ancient Worthies in their day did, mental appreciation of, and heart's reliance upon the earthly promises, *i.e.*, exercise knowledge and understanding of, and belief in them, and full assurance, full appropriation and hearty responsiveness as to them. Such a faith will move the members of each of these three classes to practice the pertinent deadness to self and the world and aliveness to God, in meditation, watchfulness and prayer; proclaiming the Truth and in developing a character in harmony with the Truth. The resultant sanctification process is a constructive one, *i.e.*, one in which we develop the above-mentioned six steps of the Christian life.

To this resultant sanctification process, trials and tests do not belong; they belong to the deliverance stage of the Christian life. In other words, while in the sanctification process as such, we are, so to speak, in a “hothouse condition,” shielded against unevenness of figurative heat,

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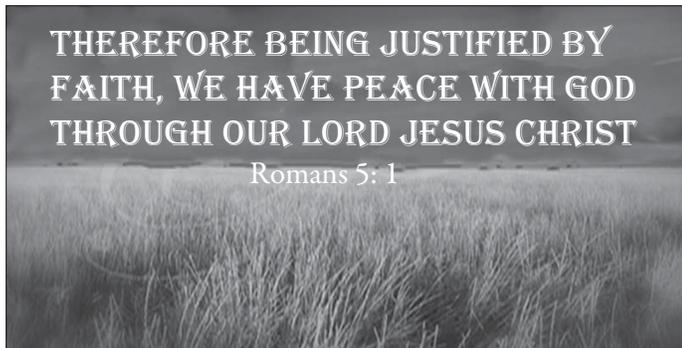
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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- 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-Basilea Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

cold, drought, storm, *etc.*; for in it God protects us from these so that we may be favorably situated for growth. Nor are we to understand that the complete growth is to be gained before tests come; rather a measure of growth is given in but one feature of our development, then that measure of growth is tested; thereafter further growth is given, perhaps in another feature differing in order in various individuals and in the same one, which in turn is tested. This process goes on often, hundreds of times, varying in each phase and grace of character. Often in an individual the growth process of sanctification in some character respect goes on, while in others he is being tested at the same time; thus there is a frequent time-intermingling of the sanctification process in certain features, and of the deliverance process in other features.

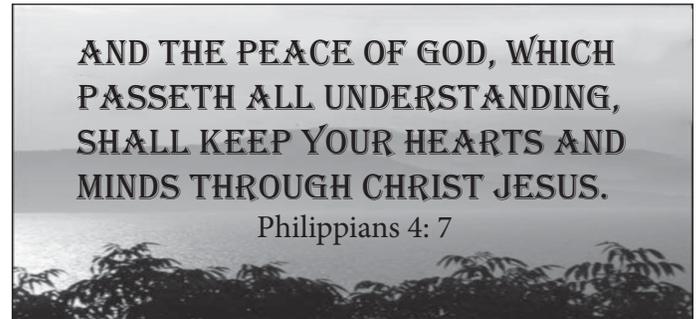


The faith of sanctification differs much from the faith of justification, not only as to the truths on which it rests and as to the promises on which it lays hold, but in its acts; for it acts not on the degree of sight on which justifying faith acts, since it acts by faith almost entirely where sight is almost entirely denied. The former gives up what it knows is harmful and practices what it knows is right, while the latter often gives up what is humanly good and does what it knows is humanly untoward. Therefore it trusts where it cannot clearly trace; while justifying faith trusts where it can largely trace. Sanctifying faith involves much more self-denial and repression of human desires and aspirations than does justifying faith.

**THE PEACE WITH GOD
THE PEACE OF GOD**

And the peace to which each enables its exerciser to enter differs very widely. Justifying faith leads to “peace *with* God” (Rom. 5: 1) as explained above; while maintaining this peace, sanctifying faith adds “the peace *of* God” (Phil 4: 7), amid developing or growing processes. Jesus says, “Peace I leave with you, My peace I give to you; not as the world gives do I give to you” (John 14: 27). The world, even under the limitations of the curse, has in many cases its kind of peace; for if a well-

disposed worldling is well, prosperous, has a good family, home, friends and is popular and useful, he has the peace that the world at its best gives. But at best it ends with this life; and at worst in woe during this life.



But the peace of sanctification is far otherwise; for the world cannot give it nor take it away. It does not rest on earthly well-being or earthly ill-being. It rests on the two above-mentioned of the three Oath-bound promises, which are as firm as God’s Word and Oath (Heb. 6: 16-20)—firmer than which nothing in the universe can be. It is well called the peace *of* God; for it is the same kind of peace in our hearts as God has in His heart, a peace that surpasses all human understanding (Phil. 4: 7).

The peace *of* God sweetly rests on God’s promise that He will give its possessor the new mind, heart and will in this life. Therefore it does not worry that God will not keep His promise and it does not worry over the thought that it will fail, as long as it is careful to obey. The same is its attitude as to receiving the new body and being made a blesser of mankind. It does not worry; it trusts its case to the LORD.

All the consecrated know that God’s Plan will be successfully carried out, that evil and the incorrigibly evil will finally be destroyed, and that only goodness and the good will endure perfectly forever. Since God does not worry over the outcome of His Plan but is in perfect serenity, tranquility, rest therein; so the faithful consecrated for themselves in relation to God’s Plan and for the Plan itself as a whole, are in serenity, tranquility and rest therein. They have the peace of God which surpasses all understanding amid their experiences of development in sanctifying faith. And our text also implies this peace, this rest, for the sanctified believer, who can have in sanctification such a peace, because he is dead to self and the world and alive unto God.

THE FAITH AND REST OF DELIVERANCE

The third kind of faith and rest is that of *deliverance*, which has its peculiar peace flowing out of its peculiar kind of faith. The faith of deliverance, like all other kinds of faith, consists of mental appreciation and heart’s

reliance, but not the kind exercised in justification and not the kind exercised in sanctification. In its mental appreciation it has its own kind of knowledge, understanding and belief, which differ from those of the faith of justification and sanctification, and in its heart's reliance it has its own kind of assurance, appropriation and responsiveness, which also differ from those of the faith of justification and sanctification.



This is true because delivering faith rests upon different truths as its basis, has different promises on which it lays hold, and is exercised under very different circumstances from those under which justifying and sanctifying faith operate; for justifying and sanctifying faith work under more or less favorable, easy, pleasant, agreeable and toward circumstances, while delivering faith always operates under unfavorable, hard, unpleasant, disagreeable and untoward circumstances. These are the circumstances of toil, conflict, struggle and agony. It is when it is out of the hothouse that it is subjected to varying figurative cold, heat, storm and drought.

Christians are subjected to losses, disappointments, restraints, shelvings, their and others' faults, hardships, necessities, oppositions, contradictions, siftings, divisions, disagreements, misunderstandings, strife, disfellowshipments, false teachings, false brethren, weariness, pain, sickness, chastisements, sorrow, persecutions, uncertainties, *etc.* It is these that give them the varying cold, heat, storm and drought experienced in the "unhoused" condition in which the delivering process works; and in this process these are experienced amid sharp conflicts, subtle temptations and severe tests (Heb. 12: 5-11; Jas. 1: 2, 3, 12; 1 Pet. 1: 7; 4: 12, 13).

Just as the promises of sanctification differ from those of justification, so the promises of deliverance differ from those of both justification and sanctification. The promises of justification precede those of sanctification. Above we saw that to sanctification belong the first and third promises of the Oath-bound Covenant. The second promise of that covenant belongs to deliverance: "Thy seed shall possess the gate of his enemies" (Gen. 22: 17). These three promises, plus the appurtenances of justification, are elaborated into the New Testament.

Let us consider this second promise: The Bible clearly teaches that God would put enmity between the Woman (the Sarah features of the Oath-bound Covenant, especially its personal parts, the servants who apply the promises to the Seed) and Satan, and between the children of that covenant, Jesus and the Little Flock, and Satan's seed, especially the fallen dispositions, but including those under his control, and would result in superficial wounding of the Woman's seed and the destruction of Satan and his seed (Gen. 3: 15). By an oath God bound Himself to give victory to the seed of the Oath-bound Covenant, especially to the Seed of its Sarah feature.

The picture brought to our mind in the second of the three Oath-bound promises is the following: In ancient times cities were walled to protect them against attack. While during the day their gates were usually open, at night they were closed to secure the inhabitants against a surprise attack. Additionally, during a siege, the gates were always kept closed. And whoever would have possession of a city's gates or their equivalent breaches in the walls, in time of siege would conquer the city. If the besieged would keep possession of their gates and protect the walls against the breaches they would control the city; but if the besiegers would possess them they would conquer it.

This is the picture. Let us see what it means. The enemies of the seed are Satan and his seed, especially sin, error, selfishness and worldliness, and generally fallen angels and wicked men (Gen. 3: 15). These are entrenched in our fallen dispositions. The city is, generally speaking, the fallen disposition, its wall is depravity; its commander-in-chief is Satan, his sub-commanders are the flesh and the world; its soldiers are the various forms of sin, error, selfishness and worldliness. Outside this city is the LORD'S army, whose commander-in-chief is Jesus, and whose sub-commanders are the Spirit and Word of God. The besieging soldiers are the various forms of truth, righteousness, love and power. Each one of the seed, who are the faithful alone, is by God's Oath, pledged victory if he, led by Jesus, the Spirit and the Word, aggressively attacks his depraved disposition in all faithfulness and perseverance, and courageously repels the enemies' attacks and strokes. God will give him victory and thus make him an overcomer.

From another standpoint the city may also be likened to the whole or parts of Satan's empire, and the besieging host Jesus and God's people. But from either standpoint, especially the former, this war is a very difficult one.

Keeping the former one in mind, in it one must do sentinel duty, engage in defensive and aggressive warfare, and must endure hardship as a good soldier of Jesus Christ (1 Cor. 16: 13; 2 Tim. 2: 3). The warfare is most strenuous. The adversary pits all of the aforesaid untoward experiences against us, besides attacking us with his allurements and seeking to repel our attacks. At times we must undergo oppositions that almost defeat us. At times we seem to be up against a stone wall too high for us to surmount and too strong for us to break up. Here it is we must trust where we cannot trace, “walk by faith, and not by sight,” (2 Cor. 5: 7) and say, “Though he slay me, yet will I trust in him” (Job 13: 15).

Jesus, as Enlightener, gives us the truths that are basic to delivering faith, *i.e.*, that we are at war with the devil, the world and the flesh, battling against our depraved dispositions with their various forms of sin, error, selfishness and worldliness as these fight our new hearts, minds and wills. He shows us that He, the Spirit and the Word are our leaders. He shows us how, why and with what we are to fight, and that we must make our various forms of truth, righteousness, love and power, with the other graces that they control in their working, fight against our enemies. Furthermore, Jesus encourages us with the promise that He holds out to our delivering faith to lay hold on, and that if we fight faithfully and perseveringly, God’s Oath pledges us the victory—“thy seed shall possess the gate of his enemies.”

While one’s sanctifying faith only in part walks entirely without sight, delivering faith walks entirely without sight; while sanctifying faith works among easy, pleasant, agreeable, favorable and toward experiences as it grows in knowledge, grace and service, delivering faith must preserve this knowledge, grace and service amid and despite hard, unpleasant, disagreeable, unfavorable and untoward experiences, amid temptations, as well as preserve its own peculiar knowledge, grace and service; for delivering faith must preserve all the gains of justification and sanctification amid sharp conflicts against temptations of Satan, the world and our flesh, as well as preserve those things that are peculiarly its own. It is the faith of the battlefield, of the sentinel watch, of the hard campaign and of mortal struggle. And it is the faith that makes us hourly victorious, daily victorious and finally victorious; for deliverance is the process of leading us through conflict to victory.

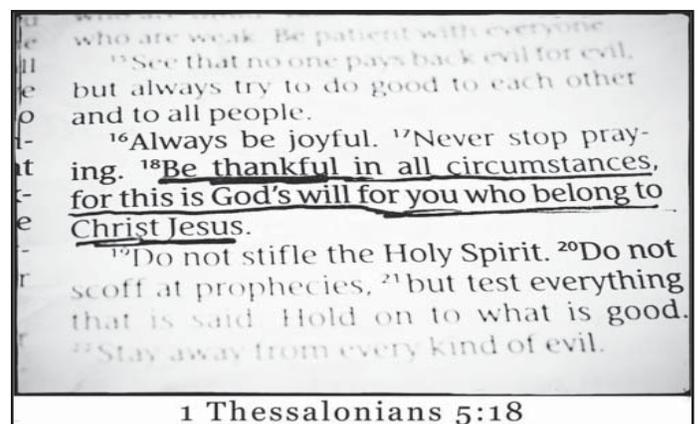
PEACE AMID UNFAVORABLE CONDITIONS

Delivering faith has its peculiar kind of peace. We have seen that justifying faith gives as its rest peace *with* God,

and that sanctifying faith gives as its rest the peace *of* God amid favorable, agreeable, pleasant, toward and easy conditions. But the rest that delivering faith gives, while being the peace *of* God, is that peace (even bringing joy) amid unfavorable, disagreeable, unpleasant, untoward and hard conditions which are accompanied by battles and temptations with the Devil, the world and the flesh (Jas. 1: 2; Rom. 5: 3-5; 2 Cor. 4: 16-18; 7: 4).

In God’s heart His peace prevails amid toward and untoward conditions; for we are not to think that God’s experiences are only toward ones. They are also untoward, accompanied with external—not internal—battles against Satan and the world. Satan has systematically opposed God in His carrying out His Plan; for he hates that Plan, its purposes, instruments, agents, teachings, methods and spirit, and seeks to his utmost to overthrow these. There is warfare between his empire and God’s Kingdom. And time and again in this warfare Satan seems to be winning, *i.e.*, in the Jewish and pagan persecutions, the papal dark reign and the triumph of sectarianism in Protestantism.

But Satan’s gains have been such in appearance only; for all along God’s Plan has been moving onward in success as to its purposes. But amid these untoward conditions God has not at all been perturbed, annoyed, much less nonplussed. He is in complete rest, calm, peace, unworried by anything; for He knows that His Plan will emerge from His struggle with Satan in complete victory, and that all along He has been using Satan as an unwitting agent furthering God’s ways, as a grindstone to sharpen His sword, as a hammer and chisel to cut away the superfluities of His consecrated people as His living stones, and as a fire to burn out the dross from the gold of His people. Knowing that His Plan will succeed in all its purposes (Isa. 55: 11), Jehovah is serene, calm, peaceful, tranquil, and unperturbed by anything that the Devil and his servants do. Such, then, is the peace that God has in His heart amid stormy experiences.



And this is the peace that delivering faith gives its possessors. In part like God, they must battle—battle internally and externally with the Devil, the world and their own flesh. At times their battles reach a crucial stage. But their faith and hope are sure and steadfast; they know that all things are working together, under Divine control, for their good (Rom. 8: 28). They know that as due every feature of that Plan, in which they are privileged to be favored participants, will be completed successfully. They know that the outcome of this war will be the complete overthrow of Satan and all of his servants and sin, error, death and the tomb. They know that truth, righteousness, holiness and life will have an everlasting victory. These good things are their treasures of hope.

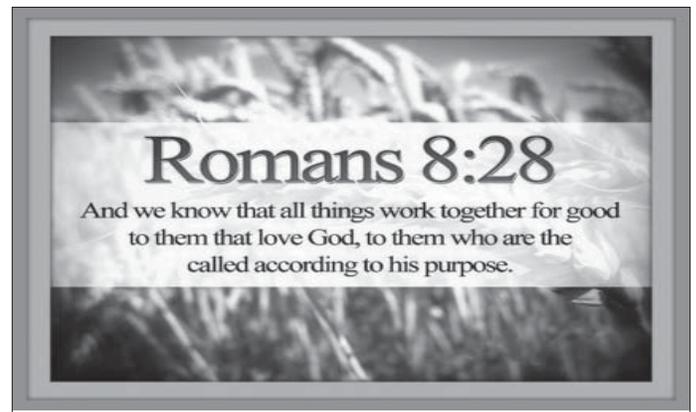
They have in their hearts the same kind of a peace that God has in His heart. Let the winds howl, the storms rage and the waves beat as they will, they know that the ship of their faith will weather them all and reach the calm and peaceful haven toward which they sail. In victory they can cry out, “I am peaceful in the time of storm.” For, beloved, this wind will subside into an eternal calm; this storm will change into everlasting tranquility; these waves will smooth out mirror-like into perpetual rest; and the sea will then light up with a sevenfold glory resplendent forever from the Lord, the Sun of the universe!

Truly they can say of this peace, “It is wonderful!” Great is the peace of a justifying faith, greater is the peace of a sanctifying faith; but greatest of all is the peace of a delivering faith (Psa. 119: 165; Isa. 26: 3). Faith is a great thing; it is the foundation of all our relations to God, the strength of every virtue and the power of every grace.

Hope flowers out of it, even as a blossom out of a bud. And love is the ripe fruit of that bud and blossom. Yes, peace flows out of it as fragrance comes out of a flower, “*For we who have believed do enter that rest.*”

If we believe into justification, we enter into the rest of justification; if we believe into sanctification, we have the rest of sanctification; and if we believe into deliverance, we have the rest of deliverance; because Jesus, our Teacher and Helper, gives us the basic truths and the peculiar promises of each of these three stages of the Christian life. And He gives us an abiding faith, and a sure peace in all of these steps of our Christian experience. Hallelujah! What a Savior!

Let us, then, draw near to God in Jesus, our Teacher and Helper, in a justifying faith, in a sanctifying faith and a delivering faith, that there may forever abide with us the peace of justification—the peace *with* God—the peace of sanctification—the peace *of* God amid agreeable conditions—and the peace of deliverance—the peace of God amid the conditions of warfare and struggle (Rom. 5: 1; Phil. 4: 7).



GATHERING OR SCATTERING—WHICH?

“He that is not with me is against me; and he that gathers not with me scatters abroad.” —Matt. 12: 30; Luke 11: 23

In God’s plan there was to be a time for this text to be fulfilled and we understand that time was in harmony with our Lord Jesus’ return (1874). God’s work goes on prosperously (with the measure of outward results He is pleased to give—1 Cor. 3: 6), in harmony with His declaration, “so shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55: 11).

Prevalent among nominal Christians in Babylon and also among nominal Truth people there are many who are active, in various ways, whether knowingly or unknowingly in opposing the LORD’s present purposes, 22 — PRESENT TRUTH AND HERALD OF CHRIST’S EPIPHANY

plans and activities—e.g., they work against what He is now doing in gathering, developing and perfecting for His present and future service His Youthful Worthies, His Consecrated Epiphany Campers and His unconsecrated faith justified (the last two classes, as they are being developed since 1954, are pictured in the Epiphany Camp condition—PT ‘62, pp. 44, 45). In opposing the LORD’s purposes, plans and activities in any of these respects, including the building of the Epiphany Camp, they are not with Him, but against Him; and they are not gathering with Him, but scattering abroad.

These conditions, just considered, were prevalent in our Lord Jesus’ first advent (29 A.D.) and the gathering

and scattering continued till His second presence in 1874 A.D. It has been brought to our attention that Jehovah gave the present Truth and its understanding to Jesus who then enlightened Bros. George Storrs and George Stetson who then as antitypical Samuel anointed Pastor Charles Taze Russell. In God's due time "that Servant" of Matt. 24: 45-47 was made known as an Individual, a Priest to the end. Jehovah sought to make a public announcement using Sr. Russell who was very zealous in defending her husband against the slanderous attacks of the conspirators and thereby defended the Truth cause against them (R 1661), and the LORD therefore rewarded her after the manner in which He exceptionally used other women, "and the same man had four daughters, virgins, which did prophesy" (Acts 21: 9), with the privilege of being His mouthpiece in announcing the antitypical reward, i.e., of making known to the LORD's people that Bro. Russell as an individual servant of God was "that Servant." This was first made known to her in late summer of 1894. When she first told Bro. Russell he was "that servant" of Matt. 24: 46, he for a long time sought to refute the thought.

The time came when he was no longer able to oppose this teaching because the arguments in its favor were unanswerable. After talking of it for some time to various individuals, he published the thought, first in a Tower article (R 1946), and then later in Vol. 4, pp. 613, 614. Neither Jesus nor Pastor Russell considered it wrong to "see themselves in the Scriptures." We are not from the above statement to construe that our Pastor was first made "that Servant" after his battles with the combinationists in 1893 and 1894; rather it was in 1879, that he struggled for 3 days with demons and demonized men over the sin-offerings. Pastor Russell was the executive since the Spring of 1876, serving as such for years without Pastor Russell or anyone else knowing that he was that executive. The reward given him in 1894 was the acquainting of him and of the Church with the fact, whereby his influence was very greatly enlarged, and thereby his fruitfulness as a Truth servant was greatly increased, even until he had faithfully completed his fruitful ministry.

Pastor Russell was the agent through whom the Truth was expounded. Again, he watched and reported the going on of the harvest work. He found it forecast in such passages as: Psalms 50: 5 "Gather my saints together unto me; those that have made a covenant with me." See also Matt. 13: 29, 30, 41-43; Rev. 14: 14-20. He called our attention

PURSUING GOD'S WILL TOGETHER

to the meaning of that work, described its message, pointed out its reapers, explained its methods and indicated its results. He did faithful

scouting work and reported what he saw to the Church. He also closely observed the testing of the consecrated as a sign of the times (Mal. 3: 1-4; Matt. 7: 24-27; 1 Cor. 3: 12-15). He pointed out what this testing was and what it would accomplish, how it worked and how it affected the consecrated.

These men of God are the eye, hand and mouth of the Lord Jesus that to them in the most particular sense the thought of Luke 10: 16 applies: "he that hears you hears Me; and he that despises you despises Me; and he that despises Me despises Him that sent Me." This office; however, does not make them lords over God's heritage, even as St. Paul, the next most eminent of these 49 brothers, Pastor Russell being the most eminent one, says (2 Cor. 1: 24): "Not that we lord it [the literal translation] over your faith, but we are co-workers of your joy." Throughout the harvest time these prominent servants of God had acts of contradiction by brethren who did not recognize that in contradicting the LORD's eye, mouth and hand they were actually contradicting Jesus! Oh, are we gathering or scattering?

We feel justified according to the Scriptures in supposing that Satan and his helpers, great adversaries of God's plan, have much to do with the oppositions of the present time. The Scriptures assure us he had much to do with the oppositions to the LORD's work at the time of His First Advent, and during the pre-1954 part of His Second Advent, from 1874 onward. Satan, of course, works through natural channels [human instrumentalities] (2 Cor. 11: 13-15). As an angel of light, he presents his errors in a very attractive manner and makes them appear as further revelations of Truth, "new light," "new view" etc. By misrepresentations, misapplications of Scripture, neglect of rightly dividing the Word of Truth, he deceives those who listen to him as he speaks through his emissaries, and who therefore are not fully loyal to the voice of The Good Shepherd, even causing them to oppose the Lord's purposes, plans and activities, while thinking that they are doing God's will.

This becomes ever clearer as we witness the shaking and falling away from the Truth and its Spirit that has been in progress since 1954, which has caused even some Epiphany-enlightened ones to be deceived and fall away. Just as siftings, separations and discardings were necessary

in connection with the selection and preparation of the Little Flock (see parables in Matt. 13: 24-30, 36-43, 47-50; 22: 11-14), so the same is true in connection with the other classes of Abraham's seed. This will explain the continued siftings, separations and apostasies that are coming in our day. God is seeking only those who remain His, so let us not think it strange that the sifters and siftlings continue to lose the precious Truth that they once professed and enjoyed. Proving themselves under test to be more or less unfaithful to the Truth and its Spirit, they measurably lose it, yes, in certain respects bound hand and foot by the very truths that refute their errors, and so are cast into "outer darkness."



Moreover, as Bro. Russell stated (R 1279, col. 2, par. 2), "We can only expect that such will struggle vehemently against any reproofs and against any words of warning, and claim that instead of going into outer darkness they are following new light." As a reward for your efforts to do them good, by exposing their delusions, they will hate you and say all manner of evil against you. We should not be surprised at this; "it is merely incidental to the sifting which must go on to the finish." Remember the Master's words, "It must needs be that offences [divisions] come; but woe to that man [willful, deliberate] by whom the offence [deceitfulness] cometh" (Matt. 18: 7), and also the Apostle's exhortation, "I beseech you, brethren, mark them which cause divisions and offences [disorderly conduct] contrary to the doctrine which ye have learned; and avoid them." Let us examine those that divert the Truth in the midst of God's consecrated and if "they serve not our Lord Jesus Christ, but their own belly; and by their words and fair speeches deceive the hearts of the simple [those not on the alert for the encroachment of error]" (Rom. 16: 17, 18). Avoid Them!

Some may wonder why the LORD allows Satan through his emissaries to spread his errors among the Truth people. We answer, it is because He wishes His people not only to be developed in the Truth and its Spirit, but also to be

tested as to their faithfulness in these respects, for He cannot use any servants who are not loyal to Him and are not willing in all things to do His will, even unto death. These tests will naturally bring divisions, for the faith justified and consecrated will hold to the Truth and its principles of righteousness, while the unfaithful will yield to pride, ambition, personal preference and Clericalism. The Apostle explains that "there must be also heresies among you, that they which are approved [by God] may be made manifest among you" (1 Cor. 11: 19). We must expect continued and increasing testing of our faith and love to the end of the harvest time.

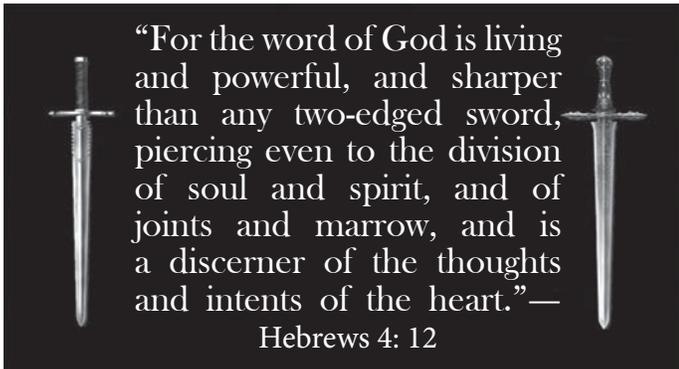
Those fully justified by faith, living today, under the call for Consecrated Epiphany Campers are and will continue to go through severe testing to prove themselves worthy of a resurrection of the just. Please see PT 2002 p. 44 "In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers will be privileged to take part in the resurrection of the just." Jehovah will have his Consecrated Epiphany Campers experience the same testing and proving as did the Gospel-Age Church of the Firstborn, now completed! Those, consecrating between the ages, remaining Youthful Worthies fully consecrated and faithful servants, with the assistance of the Consecrated Epiphany Campers are God's place of residing, meeting with and blessing the people. Upon them the antitypical cloudy, fiery pillar (truth and righteousness) rests Truth and its Spirit, and they are the depository of it! Some will find contempt with this statement, some will deny such a claim, but these actions will not in the least alter the fact that the Christ is the recipient and depository of God's Truth and Spirit. God's Word, The Bible, and our writings show conclusively that the spiritual elect have all been glorified and at this time (2014 A.D.) the Spirit-enlightened, Spirit-energized consecrated ones, are now the recipients of this great favor. Grateful are we to the LORD for this greatest of all privileges. In comparison our privilege surpasses what the world's greatest, mightiest and wisest may have to boast.

But, of course, there must be divisions among you that you who have God's approval will be recognized.

1 Corinthians 11: 19

Gathering and Scattering! Let us not, by our acts, words or looks, seek to drive any from us, except insofar

as faithfulness in speaking the Truth boldly and in love will do it. Better we let the Truth make the separation. If we speak the Truth in love, and stand firmly by it, then let the power of God, not only in the first separating and gathering, but also in the second separating and casting out. “For the word of God is quick [energetic, living], and powerful, and sharper than any two-edged sword [because while the sword can pierce through natural things only], God’s Word has the power of piercing [through spiritual things, as a dissecting knife] even to the dividing asunder of [the] soul [the substance of an act committed by an intelligent creature] and [the] spirit [the intention of an act, the internal, invisible activation], and of the joints [the manner and relations of acts, like the exterior vertebrae] and marrow [the real essence of the acts, like the interior, hidden spinal marrow], and is a discerner [differentiator] of the thoughts [of the intellect] and intents [motives] of the heart [the will]” (Heb. 4: 12).



In the examining of ourselves we must emphasize the need of heeding the admonitions of God’s Word and not permit the trials and tests to cause any hardening of our hearts, but instead exercise the requisite faith that we damage not our soul. “Exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin” (Heb. 3: 13). As we studied in Heb. 4: 12 the Apostle warns his readers that God’s Word, including its promises, is not dead, as the dead word of a human contract, but is living and powerful. Oh, it is God Himself that we have to deal with, and we recognize that He can do what a dead verbal contract cannot do, *i.e.*, discriminate between a genuine and a merely external compliance with the conditions in question, and will accept only a true interior fidelity. How important, then, is the warning, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God!” (Heb. 3: 12).

Jehovah, in filling His barn with Pre-Millennial seed of Abraham has issued a call “come out of her my people; that you be not partakers of her sins” (Rev. 18: 4). This

gathering process began with the General Call of the Gospel Age and special calls carried into the Harvest of that age: the Parousia work, the Epiphany work and this selective salvation continues during this overlapping time of gathering. We can ask, how does one depart from the living God? We answer by developing an evil heart of unbelief. By renouncing certain features of the Truth that God has given His people to enjoy, or by sinning against His Holy Spirit. The LORD purposely makes the tests severe enough (1 Cor. 10: 13) to sift and shake out all except the loyal ones, [scattering] and this is now being done especially among His consecrated servants on earth—the Youthful Worthies and the Consecrated Epiphany Campers—and will surly go on to a completion.

Although the Basileia period began in 1954 in its first lapping beginning, we are still in the lapping ending of the Epiphaneia or Apokalupsis period, which period began in 1914 and will last for some years yet, because the LORD is still bringing to light the hidden things of darkness and making manifest the counsels of hearts “Therefore judge nothing before its time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor. 4: 5). Also see E, Vol. 4, pp. 14, 15, 45-48, 60-65). Some who claim to be in the Truth have “received not the love of the truth”; and for this cause God has sent them “strong delusion [a strong working of deceit, an energy of delusion—Diaglott], that they should believe a lie: that they all might be damned [judged as unworthy] who believed not the truth, but had pleasure in unrighteousness” (2 Thes. 2: 10-12).

“You therefore, beloved, seeing you know these things before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen” (2 Pet. 3: 17, 18).



Summary of Bro. Ralph's Health

Thank you, dear brethren, for allowing me to address you once again at this convention. I wanted to have us sing together Hymn #186, because there have been times that I sat on Bro. Ralph's bed with him and we would talk about death. He would ask the question, as we might all do in that type of condition, why is the Lord keeping me alive? He asked the attending nurse that very question several times when she would come. We don't really know that answer, other than it is for some good reason that we do not yet know. This song would be one of the hymns I would recite to him as I was with him, that my times are in the Lord's hands and so are his—so are all of us here. That is why I wanted to use Hymn #186 to open this meeting. "My times are in thy hand, why should I doubt or fear?" We all know how difficult this must be, not to doubt or fear when death is facing us. There is some doubt; didn't our Lord have some doubts? He wondered if He had served the Father properly and completely. Likewise, Bro. Ralph is having these doubts too. I like how that song continues: "My Father's hand will never cause His child a needless tear." In other words, my Father will never do anything or ask anything that I can't bear or do. He will not cause his child fear that would break him, or that he would not be able to understand in due time.

Last week on one particular day he called me into his bedroom. I think it was about five times in about a half hour, as his cognizant ability would come and go. A couple times he didn't know why he called, but the other times he did and we had a few minutes of good conversation about his concerns. We also had a time for prayer. The mornings that he would be cognizant and able, Virginia would feed him his breakfast, and I would read the manna, and sometimes we would talk about the manna a little bit. Some mornings that wasn't a possibility, for he could not understand.

In 2007, at the Egan Convention in Minnesota, I stood before you dear brethren and made a statement at that time that there were three things I would do specifically for dear Bro. Ralph: one was that I would love him, the second was that I would support him, and the third thing mentioned at that time set off remarks from some of the brethren—that I would protect him. I have done all three things mentioned, because there was a need for those things to be done. Especially the privilege of loving him—that privilege goes back a long time. When Virginia and I were traveling we would stay at Bro. Ralph and Sr. Norma's home, and we had some very pleasant times together. We often would take an extra day and travel with them. One of the travels was to William Miller's grave site and homestead. We spent the entire day there and had a beautiful time together. I have many good memories of being at Bro. Ralph's side and Sr. Norma's at that time too. But the idea of protecting him was not protecting him from his trials, testings, what he would do before his Lord. The thought of protecting him was that when things were brought to my attention that he needed help in,

that I would take that opportunity to help him. Recently, over the last year and a half or even two years, Bro. Ralph needed that protection as his abilities have been diminishing day by day. It was important to me to be there to protect him from making mistakes—those he was considering merely because he wasn't thinking clearly at times. It has been a blessing to have been given that privilege, and now that privilege has been coming to an end—not the love part, that's still there! But the privilege of supporting him and protecting him is nearly gone.

It is appropriate and timely to bring some things to your attention, with some dates and with the intent that this information will meet everyone's ears at the same time. Tuesday, March 11, 2014, we placed Bro. Ralph in a nursing care home called Tel Hai. The facility is about 18 miles from the Bible House. It's run by the Amish. In that community there are condominiums, rental apartments. It's on about 50 acres, and, of course, they have nursing care as well. The representative said that there are two floors, with 69 residents on each floor, dedicated for patients requiring full nursing care. The exact date Bro. Ralph entered the nursing home is given to you to offset some misconceptions that have been circulating. It is also given for the purpose of cautioning us all as to what we hear and say, in harmony with the thought Bro. Dan rightly brought to our attention, cautioning about hearsay—it is often incorrect or at least inaccurate. I have been getting an e-mail or two from time to time and a few phone calls, even from overseas, stating that Bro. Ralph was in the nursing care prior to March 11, 2014: not so brethren, not so. Let's be careful not to run ahead of the Lord and the privilege that we have. There was no need for placing Bro. Ralph in other's care earlier. The other brethren at the Bible House did not see that need either. We all felt privileged to have the opportunity to provide his care, to have the good health to serve him, and to have all the necessary resources in order to provide his care—and he wanted to be at the Bible House. That's where he was comfortable. But as time passed, his abilities to function, even to walk, diminished to the point of requiring skilled nursing care beyond what the brethren could reasonably provide. Certainly you can all empathize with us on how very difficult that decision was to make, that Bro. Ralph needed professional care, and how difficult it was to bring him to the skilled nursing facility on March 11, 2014.

Many of you in the last year and a half or two years have seen our dear brother begin to fail in his abilities. There was good reason for that. Going back to the beginning of 2012 we had been with Bro. Ralph for tests ordered by the doctors. Most of you met Marcy, because she came with him to some conventions. She was trying to give him the care that he asked for, and he found a comfort with her, and she was willing to provide that care. Several tests were done in April of 2012. Marcy and I went to Dr. Ulichney's office, and we spent quite a bit of time there with the doctor. Bro. Ralph had some other testing done prior to our visit, and by that time the testing was complete. The doctor gave us the results of all the tests. The

diagnosis that resulted from those tests was that Bro. Ralph had age-related dementia. There is no cure for this disease. It just keeps destroying the mind, and there is nothing that can be done to stop it. When we came back home from the doctor that day, Bro. Ralph and I sat in his office and had some conversation about it. The first thing that he felt necessary to do was deny the doctor's diagnosis by saying, "I'm not that bad!" Unfortunately, that wasn't true. The disease had progressed to the degree diagnosed by the doctor—he was that bad. He made the statement, "I'm not in harmony with the decision Dr. U. has made." But in due season he had to face up to his actual condition. There again, it was a privilege to serve him, as some others did at the Bible House, who tried to help him in whatever ways that they could. We would talk about living longer, and isn't it interesting that Bro. Ralph had said to me, "You know my family has a history of long life. My brothers lived to age 95 and 96." And he said, "You know, I think I'm going to live another 15 years." And the reason he wanted that to happen was the same reason that Bro. Hedman thought he would live longer—The Youthful Worthy issue. Both Brothers were concerned about that. My feeling is that at some point I will put an article together as to what seems to be the proper thought on that subject for you. I remember the counsel that Bro. Hedman gave to me as I sat with him on several occasions, and also what Bro. Ralph told me at the breakfast table (in the evening sometimes also) over a period of about 9 months that we had these discussions. In due season, my intent is to put these thoughts together, about the transitional period we are in, so that it will be the privilege of everybody to understand what we know on the subject. But again, I think we need to be cautioned that the reward is not the reason we are running the race. Whether we are a Youthful Worthy or a Consecrated Epiphany Camper, the reason we're running it is to win—as the apostle says, "run as so to win." You don't just run the race because you feel like running. We do it with a purpose and out of appreciation for what the Lord has already done for us. Bro. Ralph has done the best he knows how to do in his life, and I shared with you that he felt that in some matters he had fallen short, as we all do.

Let us take the time to consider more detail. The simple task of washing himself became difficult for him. And when he completed his morning tasks, Virginia and I would be in the habit of knowing where he was and would shut the water off after he was through. Each office has its own air conditioning unit, and as the night would come we would shut it off behind him. Of course, leaving anything on was not like him. He didn't wish to use more electricity than needed. When he was in good health he would go around and make sure everything was turned off, including the computers. He would say, "I don't even want those little red and green lights on overnight." So we knew there was something different when he stopped going around, turning things off. And then he did not even turn his own things off. This was something that he couldn't control of course. By July of 2013 these were the things that were

beginning to happen. His ability to work was cut in half.

He would after breakfast time take his walk. At that time he was still taking his walk up and down the driveway, but he would be very tired when he came in from that walk. I would be in my office and would hear his chair disappear from under him as he fell to the floor. My first words: "Are you alright?" "Well no," he'd say, "I'm on the floor." "Do you need help?" "No I can do it myself." Sometimes he would need my help, but sometimes he would not. We need to keep in mind how this disease works—it just gnaws away at you whether you like it or not. Then it came time to do something that was very difficult for him (and for me too), which was to give up his driving privileges. His driving skills deteriorated so far, that after some hair-curling events it became obvious—for his and others safety, his keys had to be taken from him. It was difficult for me to ask him for his keys when we came back one Sunday afternoon from our dinner time. But it had to be done. Beginning about 12 years ago, he and I began to use the term Buddy. He would call me his buddy. He would say, "My buddy, how are you doing?" Well, when I took his car keys away from him he told me "you're no longer my buddy!" Eventually that healed up too. But with each privilege he once had that he could no longer do, he would say, "you're just driving another nail in my coffin." That was not the case, and he knew that as well! Yes, he has been very close to me as his buddy.

September 2013 came along and Bro. Ralph came in from one of his walks and said to me, "I fell down out there today." And I said, "It's odd that you admitted that. But I was watching out the window, because I was sure you shouldn't be walking today." But he got back up on his own. One of his habits was he was a neatnik. He didn't even want a little stone on the driveway. So he was kicking the stone off the driveway when he fell. He would often walk alone and kick the stones off the driveway, and the next thing, he was on the ground. And several times after that he would admit when he came in, "I was on the ground again." So we began to watch him more closely. And then came the day that he was walking along, but he was on the side of the driveway. We were doing some work out there, and he fell and rolled down the bank. Bro. David and Bro. Chris saw him fall and with great concern went over to help him. After realizing he was okay, the comical part was that the first thing he was concerned about was, "Where's my hat?!" We got him up and encouraged him to go back to the house, which he did.

The importance of bringing these things to your attention is to show that this disease progresses slowly—but it's insidious. Your body just quits functioning whether you like it or not. And that's what he's been troubled with. Then came the time when he was getting sick with stomach problems and a little bit of pain throughout his body. It was Oct. 4, about two o'clock in the afternoon, when he said to me, "I have so much pain I want to go to the hospital. And I want to go in the ambulance—I don't want you to take me." So we called the ambulance, and

they took him in to emergency. Virginia and I followed him to the hospital. I think it was 9 or 10 o'clock that night before they decided to admit him. I went back to the hospital the next morning to see how he was doing. It was about 7:30, and his ability to walk then was very painful, and the hospital staff was taking measures to not allow him to walk alone. They had this little machine plugged into him, so if he got up the buzzer went off. I don't need to tell you how that irritated him. And he told me all about it. He said, "Why are they doing this to me?" I sat and explained things to him the best I could. He said, "They won't let me walk alone." I said, "That's because you can't. You've reached that point." These hospital visits went on. On Sunday the doctor called and released him. So after the meeting, Virginia and I went to pick him up. And, of course, he came down in the wheelchair, and we got him into my truck in the back seat. And this part is so important for you to hear—he said, "You know Leon, I need to apologize for what I've done." I reached over in the back seat, and we shook hands; I accepted his apology, and I think the Lord did as well. Oh my, what trouble to have your mind not functioning right! We got him home that afternoon, and that same evening we went back to the hospital because he was having stomach pains, chest pains, hip pains. And it turned out he didn't break anything in his falls. He continued to fall in the house many times.

The last time we let him do anything alone is when he fell going up the 2 steps from the dining room to the other part of the house. I feel so bad about this, because I almost always followed him from the time I would move his chair and get him up from the table. But for some reason I wasn't there, and he fell backwards and hit the door casing, and, of course, he ended up on the floor. While he laid there, we wiggled everything to make sure he was not injured and it all worked. We got him back up and put him to bed. But each one of these incidents took a little more away from him. We had to take him back to the hospital again, and they did try to help him with his pain and discomforts; they then prescribed a different medication. One medication was a drop under his tongue, and that seemed to work really well for his pain. Oct. 20 came along and he wanted to go back to the hospital again. By this time his cognizant ability continued to get worse. But he was in such pain that he thought that he wanted to go back to the hospital, so we took him and they kept him there for about 4 or 5 hours. They did find out that he did have a fracture in the third vertebra. That, however, was not what was really causing all his pain. He was released, and we brought him back to the Bible House.

Up until that time Virginia and I had been trying to care for him, along with the help of the others throughout the daytime. But through the night time I felt that it was our privilege and duty to care for him, since I promised that I would love him and support him and protect him. His needs during the night-care were increasing, and his calls were getting to be a minimum of 6 and as many as 19 times a night. We had the monitor set

up and would hear, "Leon I need help! Help me, Leon, I need help!" After being awakened so many times, at about the 19th call of the night, I did not go back to bed but just sat on the davenport by his room. And in an effort to try to get some sleep I would lay my head back. Virginia took her turns as well to give me time to rest. At this point, we came to realize that we would not be able to provide him around-the-clock care. We then decided to ask Sr. Joy and Bro. Roger about night-care. They agreed, and it was arranged for Hospice to have someone come in at 8:30 PM and stay until 6:30 in the morning. It was then that we were privileged to have our basic rest, allowing us to continue with our own tasks, the things we needed to do.

Then came Nov. 17. By this time he was using a walker, so he could still get around by himself. When we were having supper, we noticed that he would quit eating, and it seemed that he was having some difficulty. It turned out that on Nov. 17 he had a stroke on the right side of his body. The interesting thing is that it reduced some of the tremors he had in the right hand. The tremors were partially gone, but his leg wouldn't function. We got him undressed and into bed and all pertinent preparations for his night. We watched him closely. And, of course, like many of these strokes, it went away in about a couple of hours, except his leg still would not function. Then on Nov. 20 he had another stroke, and that affected the left side. This time the upper limbs functioned, but his legs only worked enough for him to move them—but he was unable to stand; they would not stabilize him.

He was unable to walk at all from that time forward. We would get him into the wheelchair whenever he would ask. He liked to watch basketball a little bit, especially his orange (Syracuse) team. Sometimes he would make it to the meetings. Wednesday night or Sunday meetings he would usually stay for just one hour, because he would get so tired he would tell us he wanted to go back to bed. The difficulty for him was that the rest of that day would be a disaster because of the pain, and he didn't know what to do to get comfort from this problem. We would spend much time with him on those difficult days after that. From that time he has been bedridden, but each time he asked we would get him up in the wheelchair. Virginia had the privilege of feeding him most of the time, because he was unable to use a fork or spoon. When he tried, he had so much trouble Virginia would have to take over. About all he could do for himself was to hold his own toast in the morning at breakfast.

He has had, that I am aware of, seven TIA's since then. His right arm wouldn't lift his glass of water at all, and he would use his left hand for everything. It's been so sad to watch his body deteriorating, his power and strength disappearing, and his ability to think. It is fitting that this history be shared with you brethren that you all know just where we stand. I want to assure you that I am still able to be called "my buddy". On some cards he would start with, My Buddy. With so many blessings to remember him by, that's why I'm being so careful to honor his

position until death. That's what he is asking me to do, so I'm going to do that. We don't know when that will be. But again I feel a great privilege to stand before you in his stead, giving this information with proper care and conciseness so you can know what to pray for, as I feel it is more honorable to God when we pray for the purpose that the individual needs. So please pray for him that he'll finish his life with pleasure before his God, which is so important. Again, that's why I wanted to sing "All in thy hand", because isn't that where we are? We're all in the Lord's hand—there is no place else we would want to be.

The next thing that I want to say is, thanks to each and every one of you that made the time to come to this convention, to start this New Year. And I think the one thing that I felt at this convention, and the thing I want to say thank you for, is the joy you brought to this convention. It's been a joyful convention! We rejoice in the Truth, we rejoice in each other, and we rejoice in the privilege that we have of continuing to praise our Lord. Yes, I am very grateful for that brethren. Let us continue to bring joy when we attend conventions. It should always be a joyful time. And let's also have a bit of humor with it; it's not bad to laugh. So I encourage you to be joyful dear brethren. I thank each and every one of you for giving me this privilege of speaking to you frankly at this convention. I consider it a great honor and privilege for what the Lord has asked us to do. I can remember the call when Bro. Ralph was deciding that he couldn't be at the Bible House alone anymore. And I remember vividly the call when I said yes. I wouldn't wish to run ahead of the Lord either, but I remember Bro. Ralph calling, when he said, "Leon I can't do this alone anymore. You have got to come to the Bible House." So we did. Thank you Brethren. (Please note that this summary was edited from a transcript of this meeting.)

TRUST

And we know that all things work together for good to those who love God, to those who are the called according to His purpose—Romans 8: 28.

Summary of the Florida 2014 Convention Business Meeting Jacksonville, FL, March 16, 2014

What a nice way to start our business session, recognizing the importance of knowledge—how we receive it to some degree, and how God has used certain ones throughout history to make these presentations concerning our needs, even before we knew what we needed. Today it is my intent to speak to you very matter-of-factly; as it is evident the reason that we are having this business meeting is to produce facts. So some words might be received as curt. I don't necessarily mean them that way, but I want to say what needs to be said in very understandable terms. This is my desire. I start out by saying, standing before you now as I have done many times before,

never have I felt the charge of emotions that I feel today. No, never before!

We are going to talk about finances to a certain degree; also, what makes a movement a movement. I am going to have some others come forward to help in that way. Much of the running of our movement involves the handling of our finances—running the house of the Lord, separate and distinct from the purpose of the movement. We cannot have the Truth mailed out and presented if we do not have our fiscal house in order. This is something we have been working on quite diligently. We had our dear Sr. Betty Katkaveck with us at the Bible House for a long time, and she was given more than one duty to perform. One of the duties was to keep the books; the problem with the duty she was given is that she was not given all the information and resources needed. She was the one that paid the bills. She also did a lot of proofreading for Bro. Ralph at that time. Then, partly because of her willingness and partly because it was asked of her, she began to put orders together, pulling a lot of the books that were out in the warehouse to get them prepared and ready for shipping. The reason for saying this is because I do not wish to have any wrong thoughts when speaking of getting our fiscal house in order—that it has anything to do with something done wrong by our dear Sr. Betty. That is not the case at all. It is just that we need to talk about the facts.

When we came to the Bible House, I felt that the first duty was just that, to get our fiscal house in order by making improvements to our record keeping. We operate under a non-profit tax exemption called 501(c)(3). Virginia and I have spent many hours going through files. To do it right, you cannot get through one file drawer in one week. We try to spend one hour each week, when the regular work is done, to pull out every paper and read it thoroughly. Bro. Hedman was one who would handwrite all around the paper, with lines and arrows pointing. Sr. Sue and Bro. Dan have seen much of that as they have helped in this process. It was not an easy chore to know just what he meant by the added writing, but it is a necessary thing to do. We have a long way to go before we get that work done. We did bring with us today a copy of the 501(c)(3) document, for your benefit, that you may review it if you desire. This was initially put together in 1940 and revisited in 2000. At that time the government bodies in Pennsylvania still agreed we were doing what was right, but I did want to revisit it. We were at the Bible House for four months looking for this document; however, Bro. Ralph could not remember where it was. When we finally found it, what a relief of mind it was to know we were legitimate (from a legal standpoint), because I am now responsible for knowing our legal status.

As you know, Bro. Dan Herzig is one that Bro. Ralph listed with me on the Power of Attorney document. Bro. Ralph and I discussed and worked on this document for some time before it was ever finalized. But when Bro. Ralph made the decision to proceed, it was made legal on May 10, 2012. You are given these dates so as we go along it will be recorded and everyone

knows—I think that’s important. It was then signed on the back by Bro. Ralph Herzig, myself and Bro. Dan Herzig and notarized. The document is available if anybody wishes to read it. Of course, we realized the need for this type of document was to make provisions for the continuation of the Movement’s business should anything prevent Bro. Ralph from conducting our business—as is now the case.

Bro. Dan and I believe the thing we have been able to bring to the Movement is our business expertise; after all, our movement is a business—the Lord’s business. My dear wife Virginia came along with me, of course, which was a blessing in itself. Virginia has been my bookkeeper for a long time. I started in business at the age of seventeen, right out of high school. She started with me at that time and has been doing the books for all these years. Her father was a bookkeeper. When we got a real business going a few years later we needed a real bookkeeper, so Virginia’s dad became our bookkeeper for the rest of his life, actually until my retirement. Accordingly, I have a lot of trust in Virginia from many ways and views. When first starting Able Sanitation there was me and my business partner. His wife Marlene and my wife Virginia did all the bookkeeping. The Lord allowed us to grow that business to a great degree, eventually to where Virginia and Marlene were given a leave of absence from time to time since we had thirteen other women in the office to take care of the business. Then Virginia, along with her dad, started taking care of the books in our other company, C-Tech Performance.

This business experience is now being applied to business activities at the Bible House. The intent is that we make improvements in our financial and records keeping. With this in mind, Virginia was asked to spend the first few months of our living there permanently, assembling the records since 2008. But the immediate need was from 2010, thinking that was sufficient for now. With that information gathered we have been able to put together a true and honest budget figure. I have never run anything without a budget and do not know how to act without a budget. It is also important to create a forecast of what our needs will be two years from now, and that is what we have accomplished. Virginia was asked to prepare this information for me so that it would allow me to feel comfortable in doing the job assigned to me. Having this information available, with necessary business practices in place, is just common business sense. We were then prepared to negotiate with our fuel-oil people for some discounts, as that is one of our biggest expenses. We use 4,600 gallons of fuel per year at the Bible House and the warehouse. We were able to make arrangements with the fuel company for a seventeen cent per gallon discount by pre-paying, which amounts to \$782.00. This is a substantial savings that we were not able to obtain before. And by using good business tactics we have received other discounts also, especially with our publishing house.

For many years the Bible House had the practice of opening multiple checking accounts for various purposes. This was made known to me several years ago. There were some good

reasons for that. In part it was done to keep track of different activities, rental income for example. Also, many people that went through the time when the banks failed just felt uncomfortable having all the money in one bank. Now we use one checking account and track our financial activities in our accounting software. We do, of course, keep the balance under what is insured by the F.D.I.C. Thanks to the help of Bro. Dan and Sr. Sue, our movement is much better served. Now I will ask that Bro. Dan come forward and give a report on our investment portfolio:

Dear Brethren: You probably can empathize with us on how awesome and serious a matter it is to try to invest the Lord’s money wisely, as a good steward, in this great time of trouble that we are going through, with banking troubles, corporation troubles and bankrupt governments. We ask ourselves, what are we to do?

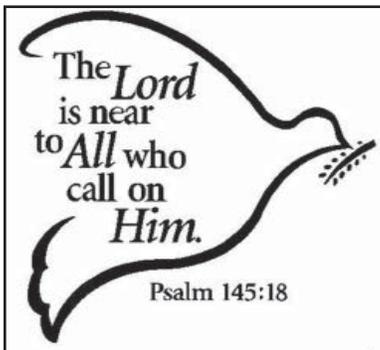
Bro. Hedman introduced me to the Bible House investments well over ten years ago, and it was rather surprising to me, perhaps it should not have been, but it was surprising that we had money invested in USA blue-chip stocks. Bro. Hedman said to me, you do realize that we are not of this world but we are in it. We use their currency; we use their banking systems. And putting the money under a mattress is risky too—you do not get any return on it first of all, and if it were to burn then you have nothing. And so, later on, Bro. Ralph asked us to help in these investment matters. Consequently, we have been working on these things as diligently as we know how.

Perhaps the best definition of an investment is a temporary place to store your money! Why is it temporary? Because there was a time that if you invested in vinyl records you would have done well. There was a time that if you invested in cassettes tapes, VCR’s, you would have done well. We constantly are on guard that our money (actually the Lord’s money, donated to Him by all of you) is in places where we get the best possible return with the least risk. These investments are continually changing.

As we consider these procedures that we have used in the past, we had multiple bank accounts for many reasons. One reason is that it is in some ways easier to keep track of the money if you are doing it manually. But if you have an accounting system software package, as the Bible House has, you can keep track of it by setting up charts of accounts. You do not need to have Bank A, B, C, D, and so on, which is why we have consolidated from as many as eleven or twelve separate accounts, down to one operating account and three investment accounts. One of the investment accounts is an income fund portfolio in a General Electric bond which is a fixed income product. The second is really an extension of the one that Bro. Hedman had set up prior to his passing. It was largely populated with oil company stocks; basically, it was investments in blue-chip United States companies. Thirdly, we have invested into a Russell Pathway account for conservative institutions. It is a fund with very low risk. We do not like to lose our Lord’s money, which is why we

try to select a profile of investments in which we participate in the market when it moves up and we minimize reductions when the markets fall. This asset allocation has worked quite well for us, with rate of return better than 13% (after all expenses) on those investments. It seems that the Lord has been guiding us in that respect, so that His money, which we use in the publishing work and the movement's activities, is prospered as much as possible. Now again as a reminder, we are in the time of trouble and if the US currency value went very low or if financial markets fail, we would suffer. When the time of trouble ends in anarchy, it will be an extremely trying time, and currency will likely be worth little to nothing—if everything is worth zero, even our gold (if we had some) would not be worth much. Until then, as Bro. Hedman had suggested, we have to trust in the Lord and use His money as wisely as we possibly can. So that is what we are endeavoring to do, the right thing, and it puts a profound concern on Bro. Leon, Sr. Virginia, Sister Sue and me, that these decisions are made to the best of our ability! [The end of Bro. Dan's report.]

As previously stated, we want to be upfront and matter-of-fact with you in our business session today. We are discussing some things that most of the brethren did not know regarding how long we have been involved in these matters. It really was not necessary to have made known previously—it is now. The firm that Bro. Dan was speaking of that provides professional investment guidance for us is Wells Fargo Advisors.



Let us now proceed into the next part of our business meeting:

I feel that those that do not know me should have the privilege of knowing me and more about me, and I wish to share some of that at this time. One thing that is common at conventions

is the Question Meeting. It has been part of our convention for many years, and it is on the program for this year as well. I have prayed a lot about this, as with many other things! We have a very difficult situation we are working under now—Bro. Ralph still lives and he still is our Executive Trustee from the Lord's view. We have this document (Power of Attorney) that says different, from the legal worldly view. Yet, I feel that some discretion has to be made in this particular matter. I wish very much for you to put questions in the Question Box, but they will not be considered at this particular convention. The Question Meeting will not be used for that purpose. There are more important things that need to be addressed and for you to know regarding Bro. Ralph's health. We have not previously made these matters public, but they will be addressed at this convention.

Therefore, today I stand before you, as a group of the Lord's

company (very special). And I stand before you as your ACTING executive trustee—because that is what I am. And I am also standing before you as the individual whose shoulder the Lord has put his hand on! This cannot be changed by you or me. The legal document that we are speaking of in this matter has been in effect for some time. The pertinent dates have already been mentioned. But we are doing the Lord's business. So I want to respect that as well, because in Bro. Ralph's absence we must continue the work. The announcement of Bro. Dan and myself to the position that we have been given is in PT #739.

The next thing to discuss is evidence. We all like to see evidence. I do not have any evidence in the way of a Scripture to place before you at this time, nor do I think we should expect that any longer. Bro. Russell and others sure did have a lot of Scripture evidence. Bro. Ralph looked them all up and he wrote an article on them. Without Scriptural evidence, what other lines of evidence do we have? The only lines of evidence we have are God's arrangements. Are we to disregard the arrangements? No, of course not, as we cannot change them either. Standing before you now, as a prospective Consecrated Epiphany Camper and having the credentials to be of the Queen of Sheba class—for that I am very grateful. But I think, as mentioned earlier, the main thing we are going to be doing, and have been doing for two years, is getting the Lord's house in order. There was a great need for this; it covers many standpoints and finance is one of them of course. Bro. Dan and I have brought expertise in executiveness to the Movement. I think our finances are in good hands at this time.

We also, however, have problems with some of our leadership. You will notice that I wrote an article about this problem hoping to give our representatives and other leaders some guidance. That article is in the PT for all to read [PT '14, p. 8]. There is a letter that has gone out only to Germany and Poland; perhaps some of you have knowledge of it since it was issued some time ago. We are re-establishing the Bible House USA in its worldwide leadership role. Some were finding reason to set the Bible House USA aside and run things on their own. That had to be stopped, so we have taken some very drastic action on that. We will have more about that as time goes along. Proper church order must be established. Yes there are some very difficult problems, but it is changing. We receive e-mails every week thanking the Bible House for changes that have been made, and the Lord continues to guide work on these things. It is also important that we have a strong presence on our website and the internet. With Bro. Brandon's help and expertise we are seeing good results.

Without a doubt, the most difficult work is going to be the bringing forth of present Truth as due. I sat with Bro. Hedman over the years, being schooled with some of his thoughts about this issue, and he said there is more Truth to be brought out—the Lord has not shown and we do not know just how yet! Bro. Jolly writes of this thought in many of his articles.



**HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
RENEW TODAY!**

Now I wish to go over my life with you and perhaps see why things are like they are. I was born into a good family; my mother and dad were as just as any person could be. My dad was known for his honesty, my mother also. What they preached to me was to be honest and just. I went to a one room school with all eight grades. I was bused to high school where I met Virginia, and the Lord has kept us together for 63 years. We got our first Bible in 1964, age 27; we began to go to Bible class in 1978 and we symbolized our consecration in 1982. Bro. Hedman gave my first appointment as Evangelist in 1989, age 52. Bro. Hedman appointed me as Auxiliary Pilgrim in 1998, age 61. Bro. Ralph Herzig appointed me as Pilgrim in 2006, age 69. We were invited to travel in the service of our Lord and His Movement for many years, until we moved to the Bible House in June of 2012.



Acting Executive Trustee Bro. Leon Snyder and his wife Sr. Virginia

I close this business session by saying: I stand before you dear brethren the same Leon you have known for many years, only I have a far greater weight on my shoulders than I have had before. I ask that you would please pray for my part in the continuation

of the Lord's Movement. Amen. (This summary was edited from a transcript of the Business Meeting.)

And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, —1 Timothy 1: 12



TO:

ANNOUNCEMENTS

CONVENTIONS

**Chester Springs, PA
July 3, 4, 5, 6, 2014**

Site: The Desmond Hotel & Conference Center, One Liberty Blvd., Malvern, PA 19355. Phone: 800-575-1776. Rates and Reservations: \$89.00 plus tax, for 2 guests (each additional person \$15.00 limit of 4); Make reservations directly with the hotel by **June 6**. Mention you are attending the Bible Standard Ministries Convention for the special rate. For more information contact L. Lounsbury, 610-827-7665. Bible House Picnic, June 3, 1156 St. Matthews Road, Chester Springs, PA, 19425.

**Cincinnati, OH
September 5, 6 & 7**

Site: Embassy Suites Cincinnati — Northeast (Blue Ash), 4554 Lake Forest Dr., Blue Ash, OH 45242. Register online at biblestandard.com/events.html or call 513-733-8900; Rates: \$99.00, King Suite (with pull out bed), \$109.00 for double (2 Queens with pull out bed). Hot breakfast included. Check-in 4:00 pm, check-out 12:00 pm. Make reservations by **AUGUST 15th** to receive these rates. Mention you are attending the Bible Standard Ministries Convention for the special rate. A luncheon buffet will be served Friday and Saturday. For more information contact: Sr. Jennifer Williams (513-312-2341) or Sr. Linda Williams (937-837-3961).

OBITUARIES

Sr. Emma Berry Wright age 79 died Feb. 17, 2014. Sr. Emma was the niece of Sr. Thelma Fowler and Sr. Peggy Cason (deceased). She finished her life in a Swan Quarter NC. nursing home. Sr. Emma had religious beliefs with the LHMM.

Bro. I. S. Akpan died March 2014. Bro. Ebong, our Nigerian representative, conducted the funeral service and spoke to about one thousand souls on the resurrection of the dead. Tracts were given in connection with this service, which included a flower service at the grave side.

We choose between water dipped from the fountain of life or from the stagnant pool. One refreshes, the other nauseates. One is life giving the other brings pain and death.