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

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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.*

# OBSTACLES CONFRONTING SPECIAL SERVANTS



Bro. Johnson & Bro. Russell

The two articles that take front seat in the agenda of this Present Truth, address the subject of how the last two star members and principal men of (Micah 5: 5), Bros. Russell and Johnson, endured oppositions from many quarters while they were immersed in the extensive work of the promulgation of the Harvest

Truth in the periods during which they ministered. In the past we have concentrated on the tremendous amount of oral and printed gems of the Word that they prepared for dissemination to the brethren who had a background in the Truth of the Harvest Message. This was done without considering the many obstacles that were put in their way by the great adversary and those in league with him. False brethren in the Truth, and those blinded among nominal people in and outside the Truth, all worked to vilify the characters and works of these righteous servants of God. (Psa. 41: 9 “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, has lifted up his heel against me.” Matt. 15: 14 “blind leaders of the blind”.) We pray that you will receive the intended instructional blessing by coursing the views herein set forth and may God bless their memory to us.

## A CONSPIRACY EXPOSED AND HARVEST SIFTINGS

Little did the Editor think, when penning words of caution to watch and pray printed in our issue of April 1, 1894 under the caption, “Lest You Enter into Temptation,” that they were so soon to prove so necessary and timely as they have since proved.

The story we here relate is a sad one; but it seems our duty to tell it in detail, because those most concerned were introduced to our readers and frequently mentioned in these columns in warmest terms of brotherly regard. It is proper now, therefore, that you should know of their deflection. This painful story we have published separate from our regular issues, that if possible, only the elder, and it is to be hoped *steadfast*, readers of the Watch Tower may know of it, lest others—“babes”—might be stumbled.



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

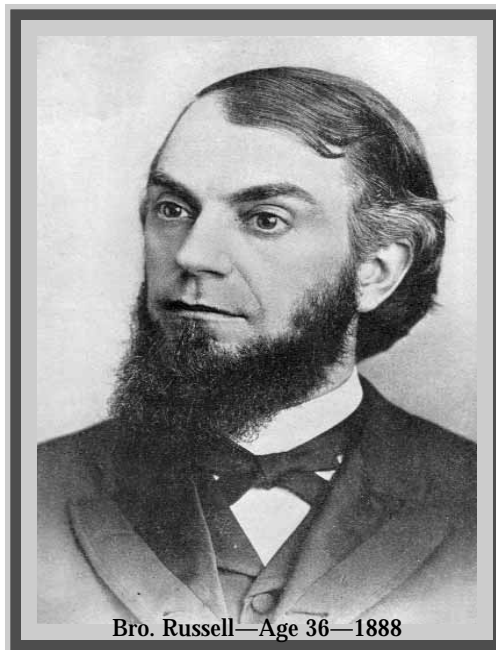
- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

Those who have been readers of the Watch Tower for several years, well know that on the strength of the words of our Lord and the Prophets and Apostles (Dan. 12:10; Psa. 91:7; 1 Cor. 3:13; Matt. 13:41) we have been expecting “siftings” and “stumbings” and the “falling” of many in this “evil day.” Such, therefore, like ourselves, will not be so greatly surprised at the facts, although like ourselves they may well be surprised, each time, to know who stumbles and over what. Unsuspecting hearts are always surprised; and the best and purest hearts are generally unsuspecting.

To prepare the reader for what follows, it is proper to state that the *conspiracy* of which it is our unpleasant task to tell you, and of which the Editor was made the subject, resembled more the betrayal of our dear Master (as some of the friends here remarked) than anything else to which we can compare it. We had no suspicion of it whatever, until five days before, and only since have learned that it had been gradually forming for the past two years; that it had been expected to “explode” the matter like “a bomb, and blow Brother Russell and this work sky-high” at the Spring Meeting a year ago, and by thus breaking his influence and thereby getting free from what they call “bondage to Brother Russell,” and forcing open to their own uses the columns of Zion’s Watch Tower, which they claim a right to command—because it is Zion’s Watch Tower, and they are members of Zion.

They were greatly disappointed, it appears, when that meeting was abandoned in favor of the Chicago Convention later, but declared that the “bomb” would “explode in less than eighteen months”—referring doubtless to the expected Memorial meeting this Spring. But Providence again foiled the scheme by leading us unwittingly to decide not to call such a meeting this year. We knew at the time that they were greatly disappointed, for they said so; but we had no idea that they had such murderous plans and hearts. We use the word “murderous” advisedly, because we esteem that to kill the character and influence of a man is a baser murder than to kill his body merely, and that the murder of the character of one the least of God’s children is worse in the sight of God than the physical murder of a worldly man (See Matt. 18:6; 1 John 3:15). Perhaps few realize this matter so; but we submit that it is the correct view, as shown by the

foregoing Scriptures. If all could get this true view of the matter, they would see the importance of the Apostle’s words: “Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice” Eph. 4:31; Col. 3:8-10. About January 1893, when they still expected the Spring Meeting to be held that year, they began preparing for it, by hints and suggestions, privately given, that there was something grievously wrong with Brother Russell’s business character and methods. This was expected to undermine the confidence of the flock here and to prepare them to believe the “bomb,” when exploded at the time of the Convention, when representatives of the Truth from all over the country would be here. Of course this was done with many



Bro. Russell—Age 36—1888

protestations of deep sorrow for “poor Brother Russell”—nothing being stated positively, but everything bad being hinted. My friends would have brought the matter to my attention at once, but of course were diffident about inquiring into my personal affairs and business, especially as they knew nothing definitely to inquire about. At last, however, I got some idea that “some ugly rumors” were afloat, and at once called together about forty of the principal brethren and sisters of the congregation here, including those whose names seemed to be associated with the “ugly rumors”—which were some of

these who, we now find, were even then conspirators. We stated the case, and requested and urged that any and every thing known be told to us all, so that if any misunderstanding had occurred it could be set straight at once; for I assured them that there could be no real foundation to any rumors, my business career, like my religious course, being straightforward and based on principles of justice and truth. All denied any knowledge of anything derogatory to my character, and went away satisfied, except the conspirators, one of whom, (Mrs. Zech) I now learn, while speaking fairly to my face and seemingly joining with the others, remarked privately, afterward, “*I could have turned the entire course of that meeting if I had chosen*”—referring evidently to the “bomb” which it had been decided should be kept—to be exploded at the expected Memorial Convention of 1894.

At the said meeting at my home, I gave a little resume of my business affairs, protesting, however, that I did so only for their and the Truth's sake, and that my business affairs had as much right to privacy as those of any one else; and so I here protest again, but, later on, will go into details, only for the sake of hindering God's "little ones" from being "stumbled" by the false statements which have already been circulated privately, by letter, and at the Chicago Convention last Summer, and now, within the past few days, in print (the oral "bomb" project having failed). The venomous circular recently issued by O. von Zech, E. Bryan, J. B. Adamson and S. D. Rogers is now to be the "bomb" designed to destroy confidence in Brother Russell, whom Providence has made to some extent an under-shepherd to the Lord's sheep, and thus to shatter the work in order that the conspirators may gather some of the wreckage; for already they have a new paper under way.

This is all for the conspiracy, of which we were in ignorance, until a few days ago. Meanwhile, the conspirators were fair to my face and spoke endearing words, as will be shown later on in this case by some of their letters to myself and wife, written during the very time they were concocting their scheme and keeping their "bomb." Meanwhile, we were their friends, and all but one of them, have shared the hospitality of our home within the last three months. Yes, at the very time that they were preparing the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master. But by that time, although I knew much less than I now do of his perfidy, I knew him to be my slanderer and refused his hand, telling him that the right hand of fellowship meant something to me, and that I had no desire to give it to those who stealthily and murderously stabbed my character behind my back.



But now for the details of the matter: To give a connected view of the things which have transpired here lately, we must recall to the Tower readers the facts stated in our issue of April 1, under the caption—"The Work in England." And we assure you that every word of it is strictly correct; and that the figures given, as showing the funds of the Tract Society supplied in books for Brother Rogers'

expenses, are *net* after deducting all money received from him and all books transferred to other colporteurs in England and all books now stored there. These figures, however, include books supplied to Bro. Rogers in the U.S. before he started for England, from the proceeds of which his expenses there were to be paid. It should be noted, too, that we state in the Tower the amount of money Bro. Rogers would have received for the books at "retail." We thus particularize because he, in an ambiguous manner, denies the statement.

We heard Bro. Rogers' proposed mendicant plan in the presence of our office assistants, who with ourselves constitute our household, until Bro. Rogers said that he had told us all about it and "could think of nothing more to explain." As before stated, we assured him that we could not think of adopting his plan and discarding the successful one now in operation, but urged him to try it himself if he felt sure that it was the Lord's will concerning him. He replied that we were "rejecting the Lord's message," etc. We learn since that he no longer relies for leading upon the Word of the Lord and His providences in answer to prayer, but that, instead, he sits down and thinks by the hour as he did during his stay at our home and believes that the Lord in this way reveals things to him. Alas! How many have been misled by this and similar misapprehensions, and to the neglect of the Word of God, which is "able to make wise unto salvation," and through which the man of God may be thoroughly furnished unto every good work (2 Tim. 3:15-17). Just what bad condition of heart lies at the bottom of such a course we may not be able to discern, but it seems generally to be spiritual vanity.

This was Monday evening; the next two days he visited considerably with Bro. Zech. We know not what passed between them except that by Wednesday night their causes were one; Bro. Zech evidently appreciating the idea of "taking the money from the fish's mouth." If Bro. Zech thus embraced Bro. Rogers' cause it was but natural that Bro. Rogers should fall in with Bro. Zech's "grievances," and they strengthened each other's hands and hearts in evil. We since learned that on the Saturday evening previous, one of Bro. Zech's family, Paul Koetitz, visited Bro. Erlenymer, whom he had previously tried to poison against me and in great glee said: "We have Bryan and Adamson and now here is Rogers all the way from England. It seems as if the Lord sent him at this time. That makes four, and there are a lot more. Just wait, something terrible is going to happen. Brother and

Sister Zech and Paul Koetitz were at his house a week previous and stayed until midnight talking about Bro. Russell and a coming catastrophe." They gave Bro. Russell a black character, and Bro. Zech said he was going to tell all to the congregation, soon. Bro. Erlenmyer said: "Why not talk the matter over with Bro. Russell? He replied, it is no use, he would explain everything away; the congregation ought to know these rotten things. Bro. Erlenmyer was much distressed and waited in fear for the "boiling pot" to "boil over."

To start the matter, Bro. Rogers, Bro. and Sister Zech and Bro. Paul Koetitz attended one of the six Wednesday Evening Prayer and Testimony Meetings, held for nearly a year in this vicinity. There, in the absence of Bro. Russell, those meetings were denounced, and Bro. Russell, for his connection with their institution, was denounced as a "pope," etc. The leader of the meeting, in vain, called for order and told them that the meeting was for the purpose of Divine worship and praise, and for mutual assistance in spiritual development. Mrs. Russell was present and reproved both the interruption and the unkind spirit manifested. She pointed out that while the meetings were suggested and recommended by me, the matter was left to the congregation, nearly all of which had taken up with the suggestion and voted to have the meetings, not for doctrinal discussions, etc., but solely and only for worship and spiritual up-building.

She pointed out, also, that none were in any sense forced to attend; and that those who did not care for prayer and conference in harmony with the object of the meetings should stay away and give to the others who did so desire, proper liberty to worship God as they pleased. She pointed out, too, that there are many meetings at which doctrinal subjects, etc., are considered. She showed plainly that while Bro. Russell's course contained nothing like a popish disregard of the wishes of others, the course of Bro. Rogers, in coming from England to force his ideas upon Bro. Russell, and now the course of all these in interrupting the worship of others, was decidedly popish, if indeed it were not worse than popish. Finally the discontents withdrew; Bro. Rogers staying that night at Bro. Zech's.

But I was unsuspecting all the while and lost the morning of that very day from the Lord's work, (Dawn Vol. 4); to collect money to make good my check of \$700, given to Bro. Zech the afternoon before to keep his note from going to protest. The next day Bro. Rogers returned to our house for another conference, at which the entire family was

present and which occupied the whole morning, and remained for dinner. After dinner he said he was going to Zech's but would be back for tea; but we told him that as he had been ten days at our home interrupting important work, and as Bro. Zech with whom he was more in harmony had made him welcome, we would not invite him to stop longer in our home. He then went to Bro. Zech's house, where, evidently, it was decided that now would be the most favorable time to explode the "bomb" that had been kept for some eighteen months. So Bro. Rogers was sent west, arranged with Bro. Bryan, who was to manipulate an assorted lot of grievances and damaging charges against Bro. Russell, and got Bro. Adamson into line; who, it seems, had some previous knowledge of the conspiracy. Brother Adamson had a grievance relative to his tract, as will be explained further on; and being one of the older colporteurs, it was hoped that his name would add to the destructive force of the coming "explosion." They had seen Bro. Russell pass through trying experiences with "false brethren" before, for God and Truth were on his side; but never before had they seen such a combination against him; and they encouraged themselves that now Bro. Russell would be humbled in the dust, and they would profit thereby.

#### THE CONSPIRACY CULMINATES

Accordingly, they—Rogers, Adamson and Bryan—gathered at Bro. Zech's home, and with him and his family, sent out, on Wednesday, April 4, special letters to the Church at Allegheny, inviting them to gather at Bro. Zech's house the next evening to hear matters of importance, etc., meaning the "bomb" and smaller fire works. About forty or fifty of the congregation attended, all of whom except one, so far as we are aware, received special invitations to be present. As we were not present, we submit the report of Bro. E. C. Henniges, the Secretary of that meeting, well known to many of our readers. It is as follows:

#### THE SECRETARY'S REPORT

"In response to invitations sent out, signed E. Bryan, S. D. Rogers, J. B. Adamson and O. von Zech, requesting attendance at Bro. Zech's house on April 5, at 7:30 P.M., to hear things concerning our highest welfare, about forty of the Church at Allegheny attended. Finding, on arrival, that it was to be a congregational meeting at which some kind of charges were to be preferred against Bro. Russell, a Chairman and Secretary were called for by those in attendance, that whatever was done might be done



decently and in order; besides which, it seemed proper that if the congregation were to hear the complaints, it implied that they were to render their judgment or verdict, and all this required proper order and a congregational head or chairman to the meeting and an authorized record. Further, some present who had knowledge of Bro. Russell's past experiences with Bros. Zech, Bryan and Rogers, foresaw that it would be most unjust to have the self-constituted impeaching committee appoint one of their own number to manage the trial, as they insisted on doing, and at the same time call it a congregational meeting. After nearly an hour had been spent in trying to get the congregation to sit quietly and hear their best friend traduced, without any power to properly inquire into facts, etc., the four complainants were overruled by the congregation, and Bro. H. C. Wolf was chosen Chairman, and myself Secretary, of the meeting.

"Bro. Bryan was first introduced, but became, under some interruption, so excited, disorderly and rebellious that he grievously insulted the congregation by saying: 'I refuse to recognize the authority of the Chair.' It was promptly moved and seconded that we hear Bro. Bryan no further; but an amendment, giving him the alternative of apology or dismissal was carried. On his declaration that he had no thought of apology, he was dropped, after having occupied the floor for about fifteen minutes.

"Bro. Rogers had the next opportunity, and spoke for nearly two hours. He gave a resume, of his plan, which several of us had heard before at Bro. Russell's house, a report of which was given in Zion's Watch Tower of April 1, 1894, under the heading, The Work in England. At Bro. Russell's he said he had not yet tried his new method. At Bro. Zech's he declared that he had tried this method largely in London, and it was very successful. He stated, as grievances, four ways in which he claimed Bro. Russell had injured him. (1) By pointing out that the printed page is the best way to preach the Gospel. (2) On account of this he got the feeling that he must sell so many books per day to pay expenses, and this kept him from trusting the Lord. These two things kept him in a great bondage which he had felt, but the cause of which he had only lately realized. (3) By telling him that he had "No talent" for public speaking. (4) By advising him to change his London meeting to one in Bible-class style. This last, he regards as an assumption of control of my privileges.

"Bro. Zech spoke at odd times against Bro. Russell in general terms, to the effect that Bro. Russell had too much authority and lack of love for the brethren; also Bro. Russell does great sins; and if you do not want to hear it you are partaker of his sins. Twelve o'clock, midnight, came without Bro. Adamson having had his say except in the opening prayer, in which he thanked God for having the privilege of sharing in this great reform movement for liberty and equality amongst the brethren.

"Upon motion, the meeting adjourned, while Bro. Bryan shouted that they would be heard from fully in a few days—that a hall would be rented where they [the four] could have matters all their own way, that it would not be called as a congregational meeting and that this thing will not die down; we will print it and publish it to all the world, etc."

Respectfully submitted, E. C. Henniges

After the meeting had dismissed, a few were invited to stay longer, and did stay until four o'clock A.M. Then were detailed the other matters, and through some who were there we finally got to know about the "bombs," etc. When asked if they had gone to Brother Russell and asked whether he could or would give them an explanation, they replied that some of the minor charges had been presented and that "he had explained them away"; but they had never mentioned the two leading items (the "bombs" which they had been keeping for eighteen months). When asked why they had not presented those leading matters to Bro. Russell they replied—We knew before-hand that Bro. Russell could answer them, and explain them all away. "And so," said the inquirer, "you thus confess that you did not want an explanation, but wanted to slander Bro. Russell."

#### THE CONSPIRACY EXPOSED

The next Sunday afternoon, after the discourse, strangers were dismissed during the singing of a hymn and the regular congregation was requested to tarry. To those who remained we gave a full history of the matter, in substance as we now present it below:

The conspiracy which reached a head on Thursday evening April 5, at the residence of Bro. and Sister Zech was a surprise to us all; and although we now find that it had been forming for nearly two years, yet, so far as we can learn, Bros. Adamson and Rogers had nothing to do with it until the past few weeks, although the former had considerable information respecting it. But their readiness to become participants therein, speaks for their hearts much of the same "gall of bitterness" which has for a longer period been the power of Satan working in the

others;—for we cannot but believe that Satan has been the moving and inspiring conspirator—moving to envy, jealousy, etc. and now, finally, to an attempt to assassinate my character and thus to greatly injure the cause which, under God’s providence, I represent to a considerable degree.

When I shall now relate to you in detail the charges brought against me, you will indeed be surprised that “brethren” could be so confused by Satan as to become his tools and to attempt to make charges and “bombs” out of nothing. I am not surprised at Satan; for I well know that he has long sought occasion against me, because of my activity against him and his works and in the service of the Lord. He has repeatedly set for me pitfalls and snares, but by the grace of God I escaped them. I am not surprised, therefore, that after besetting me for years and finding no real charges to bring against me, the great Accuser of the Brethren finally endeavors to misconstrue virtues and make them appear to be vices.

Born in this city of Allegheny, which, with the exception of about three years, has always been my home, I should be, and am, well known here. My religious views, of course, make me a mark, a target; and on this account if anything were known derogatory to my character, either in morals or in my business dealings, surely there are thousands of tongues in Pittsburg and Allegheny that would not hesitate to make abundant use of them to oppose my religious teachings. Can any one doubt that if such things could be produced, Satan would have found willing agents to publish them to the world long ago, to counteract the religious truths I publish, which they oppose, yet cannot gainsay nor contradict?

But what even the godless world would not do, because too honest, Satan now succeeds in getting some “brethren” to attempt. We do not claim that they realize what they are doing—no, we trust that they do not fully realize the atrocity of their crime. For, if they have pursued their course for eighteen

months with a full appreciation of its atrocity there would surely be little hope for them. We trust, therefore, that of them as of some of old it is true—“they know not what they do,” the god of this world having so thoroughly blinded their moral sight.

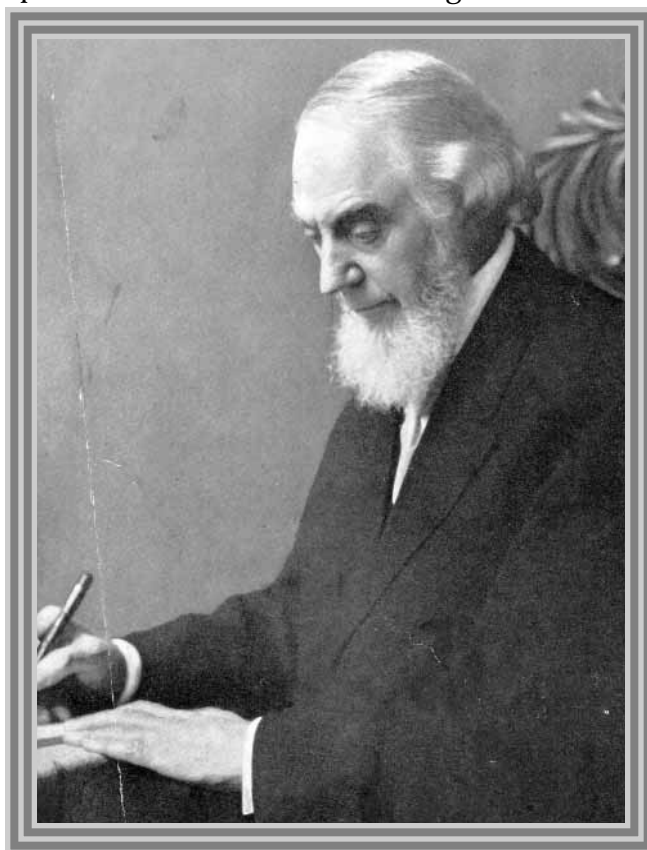
Yet while hoping that sometime they may get free from their captor, Satan, we cannot think that they have gotten into their present dreadful condition inadvertently, or merely by error of judgment. If their hearts were right God would not have permitted their poor judgment to get them into their present plight. We fear, from the bad fruits which they are bearing, that ambition and envy have for some time been “roots of bitterness” which only recently blossomed, and are quickly yielding the fruitage denounced in God’s Word as works of the flesh and of the devil—malice, hatred, contentions, envy, strife, backbiting, slanders and every evil work.

Those whose hearts could treasure up supposed “bombs” for eighteen months to explode in the midst of the Church and ruin the character of a brother, who meantime did more than a brother’s part to them (as will be shown later), and who all this time called him “dear Brother Russell” and wrote him letters expressive of their love and esteem—these have a depth of wickedness and deceit which would shock a noble-minded worldly man not a professing Christian, and ignorant of the great light of present truth.

Blasphemous unbeliever as he is, we believe that Mr. Robert Ingersoll would have no sympathy with such ungodly works of darkness—he has enough of manhood to keep him out of such a snare of the devil.

For a full account of this article please see volume Three of Harvest Gleanings page 114.

\* \* \*



**When reading this piece** we must keep in mind the time differential and that the High Calling and Second Death stipulations are not applicable now to those of us who are unbegotten and are not running for the prize of spirit nature. In addition the Scriptural account in 2 Peter speaks directly of immorality, adultery, carousing etc. Since the subject matter is dealing with those who were once the Lord's consecrated people, we should not get the thought that these former brethren have adopted the gross sins of the heathen but that they have left the purity of spiritual nourishment and sustenance necessary for inclusion in the Bride of Christ.

The following article is an abridgment of a discourse by Bro. Jolly delivered in Philadelphia and Chicago and then printed in the December 1, 1948 PT pp. 162-169 under the title

## PARALLELS OF THE 1908 – 1911 AND THE 1948 – 1951 SIFTINGS

THE APOSTLE PETER aptly describes religious leaders who prey on God's people, as a wolf scatters the flock and seeks the life blood of the sheep. They despise authority as ordained by the Lord and falsely accuse and rail against His messengers (2 Pet. 2: 10-21): "They despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignitaries," [Note the Berean Comment on this, and also on the entire passage]. Whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord. But these, like natural brute beasts, made to be caught and destroyed, speak evil of the things that they do not understand; and will utterly perish in their own corruption; and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the day time. They are spots and blemishes, carousing in their own deceptions while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: they have hearts trained in covetous practices; cursed children: Which have forsaken the right way [the present Truth and righteousness], and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb donkey speaking with man's voice restrained the madness of the prophet. These are wells without water, clouds that are carried with a tempest; for whom is reserved the blackness of darkness for ever. For when they speak great swelling words of emptiness, they

allure through the lusts of the flesh, through much lewdness, the ones who have actually escaped from those who live in error. While they promise them liberty, they themselves are the slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than, having known it, to turn from the holy commandment delivered to them." Let us not be shocked, then, when such new-creature sifters are manifested as in the second death, for the Apostle Peter makes it very clear. Note also the Apostle Jude's witness to this effect, in the book of Jude. And in this connection note that Servant's words written in the midst of the corresponding Parousia sifting (Z'10-186): 1 John 5: 16—"There is a sin unto death; I do not say that we should pray for it." We are to understand that this sin unto death is something that is very specific. It is a matter of willfulness and is a turning again to the beggarly elements of the world from which we were once recovered, from which we once escaped. And what are the beggarly elements of the world? Some might suppose that the beggarly elements of the world are murder, robbery, etc. We answer, "Yes." Are we to expect, then, that a Christian would turn to robbery and murder? And would this be



a sign of his having lost the Lord's Spirit—not merely that he is losing it, but that he has lost it, that he is dead? We answer, "Yes." And how would it manifest itself? Our Lord gives a more refined definition of murder. To be angry with a brother without just cause—to have hatred, envy, malice, strife—these are the works of the flesh and the devil. Whoever has these—that is to say, whoever is actuated by these, not merely in a moment of impulse and through some oversight in the care of his tongue, but whoever deliberately and repeatedly manifests these as his own spirit and thought, has certainly lost the Spirit of the Lord, if he ever had it, if he had not been merely glossed over with an outward veneer of meekness, gentleness, patience, long-suffering, brotherly kindness and love. His loss of these qualities and his taking on of the vicious qualities, backbiting, slander, anger, malice, strife, etc., would indicate that he had lost the Spirit of the Lord. It would signify that he is not dying, but that he is dead—Jude 12.

Going back to the illustration of the dog, [1948 PT p. 165 col. 1] we see a difference between this condition of willfulness and the one in which the New Creature might be temporarily overtaken in a fault and his dog, so to speak, break loose and bite some one. The dog would get a whipping, and apologies would be made to the person injured and things made good so far as possible. The one who approves of his dog's going out and biting his brethren or neighbors has evidently lost the Spirit of Christ which he once had.

One of the great tests during the 1908-1911 sifting was: Is Pastor Russell really that wise and faithful servant? And have we not as much right to present our views as he has; are we not as able to offer incense as he? It reminds one of Korah, Dathan, Abiram, etc., who rose up against Moses and Aaron, and said unto them, "Ye take too much upon you, seeing all the congregation are holy, every one of them: wherefore then lift up yourselves above the congregation of the Lord?" (Num. 16: 3.) Have you heard anything like that against the Parousia and Epiphany messengers? You remember what the Lord in His displeasure did with these rebellious ones, who were not subject to the Lord's arrangements and His mouthpieces. God changes not. He did the same during the Parousia and He is doing the same today. More and more, you will see the Epiphany messenger



challenged as though he were assuming too much power and more and more you will see the Lord's similar displeasure manifested against the sifters and those who turn back from Him. And now, as in the Parousia, the sifters will come chiefly from the prominent ones. I well remember how in the midst of the parallel sifting our Pastor at the Celeron Convention in 1910 called for a special meeting of the elders, deacons and pilgrims. There were over 500 present that night; and our Pastor started out by saying: "I am especially glad to address you tonight. You know the Lord's people are called, 'the filth of the world, the offscouring of all things'—well, tonight I have the honor of meeting with the chief of the offscourings." There was a ripple of laughter. Our

Pastor, that wise and faithful Servant, had a way of putting things that presented truths that might otherwise offend, in an acceptable manner. At least there was no chance to develop pride from this remark, though Pastor Russell knew what mischief pride was making during that sifting, and he took this method of correcting it in the hearts of the responsive.

#### THE TWELFTH PARALLEL

(12) Before presenting the twelfth parallel between the present [1948-1951] and the 1908-1911 sifting, let us notice briefly the case of Herodias. You remember she was Philip's wife, but when he was dethroned and ostracized, she preferred to

live in the court and not to go into exile with her husband; so she became unlawfully joined unto Herod, his brother, who was now on the throne. Thus she kept a position of influence and power for herself and her daughter. And to silence the Lord's prophet, John, she had him imprisoned for his rebuke of this illegal union, and she managed finally to have him beheaded. Now, let me ask you. Is there anyone here who would defend Herodias in this, and not condemn her? Kindly raise your hand. I am glad to see that no hands are raised. But you haven't heard her side of the story! How can you judge in any matter without hearing both sides of the story? This brings us to the twelfth parallel: In both siftings Satan has been raising the cry: You haven't heard the other side of the story! And thus he stampedes immature, underdeveloped Truth people to sponsor a view that they never held before—that you cannot judge in matters as between the Lord and the devil, until you have heard both sides. Knowing

that the record on Herodias is authentic, we do not need to hear her side of the story. None of us would sponsor the cause of Esau as against that of Jacob. Likewise you have all judged in the case of Judas Iscariot and you have condemned him: but have you ever heard his side of the story? In 1 Tim. 1: 19, 20 we read: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan that they may learn not to blaspheme." And again the Apostle Paul admonishes (2 Tim. 2: 16, 17): "But shun profane and vain babblings, for they will increase to more ungodliness. And their message will spread like cancer, of whom is Hymenaeus and Philetus." Would any of us refrain from judging without hearing both sides of the story? Is it not sufficient that the Lord's servant in charge pointed out the case to us? Again, in 2 Tim. 4: 14-18 he says: "Alexander the coppersmith did me much evil: the Lord reward him according to his works." [Did Paul manifest the Lord's Spirit here?] "You must beware of him, for he has greatly resisted our words. At my first defense no one stood with me: May it not be charged against them. But the Lord stood with me, and strengthened me; that the message might be preached fully through me, and that all the Gentiles might hear: Also I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." Have you not judged in this matter without hearing the side of Alexander the coppersmith? Similarly, have you not judged against Mr. Barbour, who denied the ransom, without hearing his side of the story? Or have you all these years been thinking that he was right and that Servant wrong? Similarly, have you not judged against the other sifters of the Parousia and the Epiphany? Those who in the 1908-1911 sifting insisted that they must first read the teachings of error on the New Covenant, the Mediator, the Sin-offerings, etc., set forth by the teachers of error before they could judge, showed that they were not grounded in the Truth, had not proved it, hence were not ready to hold fast that which was good and to earnestly contend for the faith; and in most cases they were swept away by the error. The primary sifters in the present sifting cry that they



have not had a chance to be heard, yet they were heard at length, and in some cases so much that the Philadelphia Church finally forbade their speaking any more. Yet some of these same ones who claimed they were judged without being given a hearing, went to Chicago and after a campaign of evil-speaking got the Polish class to renounce the Epiphany messenger, without ever giving him any hearing at all. What hypocrisy! Of course the faithful ones withdrew from such a class.

(13) The thirteenth parallel between the two sifting periods is the picking of flaws, an outflow of the spirit of contentiousness. Many accused that Servant, and also the Epiphany messenger, of evil-speaking and of improper judging, forgetting that the Lord's special mouthpieces do not come under the general admonitions to the Church on these points. They fail to rightly divide the Word of Truth, properly to discern the Lord's will. Naturally a shepherd has a right to do a few things that every sheep does not have the right to do. But those who cry against the Lord's mouthpieces for pointing out the wolves in sheep's clothing, that they are evil-speaking and judging, in nearly every case, if not fully in every case, will do the very same thing themselves (Rom. 2: 1-3). It is the old "Stop! Thief!" cry. A merchant sees a thief running from his door and cries, "Stop! Thief!" Others join in the chase, all crying, "Stop! Thief!" Finally, the thief himself, fearing he will be caught, joins in with the others, crying, "Stop! Thief!" They all run, crying, "Stop! Thief!" the real thief leading the crowd, until they finally all wonder where the thief went and whom they are chasing. Thus the real thief diverts attention from himself, by yelling "Stop! Thief!" at others. So it is with those who cry against evil-speaking and judging, yet do the same themselves. Jesus and His mouthpieces had and have a right to expose evil-doers and to warn the true sheep against them. The picking of flaws prevails not only on these, but on many other points, too numerous to mention. No matter what the faithful will do, fault will be found with them. Our former Pastor wrote: "Those who are busy seeing what they can object to are step by step walking into darkness." Jesus warns (Matt. 7: 3-5): "Why do you look at the speck in your brother's eye, but do not consider the plank in your

own eye? Hypocrite! [Because wishing to give the inference that you are not yourself afflicted with the malady of sin—Berean Comment], first remove the plank [The great fault of lovelessness—Berean Comment] from your own eye, and then you will see clearly to remove the speck from your brother's eye.”

#### THE FOURTEENTH PARALLEL

(14) The fourteenth and last parallel that we will note for the 1908-1911 and the 1948-1951 siftings is, that testing those who desert the Truth movement go out with the claim, “The Lord is with us.” In the 1908 sifting the sifters claimed that it was Pastor Russell who was departing from the Truth and its Spirit and that they were holding faithfully to it. When the Lord gave me the Parousia Truth in 1909, I desired the back numbers of the TOWER, so I called on an elder in Canada who had deserted the Truth movement and had joined the New Covenant sifters, thinking he might be glad to sell me his back TOWERS. But he refused to part with them, telling me that they were worth their weight in gold to him, for, he said, they were written while Bro. Russell still had the Truth, and before he became blinded and unreliable as a Truth teacher. He expressed pity for the Pastor and said that he was praying for him, but he feared the Pastor had gone too far in the way of error to ever be recovered. He expressed joy over the great light that he had received from the Lord since he had gotten his eyes open to the errors that Pastor Russell had more recently been teaching. But he said that he could not part with the Old Towers, for he held to the Bro. Russell of former years. Alas, how blind! One of the first Parousia Truth writings was Tabernacle Shadows; and then the Truth on the Covenants, the Mediator, the World's High Priest, the Sin-offerings, the Scapegoat, is clearly set forth; and it was the Sifters, not the Pastor, who were departing from the Truth and its Spirit.

Similarly, in the present sifting the sifters will justify their acceptance of the Epiphany Truth in past years by claiming that the Epiphany messenger was clear in the Truth and its Spirit then (when they were holding to him), but that now that he has changed, they must in loyalty to the Lord reject him. But the Epiphany Truth is the same today as it has always been; and the Epiphany messenger continues to point out the Lord's manifested judgments now, even as he has been doing from the beginning of the Epiphany. Have these sifters not been reading and adhering to and advancing the cause of the Epiphany Truth and work as given in connection with the manifestation of the Lord's judgments against that evil servant, the

Tower editors, the P.B.I. editors, the Dawn editors, etc., from the very early stages of the Epiphany? Then what has caused their change of attitude now? Why do they suddenly stumble over what they have accepted and approved for years? It is not the Epiphany Truth or the Lord's continued judgments of the quick and the pronouncing of His manifested judgments through His Epiphany messenger, that have changed. It is those that promulgate error that have changed and are now departing from the Lord, His Truth and His Spirit, despite their suave professions to the contrary.

The fleshly Israelites similarly claimed that the Lord was with them when they deserted Moses and did not heed the Lord's instructions through him. We read of this in Deut. 1: 42-45: “And the Lord said to me [Moses], Tell them, Do not go up nor fight, for I am not among you; lest you be defeated before your enemies. So I spoke to you; yet you would not listen, but rebelled against the command of the LORD, and presumptuously went up into the mountain. And the Amorites, who dwelt in that mountain, came out against you, and chased you, as bees do [Have you ever been chased by bees?], and drove you back from Seir to Hormah. And you returned and wept before the Lord; but the Lord would not listen to your voice, nor give ear to you.” Ah, yes, it is possible to turn and repent after it is too late, after one has rebelled against the Lord and His servant and His commands and His arrangements, even as it was so here with the Israelites. But the Lord would not hearken to your voice, nor give ear to you. It was so with Judas. He also turned and repented; but he had gone too far; his repentance could not be accepted. A sister who is sympathetic and partisan to the present sifters recently testified, “Brethren, I have wonderful evidence that the Lord is with me and that He will go with me to the end, no matter where I go, or with whom I meet.” Look out, Brother, Sister, do not be too sure! Sheep that are getting ready to jump the fence from the Lord's green pastures to some other pastures, usually speak in that way. The Lord will not go with you, unless you abide in Him!

In conclusion, dear Brethren (Col. 2: 18, 19): “Let no man cheat you of your reward, taking delight in false [self-willed] humility and worship [reverencing] of angels [messengers], intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head, from whom all the body nourished and knit together by joints and ligaments, grows with the increase that is from God.” You who are contemplating following these sifting leaders who arise from our midst to lead

away disciples after them, ask yourselves if you are not contemplating merely the attractive exterior, the sheep's clothing, and not noticing the wolf within it. Do you really wish to reject the Epiphany Truth and in self-willed servility worship, too highly reverence or esteem, such messengers, who intrude boldly into those things which they have not been properly enlightened on [for example, condemning the severity of the Lord's Spirit in His condemnation of sifters, as not being His Spirit, when they thus manifest that they do not properly discern what is the Lord's Spirit, vainly puffed up by their own fleshly minds, and not holding the Head? St. John says of such (1 John 2: 19): "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that none of them were of us." Shall we go after them? Shall we cover our heads, and rend our clothes, and mourn for them? The Lord says, "Do it not lest you die and wrath come upon all the people" (Lev. 10: 6). Let us rather "beware the burning which the Lord has kindled." Those outside



the camp may see the sacrificed flesh of the Lord's faithful Priests and may scoff at it, and it may be to them a stench in their nostrils. They may not be able to see the Lord's Spirit; but those in the Holy and in the Court will see it in its true light. And as the outward man of the Epiphany messenger perishes more and more, due to his faithfully laying it down in the service of the Lord and the Brethren, they will appreciate him more and more, even as the faithful did in the case of the Parousia Messenger. In regard to the present sifters and of the Lord's faithful it is true now, as always: "The Lord does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart." Let us, then, endeavor to look on things as the Lord sees them, and not be vainly puffed up in our fleshly minds, nor fall a prey to those who are. Remember, Satan is aiming

at YOU. "Satan has desired to have you, that he may sift you as wheat: But I have prayed for you, that your faith fail not" (Luke 22: 31, 32). Let us walk circumspectly before the Lord and may God grant His blessing!

## STUDY SPREAD AND PRACTICE THE TRUTH

**THE Prophet Jeremiah** is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the Word of God

*"His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"—Jeremiah 20: 9.*

concerning Israel had been so despised and rejected that he had become disheartened. He himself declared, "The Word of the Lord was made a reproach unto me, and a derision daily. Then I said: I will not make mention of Him, nor speak any more in His name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay!" His message *had to be* spoken. The Lord had

instructed him to tell Israel that they were about to be given over into the hands of their enemies. This Word of the Lord to the Prophet Jeremiah was given prior to the Seventy Years' captivity of the Jews. There were false prophets

among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true Prophet of the Lord, who gave them the hard but true Message from God. Jeremiah told them that they had failed to keep their Covenant with the Lord; that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had

promised to serve faithfully; that it was not too late, even then, for any to be delivered, who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity in Babylon.

Jeremiah knew that the false prophets would encourage the king, and that he, himself, would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which, by experience, he knew would result from loyalty to the Lord. But he overcame the temptation to hold his peace. He would speak as God commanded him; let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning. If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the Spirit." We might let the Holy Spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smolder for a time, and finally become extinct. The Prophet Jeremiah could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah, which, of course, he did not desire.

So it is with us today. God has led us into the secret of His counsels. He has granted us a wonderful spiritual illumination. He has given us a Message of the utmost importance to deliver to His people. We have inherited the work of resisting, by God's Word, the immature teachings of God's people among the other Truth Groups and vindicating God's character from the aspersions cast upon it by those teachers in mainline Christian circles through eternal torment, the consciousness of the dead and the union and cooperation of state and church. We have been given the mission of blessing our Youthful Worthy and CEC brethren through the Word of God. This Message is not to be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God has appointed has arrived. In Jeremiah's time, the message was that the Kingdom of God, His typical kingdom,

was about to be overthrown. The lease of power to the Gentiles, under the domination of the Prince of this world, was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That span (7 times) of twenty-five hundred and twenty years has now run out (Rev. 7: 1-4). The King's Son is soon to receive His long promised inheritance (Psa. 2: 7-9). We are glad that our Message is not now the overthrow of God's Kingdom, but that it is the overthrow of Satan's rulership which includes, among other things, all erroneous religious teaching, both among God's people associated among the various Truth Groups and those affiliated in Mainline Church systems. So, we are to tell forth this Message. We are to tell it in our actions, in our words, by the printed page and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing favor in the eyes of men or for any reason whatever, we fail to give forth the Message of God, it will be taken from us and given to those who are worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we lack the energy—the zeal to spread forth the Truth, we are not fit for the Kingdom. Is this Message burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet?

*"I love to tell the Story,  
It did so much for me!  
And that is just the reason  
I tell it now to thee?"*

If we refrain from telling it, the result will be that the fire of God's Holy Spirit will become extinguished in us. And if the light that is in us becomes darkness, how great will be that darkness! The possession of the Truth—God's Message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful Message of Salvation, His glorious Plan, with its times and seasons as set forth by that "faithful and wise servant" (Matt. 24: 45-47)? There is a difference between the operation of the Lord's Spirit in His children now and its operation in the days of the Prophet Jeremiah, and the other holy Prophets. During the Jewish Age the Holy Spirit acted upon the servants and mouthpieces of God in a literal—material manner—there was no Bible. Now the people of the Lord have both His Message in the inspired, written Word and the operation of the Holy Spirit, as God's powerful influence for good, in their heart and mind. The mysteries of God are now opened up to His



faithful children, the watchers; and we are granted a clear understanding of “the deep things of God,” some features of which were never revealed until the Harvest time through the ministry of the last two star members—the Laodicean Angel (Rev. 3: 14). We are also told by the Apostle Paul that the things which were written by the servants of the Lord in past dispensations were written for our admonition and instruction and comfort, “upon whom the ends of the Ages are come” (1 Cor. 10: 11). Seeing all these things, dearly beloved, “What manner of persons ought we to be, in all holy conversation and godliness?” How earnest we must be and with what painstaking care, should we give heed to the Word spoken to us! Let us be faithful in proclaiming the Message of our Lord now due. Let us tell forth the words which He has put into our mouths, whether others hear or whether they refuse the Truth now due—whether our faithfulness brings us the favor or the disfavor of the world, of Christianity as a whole, or whoever. But let us speak

His Word in meekness and love, leaving the results with our great Chief Priest. For—

**“The Day is at hand”!**

\* \* \*

*“He cometh to His Own—our glorious King!  
Can human tongue or pen show forth such glory?  
Through earth and sky let our glad praises ring!  
O faithful of God, tell forth the wondrous Story!  
He cometh now to reign. What wealth of joy  
To all the world! Thy matchless name confessing,  
O Son of God, we sound Thy glory forth—  
O'er land and sea  
Thy promised Reign of Blessing!”*

## in remembrance

**SR. OLIVE ARCHER**, age 98, died in May of this year. She came into the Truth over sixty years ago; she met our dear Bro. Johnson on his visit to Britain in 1946. Sr. Olive was a natural evangelist; she brought many to a knowledge of the Parousia and Epiphany Truth. She had a wonderful character full of love and sympathy for suffering mankind; always so supportive of all the brethren. The Memorial service was conducted by Bro. Richard Doidge, June 18, 2006.

**BRO. LESLIE BEAUCHAMP**, of Westfield, Massachusetts, age 90, died August 4, 2006. He is survived by his wife, Sr. Jeannette and a daughter Lee Ann. Bro. Leslie was an elder in the Springfield Ecclesia. Bro. Robert Herzig officiated at the funeral.

**SR. ARIT OKON ITA EDET**, died in December of 2005. She attended Bible class with the brethren in Uyo, Nigeria.

**SR. BESSY UGADIYA DICK**, age 60, died January 27, 2006. She was a devoted Christian and loved to serve God and was associated with the LHMM in Abia State, Nigeria. The life of our dear sister could be described as a life of joy, peace, challenges and victorious.

**BRO. WILLIAM E. JAIRAJ**, of Mysore, India, died May 19, 2006. He is survived by his wife, Sr. Stella Jairaj, one daughter and three sons. He was appointed an evangelist for the LHMM September 1992. He was a very active brother in the service of the Lord.

**BRO. CURTIS McDONALD**, age 84, of the Springfield, Massachusetts Ecclesia, died on June 28, 2006. He is survived by his wife, Jane McDonald, four children, many grandchildren, great-grandchildren, one brother and two sisters. The past three years Bro. Curtis and Sr. Jane have been residing in New York state with their daughter, Rebecca Colby. Bro. Robert Branconnier officiated at the funeral.

**SR. HELEN McDONALD**, of Massachusetts, died August 11, 2006. She is survived by her Son and daughter-in-law, Bro. David and Sr. Geraldine McDonald, three daughters and many grandchildren. Sr. Helen was a member of the Springfield Ecclesia for 70 years.

**BRO. HEADLEY MUIRHEAD**, age 95, of Bartons, St. Catherine, Jamaica died May 17, 2006. He is survived by his wife, Sr. Cordel Muirhead. Bro. Headley was appointed an evangelist in 1962. His services will be missed by the brethren. Bro. Calvin Hall officiated at the funeral.

*On Thee we cast our burdening woe,  
O love divine, forever dear,  
Content to suffer while we know,  
Living or dying, thou art near.*

**BROTHER CARL W. SEEBALD**, of Muskegon, Michigan, age 95, died Thursday, June 8, 2006. Surviving is Bro. Carl's wife, Sr. Mary, three sons, Bro. Charles, Bro. David, William, two daughters, Sr. Carlla Olson and Sr. Virginia Archer and many grandchildren. Bro. Carl was preceded in death by Sr. Jenny Seebald, his wife of 49 years and the mother of their children, and Julia Seebald whom he married after Sr. Jenny's death.

Brother Carl was appointed an evangelist for the Laymen's Home Missionary Movement in 1964, an auxiliary pilgrim in 1968 and a Pilgrim in 1983. As a Pilgrim he spent many months of the year on the road serving Bible classes and some isolated brethren whose only fellowship in the Truth may have been our dear brother's visit to their home. He was engaged in the Lord's service for over forty years and faithfully served congregations in Barbados, Canada, Denmark, England, France, Germany, Jamaica, Poland, Switzerland, Trinidad and United States.

Brother Carl was faithful in spreading the Gospel wherever he traveled in the Lord's work and helped many of the brethren to a better understanding of Almighty God, of Jesus, His only begotten Son and their great love of Redemption for God's elect people and for the world of mankind in the Millennial Kingdom. His gentle, poetic and reverential way of presenting the Truth was unique and so appreciated by the brethren. His quick wit and charming smile put one at ease in his presence. As the leading chairman of many a convention, he had the

ability to make them run smoothly and make it look like it did not take any effort. The picture below shows Brother Carl with his notes in his hand at the 1985 Chicago Convention; the notes in Brother's hand was a customary scene, as he went about tending to all the minute details that make such an assembly a success.



It was truly his greatest joy to share the Word of God and speak personally to others of God's goodness. He loved the brethren and the brethren loved him. We will miss our dear brother as we look forward to the Kingdom, when and where, we shall be reunited with our brethren who have gone on before.

The following is a poem written by one who knew and loved our dear Brother Carl, as we all did.

*From way up north he traveled  
All throughout the land  
O'er hill and dale he blazed his trail  
With a Bible in his hand  
With poetic voice he offered  
Of the wisdom of God's Word  
By grace his kind hand proffered  
So that God's heart too was heard  
Both child and adolescent  
Adult and heads of grey  
Would hark with expectation  
The words that he would say  
God's character he hoisted  
Up where it does belong  
And when his hand met with piano  
He praised God too with song  
Across highways seas and oceans  
He shared what God would send*

*And then the time did sadly come  
When his traveling met its end  
Yet with a winsome smile  
And a warm shake of his hand  
He'd greet his visiting brethren  
And they would understand  
That although he could not travel  
Like he before had done  
His sojourn was not over  
It had only just begun  
For the pilgrim's ceaseless journey  
Does not end at death  
For in the resurrection  
He'll awaken from his rest...  
To take the Book up once again  
And resume that happy trail  
With a love-light twinkling in his eye  
And a hope that never fails\_\_\_\_\_*



God Bless the memory of that blessed Pilgrim Who touched so many hearts...Who showed us how God's grace does work in days of heavy trial. Good-bye my brother... my friend... my fellow-servant...Until that blessed day.... amen.

# The Present Truth

and Herald of Christ's Epiphany

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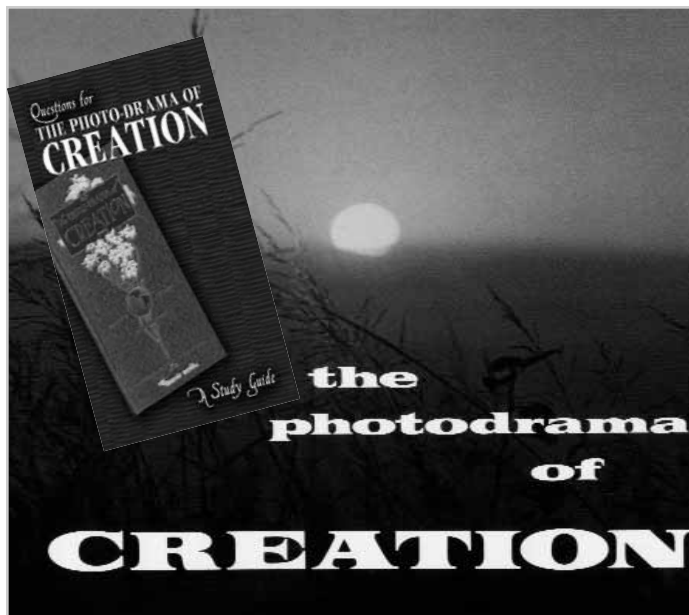
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### PHOTO-DRAMA QUESTION BOOK/STUDY GUIDE

We have recently published an adjunct to the Photo-Drama of Creation book in the form of a handy Study Guide, containing questions for the complete text of the Photo-Drama of Creation. This book may be studied by an individual, a family or in a Berean study class. The various points may be considered consecutively as they appear in the question book or by topic or dispensation, etc. The questions marked with an asterisk are especially for children. Parents may use the marked questions when reading to their children to help the child to meditate on the subject and make it a part of their knowledge bank.

You will find page reference numbers at the bottom of each page. These are provided in order to afford easy reference to either of the two current publishers of the Photo-Drama book (LHMM and the Dawn Bible Students Association).

The Photo-Drama Program was prepared by Pastor Russell as an outreach vehicle for the public. We hope that the Drama book and accompanying Study Guide may be used as a useful tool for all desiring to learn the Divine Plan. The Editor

The Photo Drama of Creation: \$7.50

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### 2006 LHMM CONVENTIONS

France: *Barlin*, November, 4-5

Germany: *Altleiningen*, October, 20-22

Nigeria: *Aba, Abia State*, October 1 and November, 24-26;  
*Makurdi, Benue State*, November 24-26

United Kingdom: *Shiefeld*, October 28

United States: *Oklahoma*, September 22-24

### HYMNS FOR 2006

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