

*The*  
**PRESENT TRUTH**  
 and  
**Herald of Christ's Epiphany**

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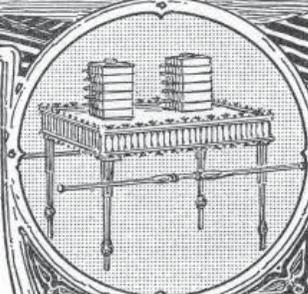
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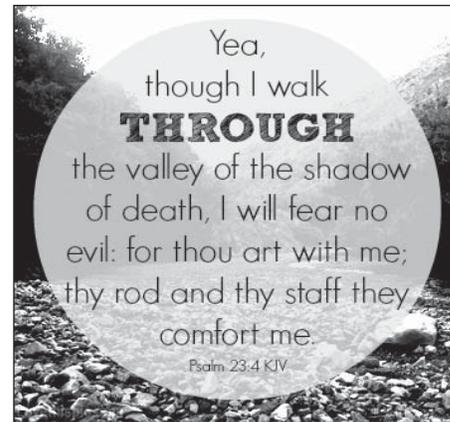
*"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be 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.*

# CLEANSING OURSELVES FOR GOD'S APPROVAL

THE Parousia and Epiphany have been periods not only of great spiritual enlightenment and refreshment to God's people, but also of severe testings and siftings to the same class. And it is only reasonable to expect such siftings to follow such great blessings; for where much light is given much responsibility follows. This was true also in the Harvest of the Jewish Age, the blessings of the new dispensation and the light from the Lord's presence (subsequently represented in His Apostles) were accompanied with trials, testings, and siftings, proportionate to the blessings then enjoyed.

Since the Lord has granted to us so clear a knowledge of God's glorious character and plan and such an insight into the wonderful harmony and beauty of the Word of His grace, both in the staff Beauty, which He caused His Parousia Messenger [Pastor Russell] to rightly divide

("cut") for us, and in the staff Bands, the Epiphany Truth pertinent to the development of the Great Company and Youthful Worthies, which He caused His Epiphany Messenger [Pastor Johnson] to rightly divide for us (Zech. 11:7-14; E Vol. 5, pp. 264, 265; E Vol. 6, pp. 173, 174, 634-638), it is but reasonable that He should look for the spirit of the Truth in those who have been blessed with so clear an appreciation of its letter.



A shepherd's staff represents his teachings, and his rod, his acts and practices (Psa. 23:4). We read in Zech. 11:7 "I took to me two staves; the one I called Beauty, and the other I called Bands." The staff

of Beauty represents the Parousia Truth, and its cutting; Zech. 11:10 "I took my staff of Beauty, and cut it" (teachings). This cutting represents the proper dividing of the Parousia Word of Truth (2 Tim. 2:15). The staff of Bands (Zech. 11:7, 14) represents the Epiphany Truth and its cutting represents the right division of the Epiphany Word of Truth. The Parousia Truth had all been given before our Pastor's death, Oct. 31, 1916; and the Epiphany Truth began to open up between Oct. 31, and Nov. 9, 1916 (E Vol. 6, p. 174).

Judging from the shepherd's staff standpoint, we ask, "What manner of persons ought we to be in all holy conversation [living] and godliness?" And what wonder if the LORD has been testing His people more and more severely ever since the Harvest Truth began to unfold in 1874, allowing the sifting errors to spread and become increasingly subtle and deceptive as the Truth continued to shine more and more brightly, separating those subject to the second death condition from the faithful New Creatures, also the wheat from the tares. Eventually, even separating the Little Flock and the Great Company. This separation was a physical separation between the Priestly and the Levitical movements, except that of the Good Levites, who as a class remained associated with the Priests in the Epiphany Truth until the last Priest passed beyond the veil (E Vol. 10, pp. 644-646), he being separated from



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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.

this group of the Great Company, not physically prior to his death, but as he indicated; for he “as a Little Flock member was in Nazirite consecration separate from the Great Company” (Gen. 49:26; E Vol. 10, p. 663), which, of course, would include the Good Levites, who did not desert the Epiphany Truth.



**E x p e r i e n c e** demonstrates that these subtle cleansings especially take hold of those who have been enlightened for some time, and do not as readily affect the beginners, yet when a root of bitterness or partisanship springs up, its defiling influence may affect the beginners also. It would seem as though worldly minds have reached certain

standards as to conduct in life which are helpful, and that while the standard of the fully developed child of God, fully enlightened by His Word, should be a still higher one, *viz.*, the “perfect law of liberty,” yet if the advanced Christian has not developed the spirit of love, which is the very essence of the Truth, or if subsequently he loses it, he is in some respects, in a worse condition, than those who have never looked into the perfect law of liberty. When a child of God loses the element of *fear*, and does not proportionately develop the spirit of *power*, of *love* and of a *sound mind* (2 Tim. 1:7), he is much more likely to go to the extremes of inconsistency than are those who have enjoyed the grace of Divine Truth to a lesser degree. While knowledge is a great blessing and a great power, an absolute essential to the LORD’s people to enable them to stand in the present time, it is also a great responsibility.

God’s object in furnishing His people present Truth, Yes, all Truth, is to develop them in faith and all the other fruits of the Spirit. These fruits when interconnected come under the name *love*. Whoever, therefore, is blessed by the knowledge of the Truth, but fails to cultivate in himself the fruit of the Spirit, *love* (SITS 6, pp. 186, 406), fails utterly to realize the LORD’s design in calling him and bringing him into the light of present Truth. Our Master summarized this whole matter respecting the object of giving the Truth, in His prayer to the Father, “Sanctify them through thy Truth” (John 17:17). What a privilege it is for a consecrated child of God to be set aside for holy living sanctified by God for a special privilege.

Where the Truth has been received, and has been held in unrighteousness (Rom. 1:18), and has not produced sanctification of life, having been received *in vain*; the only thing to be expected is that the LORD, after a reasonable trial, will cast that individual out of the advancing light, out of the present Truth, out of the fellowship with those who are in the light (2 Pet. 3:17), all who have any other spirit than the spirit of the Truth—full sanctification unto God in love, loyalty and obedience, the law and mainspring of the newness of life received through Christ. “For if any man have not the spirit of Christ [the spirit of love], he is none of His” (Rom. 8:9).

LOOK BACK IN  
FORGIVENESS  
FORWARD IN HOPE  
AND  
UP IN GRATITUDE

The Apostle Paul mentions just such a condition as prevailing in the Church at Corinth, and its attendant sifting. He first points out to them (1 Cor. 1:10) that there should be no divisions, that they should “be perfectly joined together in the same mind and in the same judgment.” There is one line of judgment which should govern all who have the LORD’s Word and Spirit, *viz.*, the letter and the spirit of the Truth. All should be familiar with the teachings of the Divine Word or at least teachable and amenable to it; and all having the spirit of love, the spirit of the Truth, will be so. Such, while contending earnestly for the faith once delivered to the saints, will not be contentious along other lines, but longsuffering, forbearing and meek—not envious, heady, high-minded, boastful, slanderous, or backbiters.

Gradually the Apostle leads his readers onward and points out to them their low spiritual condition (1 Cor. 1:11-13; 3:3, 4), as evidenced by the facts which he cites, saying, “There is among you envying, and strife, and divisions” (a party or sectarian spirit, they dividing themselves under human leadership after their own appointment or preference and according to their own heart desires, rather than endeavoring to keep the unity of the Spirit in the bond of peace, under Christ, the true and only Head). Note, carefully, the Apostle does not here accuse the Church at Corinth of gross worldly sins, such as murder, theft, blasphemy, etc., but of the more refined evidences of a wrong condition of heart, such as a lack of the spirit of love. As our Lord pointed out (Matt. 5:21, 22; 1 John 3:10-17), anger, hatred and malice are murder in the heart. Proceeding further, however, he shows that not all of them are in this seriously wrong condition of heart. He adds, therefore (1 Cor. 11:18, 19), “I hear that

there be divisions among you, and I believe it respecting some of you; for there must be also factions among you, so that they which are approved may be made manifest among you [‘in order that those who are genuine among you may be recognized’—RSV].”

How gracious the God of all mercy is to His called, chosen and faithful children, those sanctified by His Word. When the consecrated child of God becomes a student of the Word of God as given through those chosen servants, he is privileged with an understanding of the deep things of God (Deut. 29:29). We read in Habakkuk 2:2 “Write the vision, make it plain” [Truth as due]. V. 3 “the vision is for an appointed time” [present Truth]. Let us consider the Gospel Harvest siftings, Parousia and the parallel siftings in the Epiphany. This work not only separated those whom the LORD disapproved, but also made manifest those whom the LORD does approve, whether the distinctions made be between His wheat and the tares, between His faithful and those who were subject to Second Death, or between the Good Levites, who hold faithfully to the Parousia and Epiphany Truth and its Spirit and those who are rebelling against it. These principles still apply today for the Consecrated Epiphany Campers. Testings and cleansings are severe in proportion to the blessings previously enjoyed—we are not to be astonished nor disconcerted over the subtlety and severity of the Epiphany cleansing work. Of this Epiphany sifting the Epiphany Messenger said (PT ‘50, p. 91, par. 1) “We believe it will be by far the most severe test and will mean the spiritual death of large numbers.” Our only safe course is to hold fully and faithfully to the Word of God as unfolded by His Parousia and Epiphany Messengers, in harmony with fulfilled facts, and to walk circumspectly in harmony with the principles of truth and righteousness.

Let us examine more carefully Deut. 29:29 “The secret things” (which God has made no revelation of) belong unto the LORD our God: but those things which are revealed” (by His Messengers) belong to us” (the fully consecrated who carefully study and obey the Word as it becomes due to be understood). To the consecrated child of God, Jesus says in John 14:15 “If you love me, keep my commandments.” This is learned obedience by living a prayer life and diligently seeking the imputed merit of

Jesus’ ransom sacrifice. The holy Spirit comes to us at the insistence of our Lord Jesus. Yes, at His request. V. 16 “I will pray to the Father, and He shall give you another Comforter.” A comforting influence, an instructor to quicken our understanding and energy to endure such things as Divine providence might permit. Throughout history God has provided instructors for His people and this remains true in this expanded Gospel Harvest of the Parousia and Epiphany time. Jehovah has sent three Spirit-begotten instructors—Pastors Russell, Johnson

and Jolly to lead His called, chosen and faithful children; His spiritual Israel. Let us examine one of the many ways Jehovah leads us.

We begin with God’s Word to natural Israel. Rotherham masterfully describes Exodus 13:21, 22 “Yahweh was going before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light; the pillar of cloud by day ceased not, nor the pillar of fire by night from before the people.” This text is so generous; it speaks volumes to enlighten us with Truth as due. Jehovah’s place of residing, meeting and blessing the people is the pillar of

cloud and fire. (1) The pillar of cloud by day represents Jehovah’s presence, and the New Testament Truth (the symbolic Sun) given in the Jewish Harvest 29-69 AD. (2) The pillar of fire by night represents Jehovah’s presence and the Old Testament Truths (the symbolic Moon) given in the Gospel Age Interim 69-1874 AD. (3) The pillar of cloud by day represents Jehovah’s presence and New Testament Truth (the symbolic Sun) given in the Gospel Age Harvest [Parousia] 1874-1914 AD. (4) The pillar of fire by night represents Jehovah’s presence and the Old Testament Truth (the symbolic Moon) in the Gospel Age Harvest [Epiphany] 1914-1954 AD. Yes, Jehovah finds gratitude in leading us in the way by Divine providence!

We can now direct our attention to the Millennial Day proper (1000 years) 1874-2874. It is our understanding that Christ in 2874 will turn over the Kingdom to the Father and step down from the Millennial Mediatorial throne. It is during this Millennial Day proper, a 1000 year day of Harvest, that the pillar of cloud representing Jehovah’s presence and the New Testament Truth teachings (the symbolic Sun) will be adapted to New Covenant arrangements and its Spirit. Then comes the



Little Season itself 2874-2914—represented by the night; the fiery pillar will be the night the Old Testament Truths (the symbolic Moon) adapted to the Little Season's needs of the faithful; the 40-year Judgment day!

See remarks in PT 1934 p. 55 on Exodus 14:19-24. Comments on v. 24 "It came to pass, that in the morning watch (the last part of the Little Season as a night) the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud (Old and New Testament Truths as due) and troubled the host of the Egyptians (divided the wicked in their counsels)." When the cleansing work is done, our great Jehovah has still another promise for His proven people. After the Little Season's Night-Day will always be Rev. 22:5 "there shall be no night, neither light of the Sun, for the LORD God gives the light." Precious promises!

As pre-millennial seed of Abraham we urge all of the LORD's dear people, everywhere, that they set their own hearts in order, purging out all the leaven of pride, malice, envy, strife, hatred, evil speaking, selfishness and worldliness, and fill every corner and crevice of their hearts, so far as possible, with the Spirit of the LORD, the Spirit of the Truth—love; and that amid all testings and siftings, great or small, they take heed and be not deceived by the Adversary, or any of his emissaries, who often appear in sheep's clothing, seemingly of good and sincere intention, professedly *very* humble and perfectly harmless, but who always, wittingly or unwittingly, put darkness for light, usually not hesitating at misrepresentation, evil insinuation, dishonesty, flattery, personal appeal along fleshly lines, backbiting, slander, *etc.*, in order to gain or retain a following. In their sifting activities such usually withdraw from fellowshiping with the faithful (1 John 2:19), and exercise themselves in "speaking perverse things, to draw away disciples after them" (Acts 20:30).

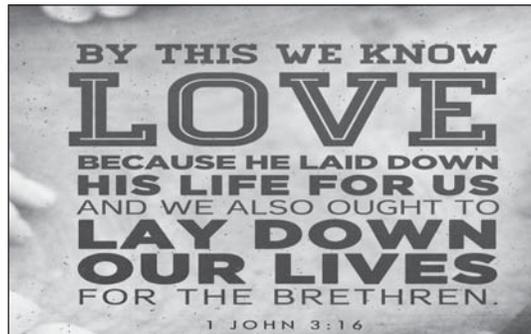
In making manifest among us who are approved of God and who are not, the testing is always along the lines of faithfulness to the Truth (which is always in harmony with Scripture, reason and facts) and faithfulness to God's holy Spirit. It is those who carefully and faithfully take heed to self and doctrine that save themselves and others (1 Tim. 4:16). The duty of the faithful in every case is the same: to hold up the light—to manifest the Spirit of the Truth and to refuse to tolerate the evil—to reprove it by the Word of the LORD and in a spirit of *love*

and gentle firmness, except where overseers of the flock must deal severely with manifested wolves to keep them from devouring the Lord's sheep. The sooner all who love evil—malice, hatred, dishonesty, seditions, heresies, *etc.*—depart from those who delight in the Truth and its Spirit, the better. Let those who love the Truth and have its Spirit not depart from it; also, let them forget not the assembling of themselves together, and so much the more as they see the Millennial day drawing on.

In this time of preparing ourselves for a place in God's Kingdom we do not advise the forcing of a breach, or carelessness as to who may stumble. Quite to the contrary, true love of the brethren means longsuffering, gentleness, kindness—willingness to yield to them and accommodate them in anything non-essential, in anything not opposed to the letter or Spirit of the Truth, which we should never reconcile under any circumstances. Love and faithfulness to God alone, always takes precedence over love and faithfulness to the brethren; and genuine love and true faithfulness to the brethren is always in harmony with full devotion to God, and never contrary to it, though often contrary to the desires of erring brethren and weak brethren who are not fully in harmony with God's Truth

and His principles of righteousness. Each should not only sacrifice his own non-essential preferences to preserve the unity of the Spirit in the bond of peace, but more: the proper measure of brotherly love includes willingness "to lay down our lives for the brethren" (1 John 3:16).

Only after we have done all in our power to preserve unity along Scriptural lines and a rupture is unavoidable, may we regard it as a providentially permitted cleansing from which good will result. And each should previously have carefully and prayerfully scrutinized his own heart and conduct to make sure that *love* (and not selfishness and vainglory) is ruling him. And when a rupture does occur, each should be careful to avoid any unkind words or acts or looks, which later on might be barriers to hinder the return of any who, seeing the error of their way, might subsequently desire to return to holy fellowship. And such returning ones should be most heartily and joyfully received—"pulling them out of the fire," *etc.* (Jude 23). "But you, beloved, building up yourselves on your most holy faith, praying in the holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).



**U. S. A.**  
**SUMMARY OF OUR WORK**

**January 1, 2014 to December 31, 2014**

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	4
Auxiliary Pilgrims .....	11
Evangelists .....	21
Public and semi-public meetings.....	198
Attendance .....	10,640
Parlor meetings .....	885
Attendance .....	6,581
Miles traveled .....	244,600

**FINANCES**  
(General Fund)

**Receipts**

1. Donations .....	\$145,028
2. Subscriptions .....	\$5,715
3. Sale of Books & Literature .....	\$9,955
4. Miscellaneous Income .....	\$54,283
<b>TOTAL INCOME .....</b>	<b>\$214,981</b>

**Expenses**

1. Pilgrims, Evangelists (Not including donated expenses) .....	\$4,434
2. Administrative expenses .....	\$75,092
3. Equipment .....	\$4,358
4. Maintenance and Repairs .....	\$38,492
5. Utilities .....	\$29,163
6. Furnishings & misc. ....	\$1,689
7. Taxes .....	\$25,259
8. Magazine Publishing .....	\$22,562
9. Web .....	\$129
<b>TOTAL EXPENSES .....</b>	<b>\$201,178</b>
Balance on hand Dec. 31, 2014 .....	\$13,803

**Note:** Financials include operating income (donations, subscriptions, sales, etc.) and expenses—but do not include Real Estate.

**CORRESPONDENCE**

Letters and e-mails received .....	6,246
Letters and e-mails dispatched .....	4,391

**LITERATURE CIRCULATED**

Present Truth subscribed/ordered, incl. bound vols. ....	2,752
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Bible Standard subscribed, ordered, incl. bound vols. ....	10,019
Studies in the Scriptures .....	402
Foreign-language volumes and tracts .....	935
Epiphany Studies .....	139
Photo-Drama of Creation .....	23
Life-Death-Hereafter .....	140
Hymnals .....	39
Manna Books .....	107
Poem Books .....	98
Indexes .....	21
Bound magazine volumes.....	12
Booklets, tracts, charts & misc., etc. ....	74,092

**WEB WORK (U. S. A.)**

(January-December, 2014)

Visitors (people paying some attention to content) .....	21,125
Different people .....	9,086

End U. S. A. Report

**FRANCE**

**SUMMARY OF OUR WORK**

**January 1, 2014 to December 31, 2014**

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	2
Auxiliary Pilgrims .....	18
Evangelists .....	4
Public and semi-public meetings .....	50
Attendance .....	4,814
Parlor meetings .....	510
Attendance .....	5,637
Baptisms .....	2
Kilometers traveled .....	52,371

**FINANCES**  
(General Fund)

**Receipts**

Balance on hand Jan. 1, 2014.....	50,843€
1. Donations .....	16,153€
2. Subscriptions .....	1,892€
3. Sale of Books & Literature .....	2,370€
<b>TOTAL INCOME .....</b>	<b>20,415€</b>

## Expenses

1. Administrative expenses .....	2,272€
2. Equipment .....	0€
3. Maintenance and Repairs .....	10,212€
4. Utilities .....	3,882€
5. Insurance .....	5,174€
6. Taxes .....	3,699€
7. Magazine Publishing .....	1,698€
8. Tel. Fax, Web .....	2,160€
TOTAL EXPENSES .....	29,097€
Balance on hand Dec. 31, 2014 .....	42,161€

Note: All of the above money values are in Euros

## CORRESPONDENCE

Letters and e-mails received .....	516
Letters and e- mails dispatched .....	717

## LITERATURE CIRCULATED

Present Truth subscribed/ordered, .....	1,241
Bible Standard subscribed, ordered .....	1,648
Studies in the Scriptures .....	41
Epiphany Studies .....	56
Tabernacle Shadows .....	10
Photo-Drama of Creation .....	57
Life-Death-Hereafter .....	1
Hymnals .....	10
Manna Books .....	13
Poem Books .....	1
Indexes .....	11
Bound magazine volumes.....	1
Booklets, tracts, charts & misc., etc. ....	1,758

## WEB WORK (FRANCE) (January-December, 2014)

Visitors (people paying some attention to content) .....	69,713
Different people .....	1,216
From different countries .....	399

End of France Report

## GERMANY

## SUMMARY OF OUR WORK

January 1, 2014 to December 31, 2014

## PILGRIM AND EVANGELISTIC SERVICE

Pilgrims .....	1
Auxiliary Pilgrims .....	3
Evangelists .....	7
Public and semi-public meetings .....	22
Attendance .....	2,568
Parlor meetings .....	323
Attendance .....	3,808
Kilometers traveled .....	41,800

## FINANCES (General Fund)

Balance on hand Jan. 1, 2014.....	3,562€
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## Receipts

1. Subscriptions .....	2,743€
2. Miscellaneous Income .....	4,237€
TOTAL INCOME .....	6,980€

## Expenses

1. Pilgrims, Evangelists (Not including donated expenses) .....	685€
2. Office, internet, equipment and miscellaneous .....	3,209€
3. Postage .....	98€
TOTAL EXPENSES .....	3,992€
Balance on hand Dec. 31, 2014 .....	6,550€

Note: All of the above money values are in Euros

## CORRESPONDENCE

Letters and e-mails received .....	373
Letters and e- mails dispatched .....	513

## LITERATURE CIRCULATED

Die Gegenwärtige Wahrheit (Present Truth) .....	34
Booklets .....	12

## WEB WORK (GERMANY) (January-December, 2014)

Visitors .....	26,092
Visitors per day (avg.) .....	38
Page views (pages opened & viewed) .....	141
“Hits” (number of times the site is “clicked” on) .....	118,606

End of Germany Report

## POLAND

### SUMMARY OF OUR WORK

January 1, 2014 to December 31, 2014

#### PILGRIM AND EVANGELISTIC SERVICE

##### POLAND

Pilgrims .....	2
Auxiliary Pilgrims .....	29
Evangelists .....	27
Public and semi-public meetings .....	376
Attendance .....	52,614
Parlor meetings.....	2,348
Attendance .....	55,444
Kilometers traveled.....	378,000

**Note:** Many years ago the Bible House assigned the coordination of the Truth work in the following countries to the Polish representative.

##### UKRAINE

Auxiliary Pilgrims .....	8
Evangelists .....	5
Public and semi-public meetings .....	50
Attendance .....	9,560
Parlor meetings .....	199
Attendance .....	7,080
Kilometers traveled .....	34,320

##### LITHUANIA

Auxiliary Pilgrims .....	1
Public and semi-public meetings .....	16
Attendance .....	1,089
Parlor meetings .....	58
Attendance .....	958
Kilometers traveled .....	4,910

##### MOLDOVA

Auxiliary Pilgrims .....	1
Evangelists .....	1
Public and semi-public meetings .....	3
Attendance .....	688
Parlor meetings .....	46
Attendance .....	993
Kilometers traveled .....	4,700

## FINANCES

(General Fund)

Balance on hand Jan. 1, 2014..... 151,058

### Receipts

1. Donations and sale of publications .....	200,228
2. Subscriptions.....	38,356
<b>TOTAL INCOME .....</b>	<b>238,584</b>

### Expenses

1. Magazines & calendar printing.....	60,589
2. Conventions .....	78,328
3. Equipment, office, repairs, taxes, shipping, internet & work in prisons .....	135,162
4. Work in the East.....	14,942
<b>TOTAL EXPENSES .....</b>	<b>289,021</b>
Balance on hand Dec. 31, 2014 .....	100,621

**Note:** All of the above money values are in the polish currency (\$1 U.S. ≈ 3.70 PLN).

## CORRESPONDENCE

Letters and e-mails received.....	512
Letters and e-mails dispatched .....	468

## LITERATURE CIRCULATED

Present Truth subscribed/ordered,.....	7050
Bible Standard subscribed, ordered .....	8940
Studies in the Scriptures.....	76
Epiphany Studies .....	171
Hymnals.....	27
Manna Books .....	60
Poem Books .....	48
Booklets, tracts, charts & misc., etc.....	93

## WEB WORK (POLAND)

(January-December, 2014)

Visitors (people paying some attention to content) .....	1,568,676
Different people .....	324,732
From different countries.....	75

End of Poland Report

# TRANSITION

Some transitional words are used to indicate similarity or addition. These include, but are not limited to: *again, also, and, besides, likewise, furthermore, in addition to.*

Other transitional words can show dissimilarity or contradiction. These are: *although, on the contrary, on the other hand, however, in comparison, nevertheless.*

Another type of transitional word shows consequence or a result. Examples of these are: *as a result, because, consequently, so, hence, thus, fortunately.*

As we observe how “the whole creation groaneth and travaileth in pain together until now,” and then remember that “the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21, 22), our hearts praise and thank our great Creator and Benefactor for the promised “times of restitution of all things” for the blessing of all the families of the earth (Acts 3:21, 25) in His Kingdom under Christ, with its reign of peace and righteousness (Psa. 72:3; Isa. 2:4; 9:6, 7; 26:9). The signs of the times make us rejoice, for they indicate the present-day fulfilment of Bible prophecy, showing clearly that we are living in the time when present governments are being consumed (Dan. 2:44) and God’s Kingdom on earth is being established (Matt. 6:10).



In the preface of E17, the Editor, Raymond G. Jolly, wrote, “In view of this great *transition*, the great ‘distress of nations, with perplexity’ (Luke 21:25-32), and the ever-growing conviction that

fallen mankind cannot cope with the present situation or solve humanity’s stupendous problems, and that therefore the only hope is in the intervention of Divine power, the message of this book should be very welcome to all who are interested in the future of the human race, including themselves. The Editor is very glad to be privileged by the Lord’s providence to present to the public this, which is the most able and complete exposition on the subject he has ever seen. May God bless this book to His honor and glory and to the encouragement of all who read it and believe in the precious promises of God!” Our desire with this article is to show how important this word *transition* can be. The Lord’s people have been privileged with many testings surrounding times of *transition*.

Bro. Russell has shown (e.g., in R 4876, col. 2, par. 1) that “with the closing of this age (expanded Gospel Age), there will be an adjustment of matters” as respects Priests and Levites, etc. In (R 4745) that “only the Priests will be in the Holy;

only the Levites will be in the Court.” In harmony with the teachings of the Scriptures through a clarifying explanation by “that faithful and wise Servant,” the Lord’s Epiphany-enlightened consecrated people have, during the Epiphany, “the closing of this age,” faithfully conformed to the Lord’s “adjustment of matters.” The Epiphany, the Time of Trouble, is a *transitional period*, of which Bro. Russell says (see E 4, p. 48), “The *transition* may be painful, yet it will be blessed, marking the overthrow of Satan’s empire and the reign of sin and death and the inauguration of Messiah’s Kingdom and its reign of righteousness and life eternal.”

In this *transitional period* many adjustments are taking place. Those Levites in the Court consisted of two classes, the post-1954 antitypical Levites—Great Company members and also Youthful Worthies (those consecrating during the 40-year Parousia—1874 to 1914—for whom no crowns were available and those consecrating during the 40-year Epiphany in its restricted sense, from 1914 to 1954. The next transition came February 14, 1979, when the last good Levite (Great Company) died, leaving only one Levite class in the court. The faith-justified and those of them who consecrate since 1954 are represented as in the transitional, or Epiphany Camp. The faithful Epiphany-enlightened brethren have conformed themselves to these transitional changes and adjustments as the LORD has brought them about and revealed them through His Word and providential leadings.

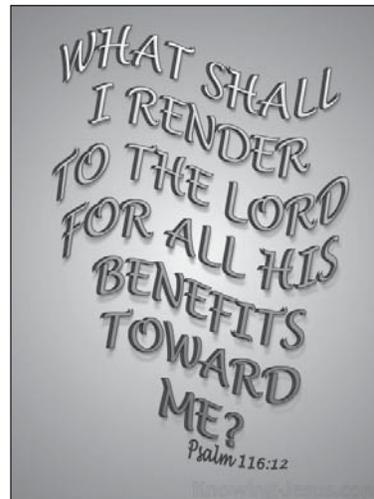
As we view the Post 1954 camp now, in 2015, there are many more brethren who have consecrated since the fall of 1954, who have their standing in the Camp, as Consecrated Epiphany Campers. The Consecrated Epiphany Campers in the Truth are the highest class of the antitypical Nethinim, who serve in sympathetic unity with their Youthful Worthy brethren, who are antitypical Levites in the Court. Furthermore, they are very closely related to these Youthful Worthy brethren, both being of the same antitypical tribe of Manasseh. We wish to bring our attention on progressive transition to examine carefully the pre-1954 use of God’s Word and compare the same Scripture in a post-1954 use. Throughout all following ages to this day, we understand this to be the method God is using: God has found chosen vessels to bring forward His present Truth.

We read in E 11, p. 340 “God gives Jesus the understanding of the Truths respecting these stages as due. Jesus has been giving that understanding as due to the Parousia and Epiphany messengers as they have studied the pertinent matters; and these have given them to the Priesthood, from whom they went out to the Levites, who in turn with the Priests have given it to the Campers.” Our Great Jehovah has set in place *progressive arrangements* for the distribution of His Word. In PT 1983, p. 79 we read, “Since the Gospel-Age Church of

the Firstborn has left the earth; the consecrated of our day 'Those Consecrating Between the Ages are God's place of residing, meeting with and blessing the people. Upon them the antitypical cloudy fiery pillar, the Truth as due and its Spirit, rest, and they are the depository of these.' There is again much evidence that the Laymen's Home Missionary Movement is that depository! Let us now consider some thoughts on transition. The Bible uses virgins to represent consecrated people (Psa. 45:14, 15; Rev. 14:4; Cant.1:3; 6:8; comp. Rev. 7:9; 2 Cor. 11:2; see E 17, p. 284). In E 6, p. 575, concerning "the women that publish the tidings" (Psa. 68:11, ARV), Bro. Johnson stated: "We understand the pre-1954 thought as follows: The women here are symbolic. They refer to the consecrated, who consist or will ultimately consist of the Little Flock as one symbolic woman, the Great Company as 60 symbolic women, and the Youthful Worthies as 80 symbolic women. All of these symbolic women are referred to in Cant. 6:8, 9, while individually they are the virgins without number of v. 8." This obviously applies to that time in the Epiphany when the Little Flock was still in the flesh. Concerning the Little Flock in this period, Bro. Johnson stated (E 11, p. 708): "As one of her [the Little Flock's] spheres of work there are 60 Great Company groups (threescore queens) and 80 Youthful Worthy groups (fourscore concubines) and consecrated ones in both classes, whom to count no one is able (without number; Rev. 7:9)." During the Little Flock's Epiphany sojourn in the flesh there were only two other classes of the Lord's consecrated people—the Great Company and the Youthful Worthies. In expounding Cant. 6:9, in E 11, p. 709, Bro. Johnson stated: "The Great Company as individuals and as God's daughters (2 Cor. 6:18) came to an understanding of her (the Little Flock) daughters saw her and spoke highly of her (blessed her), as also did the 60 Great Company groups (queens) as such and the 80 Youthful Worthy groups as such (concubines); and they spoke very highly of her (praised her)" (comp. E 10, p. 274). We have three classes of God's consecrated people fulfilling their course in this life—the Little Flock, the Great Company and the Youthful Worthies referred to in Cant. 6:8, 9. This was an acceptable pre-1954 application.

In Oct. 1954 the Youthful Worthy call ended (E 10, p. 114; P '58, pp. 91-93) and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (P '59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the quasi-elect, the "fifth order of the seed of Abraham" (E 11, p. 293; E 12, pp. 185, 188; PT '57, pp. 20-27; PT '70, p. 59). Then in the time since the completed rapture of Christ's Bride, (we leave the following statement to show the progressive transition) there are still three classes of God's consecrated people fulfilling their course in this life—the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers. These seem to be represented in the post-26 — PRESENT TRUTH AND HERALD OF CHRIST'S EPIPHANY

1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. The Great Company, who are New Creatures, in the Kingdom's spiritual phase, are—next to the Little Flock—in the closest relationship with antitypical Solomon; therefore they are fitly represented by Solomon's queens, who among these three groups had the closest relationship with him. The Youthful Worthies are in the next closest relationship; therefore they are represented in Solomon's concubines, who had the next closest relationship with him. And the Consecrated Epiphany Campers are in the next closest relationship; therefore they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial relationship. Their standing is otherwise pictured by Israelites in the Camp, which is a lesser standing than that of the Great Company and Youthful Worthies, pictured by Levites in the Court. And like the Great Company and the Youthful Worthies the C.E.C.s are "without number," for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God.



How wonderful it is to live during the great *transition* period, in the closing of the Gospel Age and the ushering in of the Millennial Age, to witness the stately steppings of our King of Righteousness, present in His Second Advent! Well may we say, "What shall I render unto the LORD for all his benefits toward me?" "O, give thanks unto the LORD for he is good: because

his mercy endureth forever" (Psa. 116:12; 118:1). As we study these features of God's Plan, in which transition has a significant part, see that the Holy is now empty, the Court has only one class; Youthful Worthies. Jehovah is now primarily dealing with the Consecrated Epiphany Campers under Millennial Camp regulations. What joy and peace the progress up to the Present Time brings to the consecrated child of God; as His prospective sons.

Let us go back to the Fall of 1914, more and more evidences from the Scriptures were brought forth to prove that there was a class, viz., the Youthful Worthies, consecrating after the High Calling closed, that *did not* have their consecration pictured at the First Veil, nor their standing as fully consecrated believers pictured in the Holy (where all fully consecrated believers who were under the High Calling had their standing pictured), but rather in the Court. Similarly, as time goes on beyond 1954,

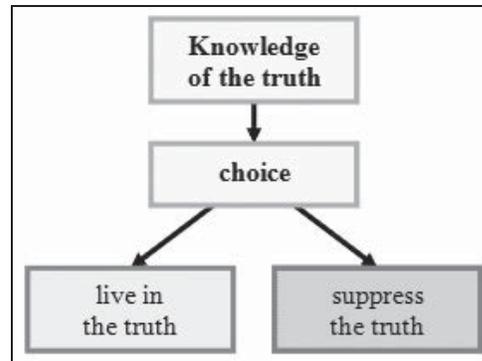
we may expect more and more evidences showing that there is a class, viz., the Consecrated Epiphany Campers, consecrating since the call to Youthful Worthship ceased in the Fall of 1954. These Consecrated (heart condition) Epiphany (time frame) Campers (place of residence) *do not* have their consecration pictured at the First Veil, nor their standing as fully consecrated believers pictured in the Holy, nor even in the Court, but rather in the Camp.

How clear God shows the need of transition when we see that the setting of the Tabernacle is indeed progressive, and that we must recognize this element of progressiveness if we would walk in the light of the advancing Truth (Prov. 4:18), along the lines shown by the LORD through His two star-members in this expanded Gospel period. If for any reason we are unwilling to follow the light of Truth as it has been progressing, we will surely be left in more or less of darkness. We have progressed from the Gospel-Age and the Epiphany settings of the Most Holy, wherein it represents “the condition of Divine Beings,” to the Millennial setting, in which the Most Holy represents additionally, the Christ “in their capacity of serving Godward for the people.” Now in the Epiphany period we have progressed from the Gospel-Age setting of the Holy, in which it represents “the condition of embryo New Creatures, regardless of whether they are crown-retainers or crown-losers,” to the Epiphany setting of the Holy, in which in the finished picture it represents “the condition of crown-retaining New Creatures” only. Furthermore, as we have previously shown in these columns, we have now progressed beyond the time when the last of the crown-retaining New Creatures passed beyond the Second Veil, from the Holy into the Most Holy. We have been progressing into the Millennial-Age setting of the Holy, wherein it represents “the condition of The Christ in their capacity of serving peopleward for God.”

From the Fall of 1954 onward, when the adjustment of matters in the Court took place and the tentatively justified who had not consecrated by that time were remanded to the Camp, we have entered into the *finished picture* of the Epiphany Court (in so far as further admissions are concerned), in which it types the condition of those faith-justified ones only who are consecrated and are antitypical Levites— Great Company members (now completed) and Youthful Worthies, who are still here in some of their members to finish their respective courses in this life.

From the standpoint of their development, the Youthful Worthies are persisting Gospel-Age Levites. Note, e.g., Bro. Johnson’s statements in E 4, p. 322: “Remember of the Gospel-Age Levites that they *lap over* the Harvest Period, because of the lapping of the two Ages. . . . During the Transitional Period those Levites, the tentatively justified who will not consecrate, lose their tentative justification, i.e., cease to be tentative Levites and are put out of the Court; while those Youthful Worthies who do consecrate retain their tentative justification and remain in the Court as Gospel-Age Levites of three

groups, Kohathites, Merarites and Gershonites, throughout the Transitional Period.” The Youthful Worthies are “persisting Gospel Age Levites in the transition time”—in the Epiphany Tabernacle—though they have their eventual inheritance as Millennial Levites. But this does not mean that the Gospel-Age and the Millennial-Age Tabernacles are “working” now. Only the Epiphany Tabernacle is “working” now.

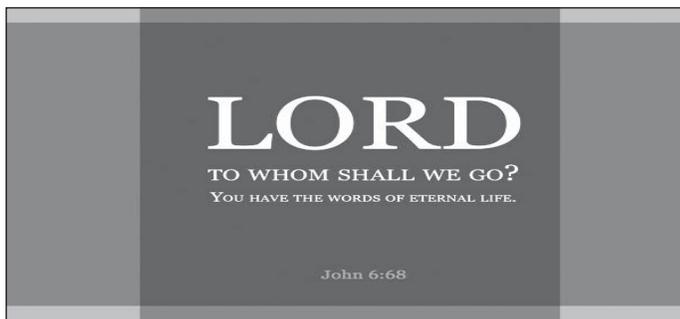


When we come to the time of readjustment at the end of the Epiphany in its wider sense, all of the unjustified, nominal people of God will be remanded from the Camp into

the condition represented by outside the Camp, which in the Gospel-Age setting represented the condition of those who were not even nominal people of God. This will leave only believers in Christ as Savior and King in the Epiphany Camp in the finished picture, including the Consecrated Epiphany Campers. Only those who become Consecrated Epiphany Campers may hope to be of the highest class among the restitutionist under the New Covenant, next to the Worthies, as typed by Medan. When the Highway of Holiness opens up, the Epiphany Camp will merge into the Millennial Camp (PT ‘55, p. 13, col. 2), which represents “the condition of the world undergoing restitution,” while the territory outside the Camp will then represent “the condition of those who have not made a start toward restitution and the Second Deathers who die at 100 years of age.”

The Millennial Age follows the last Age of the Second World—the Gospel-Age, and is, therefore, the first Age of the Third World or Dispensation followed by “Ages to come.” How many of such Ages there will be we do not know; because the Bible does not indicate it. It does, however, show that the Third World will be endless, calling it “world without end” (Isa. 45:17), “the dispensation of the fullness of times” (Eph. 1:10) and “the Ages of the Ages” (Rev. 11:15; 22:5, Revised Version). Apart, therefore, from its first Age—the Millennium—we know very little about the Third World, except that its many Ages will be periods of bliss, progress and perfection, with every creature in heaven and earth in harmony with God and His Christ. The Millennium is to be the Age of *transition from present woe*, imperfection and degradation to the bliss, progress and perfection of the following Ages of the Ages. God’s revealed Plan closes with the Millennium and the conditions it will introduce. And since it has not pleased the Lord to reveal more than this to us of those Ages following the Millennium, we are content to abide by His good pleasure, knowing that, if faithful, we will in due time be fully informed respecting them.

Let us consider some sifting work that has always come when transition is taking place: We wish to begin with our Lord's first coming. Our Lord's ministry had progressed considerably and the people hung on His Words and said, "Never man spake like this man," and "great multitudes followed Him." But toward the close of His ministry, as the jealousy and animosity of the "Doctors of Divinity" and the Pharisees began to manifest itself, He became less popular, and 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 unto the twelve, 'Will ye also go away?' Then Simon Peter answered and said unto Him, 'Lord, to whom shall we go? Thou hast the words of eternal life'" (John 6:68). Such siftings and testings of the Lord's disciples during transition have been in progress throughout the Gospel Age, and continue to this very day!



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 hath a devil and is mad, why hear ye Him?" Some, because they did not understand His teachings, and they said, "This is a hard saying; who can hear [understand] it?" Only a Little Flock from A.D. 36-1881. In the New Covenant age to come — the Millennial Age — we are told "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . My elect shall long enjoy the work of their hands" (Isa. 65:21, 22). This transition from the present order of affairs will be due to Christ beginning His reign of righteousness. Righteousness and right-doers will be exalted; sin and sinners will gradually be extirpated. This is shown forcibly in Mal. 3:15, 18: "Now we call the proud happy. . . . Then shall ye return, and discern between the righteous and the wicked." "In His days shall the righteous flourish" (Psa. 72:7). We may rest assured that none who are 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 ye do these things [hearken to the voice of the Lord and cultivate His spirit and walk in His ways], ye shall never fall [for so doing]; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:10, 11).

Ever since Bro. Russell passed beyond the veil, in 1916, Satan has used a variety of methods in his efforts to ensnare

God's Parousia-enlightened people. For example, he appealed convincingly to some of these brethren to reject the post-1916 Truth, by claiming that after 1916 there was to be little or no advancing Truth—that the door of entrance into the High Calling was not closed in the Fall of 1914 but remained open, that the Epiphany, or Apocalypse, as a period did not then begin, that no Youthful Worthy class was being developed (including post-1914 consecrators), etc. It is undeniable that very unusual things occurred among God's Harvest-enlightened people when Brother Russell finished his earthly course. While he was in the flesh there was peace among God's Harvest Truth people. They were a united people. They loved the same table of Truth; they developed the same spirit of fellowship; they ministered with the same Truth and that by the same general methods set down by Brother Russell. Those were joyous days of feasting, fellowship, growth and service. All had the same bond of peace, the same spirit of oneness, the same hope of the High Calling, the same work of service, the same Lord, the same faith, the same baptism, and the same God as Father; all of which were the joy and rejoicing of their hearts.

With our Pastor's death changes set in (transition) and remain in effect to this day. The Movement is no longer a united people. They did not then nor do we now in many ways believe the same things. Some of the Lord's people have given up many of their former beliefs and have accepted discordant ones in their stead. The watchmen no longer "see eye to eye" (Isa. 52:8) as they did when in unison they sang the song of Moses and the Lamb during the Harvest reaping and gleaning from 1874 to 1914 and 1916 under "that faithful and wise servant." This was when the Lord brought again Zion, His Little Flock, from Babylonian captivity. Some caused divisions and we see that many things occurred that must be significant. These events are pointed out in the Bible. If our consecrated hearts are reverent, meek, hungry, humble, honest and holy, we will eventually be among those to whom the Scriptural meanings of these events will be unfolded. The Apostle expresses it this way "Blessed are they that hunger and thirst after righteousness for they shall be filled" (Matt. 5:6). There are various Scriptural lines of thought that found their fulfillments in the remarkable events among God's people since Pastor Russell passed beyond the Veil.

History continues to repeat itself since Bro. Johnson's death. Some Parousia-and Epiphany-enlightened brethren have been appealed to convincingly, to reject the post-1950 and post-1954 Truth by the claim that there is little or no advancing Truth since Bro. Johnson was taken from our midst in 1950—that (contrary to Bro. Johnson's teachings from the Scriptures) the Little Flock is not yet complete in glory, that the Youthful Worthy call is not closed, that the Basileia period (in its initial lapping beginning) did not begin in 1954, *etc.* These have followed mainly the sifting errorist mentioned in PT '73, p. 64.

We present another misrepresentation of Bro. Johnson. The real reason he taught that the Basileia follows the Epiphany or Apocalypse—the Time of Trouble—is because the Scriptures so teach; it was not "because of his [own] expectations as to

the Epiphany” that he so taught! 2 Tim. 4:1 does not make any allowance for a long period of time, called the Apocalypse, a non-judging time of either the living or the dead to intervene between the Epiphany, as the time of judging the living, and the Basileia, as the time of judging the dead; and it is contrary to this Scripture and in contradiction of the teachings of the last two star-members that the claim is made that the Basileia “is a fourth period and appears as if it will follow the Apocalypse as a period, not the Epiphany.”

Note in contrast Bro. Johnson’s statement (E 4, p. 20, top): “These three [not four] stages of Christ’s stay on earth, the Parousia, the Epiphany, or Apokalypsis, and the Basileia—the Kingdom—are very important for us to keep in mind, if we would see clearly on the subject of Christ’s Second Advent. In a word, the Parousia is preparatory for the Epiphany and the Basileia, the Kingdom, and the Epiphany carries forward the results of the Parousia, and introduces the Basileia, the Kingdom.” Also note his statement in E 4, pp. iii, 19, 217, where he, as elsewhere, specifies that the Basileia is the third stage of our Lord’s Second Presence; but this betraying “Tribute of Respect” writer again comes to the rescue with his patch-up tactics, saying: “The word ‘third’ should read ‘fourth’ and all will be in harmony”! Yes, like a Trinitarian, where it says “Our God is one” (Deut. 6:4), just make it say “three” and all will be just fine!

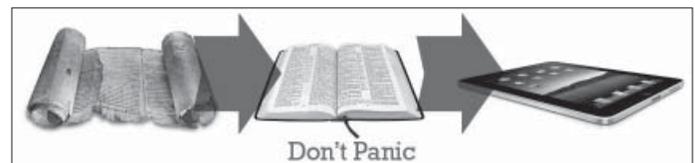
Pastor R. G. Jolly became the Leader of the Lord’s people under much turmoil and diligently continued to battle the sifting attitude of many leading brothers. We read one of his issues with a sifter as follows: “It grieves us deeply to find it necessary in faithfulness to the Lord (1 Cor. 4:2), the Truth (Jude 3) and the brethren (1 John 3:16) to publish this review of some of the more outstanding errors and evil, self-exalting practices of John W. Krewson, whom we loved very dearly and with whom for years we had very close fellowship, until he went astray. The Lord gave us the privilege of giving to the brethren and to the public the first advancing Truth after the rapture on Oct. 22, 1950 of the final star-member, the last member of the Little Flock.”

We were confident that the Pyramid must mark the date of this prominent event, so we asked J. Krewson to examine the matter. We published over his signature in P ‘51, pp. 9-12 his letter on his findings regarding the Pyramid step; but we realized that this was far too limited in its scope, so thereafter we personally examined the Pyramid measurements and found many more marvelous Pyramid corroborations of this important date Oct. 22, 1950 (PT ‘51, pp. 99-105).

Little did we think at that time that his published letter regarding the Pyramid step would later be so greatly misused by him in falsely claiming that the Lord gave through him the first advancing Truth as due after Bro. Johnson’s death (whereas the Pyramid-step calculation was merely a corroboration of the first advancing Truth already given) and that he was thereby proven to be the Lord’s special teacher for the Great Company

and Youthful Worthies. Here again we see that he (J. Krewson) has built his self-exaltation structure on a false basis and some continue this practice to this day.

We write this article for the information and protection of the brethren, who otherwise might be taken unawares by some of Mr. Krewson’s sifting teachings and literature coming to them. He and his supporters, his so-called ‘cleansed nucleus,’ are busy in spreading his errors and in trying to win disciples. We are glad to say that very few have accepted him and his deceptive teachings. It has been years since we have dealt with his sifting errors and activities, and we realize that many who have more recently become interested in the Epiphany Truth, together with some of the more mature brethren, may not be acquainted with the pertinent past PT’s or may have forgotten much of their contents. We trust that the above will prove helpful to all our readers and that by a careful study of it and the past Truth writings referred to, they will be more thoroughly ‘established in the present Truth,’ and better equipped to ‘resist the devil’ and his snares, and to refute those who ‘utter error against the LORD” (2 Pet. 1:12; 2 Cor. 2:11; 11:13-15; 1 Tim. 3:7; 2 Tim. 2:26; James 4:7; Isa. 32:6).



When we hear the word *change* we find our mind and nervous system come to attention! We hear this thought “if it’s not broke don’t fix it.” However times are changing and if one continues to do the same thing; one must expect to have the same result! The LORD expects us to make progress in our Christian walk as indicated by Psa. 119:105. The Truth and its arrangements must move forward, so proper teaching and leadership are available to the class that God is dealing with. The standby text for this thought is Prov. 4:18 “The path of the just is as the shining light, that shineth more and more unto the perfect day.” Transition: A movement from one subject to another; an abrupt change.

The Law was given to the Jew in 1615 BC and they lived under that law till 33 AD a period of 1648 years. Then this man called Jesus said to them I shall nail to my cross the covenant you have been under, made with Moses and set before you a new covenant of grace with Jehovah. Transition! Abrupt change! Yes, transferred from the Law Covenant to the Grace Covenant, the Covenant of Sacrifice, when Jesus came as a man and kept all the requirements of the Law Covenant, He became heir to the promises of that Covenant. So all hopes of any others gaining its reward was at an end. Some of the Jews, “Israelites indeed,” were able to grasp the great fact that the only way to gain the blessings offered by the Sinaitic Law was by accepting Christ and becoming dead to the Law with Him, sharing in His sufferings and death. Col. 2:14 “Blotting out the handwriting of ordinances that was against us, which was contrary to us and

took it out of the way, nailing it to his cross.”

Pastor Russell was made that Servant as interpreter of the Word, though since the spring of 1876 he was such as executive, he serving as such for years without his or anyone else knowing that he was that Servant. 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's early work was to declare the closing of the general call (1881) that Jesus declared open and declare special calls from 1881-1914. Transition! Abrupt change! Pastor Russell was given the privilege of bringing forth new present Truth, especially in declaring our Lord's second coming to receive His Bride and declaring the promises to the Jew: two major works for Jehovah.

Pastor Johnson as the Epiphany Messenger was to declare the High Calling closed—no more Little Flock calling; he, being the last member of that High Calling. His witnessing work was for the development of the Epiphany court. Pastor Johnson ministered to the Great Company, Youthful Worthies and introduced the Quasi-elect. No more special work to the Jew. Transition! Abrupt change! Pastor Johnson with his great knowledge stated: the author does not believe that this series (17 volumes) is worthy of a place of equality, much less rivalry, with the six volumes of the first series. What great humility! One profound statement of God's Plan about progression: “But they will need the revelations of new things from God in order to know what and how to do in the future works of creation, as the Ages roll on in endless succession.” (E 1, p. 167) More transition!

Pastor R. G. Jolly served under Pastors Russell and Johnson as a very able student. He had a very inquiring mind, a sincere Truth seeker, one who willed to do God's will, a true disciple indeed. Much of his service was in refutation work; continuing to support the Truth and the Truth seekers. He ministered to us on the transition in the Tabernacle picture from Songs of Solomon 6:8. The post-1954 type changed so now the Queens represent the Great Company; the Concubines represent the Youthful Worthies and the Virgins represent the Consecrated Epiphany Campers—no more Youthful Worthies called after 1954. Time had progressed for the Consecrated Epiphany Campers to answer their special call. During this period there was significant transition marked by the 1954 date!

Bro. August Gohlke served under Bros. Johnson and Jolly. At Bro. Johnson's invitation he and Sr. Pearl joined the Bible House family in June, 1949, and he served as one of Bro. Johnson's main special assistants, helping him personally, with correspondence and in the preparation of his writings for publication. Bro. Gohlke also worked closely with Pastor Raymond G. Jolly, who succeeded Bro. Johnson in 1950 as Executive Trustee of the Laymen's Home Missionary Movement and Editor of its two magazines. Bro August Gohlke succeeded Bro. Jolly

in 1979. He was also a “walking concordance,” indexed to every Truth, and ready to aid any situation. He could call to mind and quote a wealth of Scriptures to apply to almost any doctrinal point, question, exhortation, situation or idea. He had a superb working knowledge of the Parousia and Epiphany writings, knowing not only what was stated on a given matter, but just where the citation could be found. Among his many accomplishments, ranging over 50 years of consecrated service, we might number just a few: his assistance in developing numerous Truth arguments against sifters; his assistance in up-building the brethren on such Truths as the Solomon Temple series (including the antitypical Queen of Sheba class), the Consecrated Epiphany Campers, the Youthful Worthies, the Great Company, etc.; involvement in publishing the PT and B.S.; assistance in publishing E 16 & E 17. During this period there was little or no transition!

Bro Bernard W. Hedman Served under Bros. Johnson and Jolly as the last one of Job's anti-typical seven special helpers. In 1985 he accepted an offer of early retirement from his employer and relocated next door to the Bible House where he provided much-needed assistance to Bro. August Gohlke in his final months. Bro. Hedman succeeded Bro. Gohlke as Executive Trustee after the latter's death in December of that year. For the next eighteen years Bro. Hedman edited the magazines, oversaw conventions and pilgrim visits, and corresponded with U.S. and foreign brethren. As supervisor of the Bible House he went on rounds to see how everyone was doing and expressed his appreciation often. He regularly served at U.S. conventions. Bro. Hedman had an excellent understanding of God's Word and a working knowledge of Parousia and Epiphany writings. Not only did he recall what was stated on a given subject, but he could often point out the reference. He demonstrated this at community meals, meetings, and conventions. He also had a good understanding of the brethren's situations and their efforts in the LORD's Work. With Bro. Bernard's death came much disruption within the movement due to some misinformation given out and some pre-conceived thoughts on Youthful Worthies and Consecrated Epiphany Campers in leadership roles. Transition! The LORD showed His choice by placing Bro. Ralph Herzig into the office of leading the Lord's people! This action brought about the challenge whether Bro. Bernard Hedman would be the last Youthful Worthy. Transition under severe trial!

Bro. Ralph M. Herzig also served under Bros. Johnson and Jolly. Bro. Ralph, as Jehovah's appointed leader did the best as to his abilities in guiding the brethren under successive trials. During his leadership many leading brothers began a sifting work that continues to the present time. We have every reason to accept Bro. Ralph's appointment and the work that he was able to accomplish: he was appointed by God to these privileges. We must recognize that Jehovah is using sifting as the method of cleansing His house. It is apparent Jehovah has set three Youthful Worthy candidates to prepare for the proper time of transitioning to a Consecrated Epiphany Camper in the

leadership office of His Movement. Bro. Ralph Herzig lost his ability to continue his privilege of service due to some health issues; heart problems, blood clots in his legs, light strokes (TIAs), then more severe strokes affecting his ability to walk. From March 11, 2014 he has been in a nursing care facility. Yes, more transition and abrupt changes!

We insert this from PT 1978, p. 87: “But how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5:5), giving to His sheep the Truth as due, since the seven composite angels to the seven stages of the Church, the seven composite stars, or seven shepherds, with their eight principal men (Mic. 5:5); the Parousia and Epiphany Messengers being the seventh and the eighth), have finished their course?”

We have every confidence that after the Great Company finished its earthly course, our Lord continued His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers.

The transition we are experiencing now brings more duress. Bro. Leon Snyder, a Consecrated Epiphany Camper candidate, coming to the fore while Bro. Ralph and other Youthful Worthy hopefuls are still living. Our Movement has never before had a transition while the prior Executive Trustee lives! This abrupt change comes amid great unrest, sifting, clericalism and distrust. We live in a time when information; true, false or in-between can cover the earth in moments via Facebook, Twitter, chat rooms, e-mail, etc. Bro. Snyder has never sat at the table of Truth with Bros. Johnson and Jolly; however that does not interfere with the fact that Bro. Leon Snyder has received this appointment. Another consideration is that this transition has been ongoing since June of 2012. Under this transition in leadership, we are making adjustments in our Movement. Over the past two years or so, much consideration has been given to our leadership structure. There were some unstable conditions that required some changes in leadership. These changes were made only when the LORD manifested His wishes in these matters. These changes were not published in our magazines for worldwide distribution, but were accomplished by letters of encouragement circulated to only those affected by the changes.

We are establishing, under the LORD’s guidance, the selection of pertinent articles of reinforcement to our statements of belief in our magazines with the hope of instructing and guiding our readers in righteousness. God is indicating some change in our message of the present time, our encouragement will be more focused on maintaining the believers that the LORD has called and encouraging them to remain stable in their beliefs. We also must recognize that the Consecrated Epiphany Campers have been under a special call for 60 years and there is much evidence that God is bringing them to the fore with a special purpose: to lead His sheep. We recognize the Youthful Worthies are

finishing their individual consecrations in preparation for their work in the coming Kingdom blessings. God has been preparing His Epiphany Elect Campers for their ministry as special helpers to the Youthful Worthies that remain. Yes, this transition comes with abrupt change!! Remember Jehovah’s Words: “My words shall not return unto me void, but shall accomplish and prosper in the thing where I sent it.”

Our Heavenly Father has been good to us providentially also in giving us a heredity that would dispose us toward religious matters. He did not give everyone this privilege. Some of our poor fellow beings have been exceedingly unfortunate because of their condition of birth. They were born with such minds and dispositions that they could not exercise a living faith in, and a supreme love for, God under present conditions. “All men have not faith” (2 Thes. 3:2). He gave us a favor far beyond that of those who do not have it. Not only so, but He arranged for us such surroundings as favorably disposed us toward Him. He made us hungry for fellowship with Him and with Christ. Was that a benefit? Yes indeed, brethren! All our lives He has been surrounding us with providences to mold and bend our hearts toward coming into relationship with Him.

As we see the natural forces of nature adjusting themselves and the present evil heavens (the ecclesiastical powers) and earth (the social order) passing away, preparatory to the ushering in of Christ’s reign of Truth and righteousness, what should be our attitude, as the Lord’s consecrated people? We should heed His Words, which still apply in principle: “See that ye be not troubled: for all these things must come to pass” (Matt. 24:6). And speaking particularly of the time in which we are now living, when He would come “in a cloud [the great Time of Trouble] with power and great glory,” and “the fig tree [the Jewish nation], and all the trees [many other nations, e.g., in Africa],” would “shoot forth [come into existence as independent nations],” Jesus told us to “then look up, and lift up your heads; for your redemption draweth nigh . . . when ye see these things come to pass, know ye that the Kingdom of God [on earth] is nigh at hand” (Luke 21:25-33).



The physical convulsions of nature are as needful as the moral, religious and social upheavals in this great *transition time*; and these evidences of the imminence of God’s Kingdom on earth, for which we still earnestly pray (Matt. 6:10), encourage us to “look up” and rejoice in our soon-coming deliverance. Our King is marching on! Praise the LORD!



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

TO:

## BIBLE QUESTION

What is meant by being in the Truth?  
(Answer given by Bro. Jolly in a Question Meeting.)

We certainly have to consider that being in the Truth may have different gradations of Truth. No one can consecrate to God at all unless he's in the Truth. He's got to have the Truth that there is a God. Well that's in the Truth, if you believe in God you're in the Truth with respects to belief in God. You can draw a line of distinction there. Some people believe there is a God and others believe there is no God. Which ones are in the Truth? Those that believe that there is a God of course. Then the one that consecrates his life to Jehovah must not only believe that He is but that He is the rewarder of those who believe in Him, who come to Him. Without faith it is impossible to please God. For he that cometh to God must believe that He is, that He exists and that He is a rewarder of those that come to Him. Otherwise they wouldn't come to Him at all. What's the use of consecrating if you don't get any benefit from it. So you see a person must be in the Truth before he can ever accept Jesus as his Savior. He's got to recognize that Jesus is his Savior, before he can accept Him as such.

So the Apostle Paul speaks to those who believe that there is a God and who believe that Jesus Christ is their Savior and who have repented for sin and have accepted Jesus as their Savior. You see they have quite a bit of Truth and then Paul speaks to them saying, before they were consecrated, "I beseech you brethren by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." They were not yet consecrated. Were they in the Truth? Yes, otherwise Paul would never have called them brethren. So there are brethren that are not yet consecrated and there are brethren that are consecrated. Some might say to be in the Truth we refer to the Harvest Truth. We can make that distinction too. Those that are in Babylon have not yet fully accepted, even if some of them might have partially accepted, the Harvest Truth of the Gospel Age, the great unfolding of the Truth from that wise and faithful Servant. Now those who have accepted that Truth, we often call it the Parousia Truth; Bro. Russell explains that the Parousia was a 40-year period from May 1874 to 1914. That in 1914 it would come as a thunder clap out of a clear sky, the beginning of

the Epiphany or the Time of Trouble, and it did come right on time. Those that accepted the Parousia Truth, were they in the Truth? Oh, Yes, far more than those who did not have the Parousia Truth.

Now we come into the Epiphany and the LORD unfolded during the Epiphany Messenger's time much Truth in addition to the Parousia Truth. We speak of some people being in the Truth when they accept the Epiphany Truth, they are Epiphany enlightened, they are in this more advanced Truth. So we see that to be in the Truth fully we are to walk in the light as it becomes due. The Apostle Peter shows that even back in his day some were established in the present Truth (2 Pet. 1:12). There was present Truth back then too, even as there is present Truth today. So what does it mean to be in the present Truth? I can imagine a brother saying, while my wife was cooking the meals and looking after the babies, washing the dishes and cleaning the house I was studying. I'm in the Truth and she isn't so much in the Truth because she has been busy with other things. She may be more in God's favor than her husband who had more time to study.

It is not the head that determines our salvation, and I'm so grateful that that's true. It is the heart, keep thy heart with all diligence, for out of it are the issues of life. I would rather see a brother that is 90% heart and 10% head than to see a brother that is 90% head and only 10% heart, God looks at the heart. Oh, we should take heed to the doctrine too, take heed to thyself and to the doctrine, but of the two the heart is the more important. What does it mean to be in the Truth? It means a great deal about the heart too, doesn't it. It isn't how much you know that determines whether you're in the Truth or not. Though we are to earnestly content for the faith, the Truth that was once delivered to the saints, but if you have the Truth and not the spirit of the Truth you'll never get anywhere. Though I have all knowledge and understand all mysteries and have not love it is a sad condition, as Paul describes it.

## OBITUARY

Evangelist Bro. Eno Osom of Akwa-Ibom State, Nigeria died at age 62. Bro. W. S. Ebong our Representative in Nigeria witnessed to some 250 Souls in serving the funeral service.