

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

AUTUMN 2007  
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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.*

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THESE MANY YEARS

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We approach nearly threescore years since Bro. Johnson was taken from the midst of God's people; those that were left on the earth experiencing the separation. Our hearts today, are filled with profound gratitude for the many rich blessings which our loving Heavenly Father has graciously provided for us. In particular, it is the blessings that we have received from Him through the ministries of Pastor Russell and Bro. Johnson, the two star-members and principal men of the Laodicean period (Micah 5: 5). The teachings, arrangements and forecasts

that He gave through them have been particularly helpful to us all during these intervening years. God bless their memory! We can readily recognize the help that we have received from the Lord through these two honorable and eminent servants (1 Tim. 5: 17). It is with reflective joy that we review some occurrences of these eventful years. Long before his death in Oct. 1950, Bro. Johnson had shown that the prophet Zechariah (2 Chro. 24: 20, 22; Matt. 23: 35; Luke 11: 51) represented him, as "the last of the star-members, and therefore, the last member of the Little Flock to remain on earth." He showed also, that he had fulfilled every feature of the Zechariah type, including Zechariah's death, which represented Bro. Johnson being cut off in certain respects from service, that occurred in the 1940's (E Vol. 10, p. 142; P '51, pp. 20-22; '57, pp. 77, 78). From this, it was evident that *whenever* Bro. Johnson would die physically, *no matter what the year* (1950, 1956 or some other year) *and despite whatever accompanying events*, he would be the last one to share in "the righteous blood shed." Likewise in the Sin-offering of the Christ, Head and Body, in "the sacrificed life of the Church" (Reprints 5256, col. 2, par. 3), he would be the last one of the Church to leave the earth. He showed also, that "the star-members would have a full service for the Little Flock until it leaves the world" (P '44, p. 29; comp. Eph. 4: 11-13; E Vol. 6, pp. 104, 593). Furthermore, he intimated that eventually "the time would come to announce the entire group of Epiphany crown-losers as Levites [*i.e.*, a "blanket" manifestation]" (E Vol. 10, p. 646, par. 2, lines 7, 8).

Therefore, because of the above and other relevant considerations Bro. Johnson had given on this point, when we came to the time after the Lord had taken him from our midst in 1950, it was easier to understand the proper course respecting this matter. Accordingly, it was clear that the completion of the Bride was the message to be given after his demise. That the last member of Christ's Bride had been welcomed home (P '50, pp. 170, 181), which, at the same time,

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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.

constituted the declaration of the “blanket” manifestation of all new creatures remaining on earth as being Levites, eligible to be of the Bridesmaids, but not to be of the Bride (pp. 189-192). The proclamation of the fulfilment of practically every great feature of God’s plan, as the proclamation of the closing of the door of entrance into the High Calling in 1914, has brought with it trials as well as joyful experiences, and also opposition; and the proclamation of the completion of the Bride in glory was no exception. Though sorrowful at losing the close personal fellowship and assistance of Bro. Johnson, the Epiphany-enlightened brethren in general rejoiced, even though through tears in many cases, that our dear Bro. Johnson had finished his course and that therefore the marriage of the Lamb and His Bride had now been finished in the completion of the First Resurrection (Rev. 19: 7-9).

However, some did not rejoice at the announcement of the completion of the Bride in glory, or did not begin to rejoice therein until later. Some brethren, remembering Bro. Johnson’s statements that he expected to be in the flesh until Oct. 31, 1956, which thought was based only on the expectation that his demise would parallel Bro. Russell’s demise 40 years before. Bro. Johnson indicated that he, the last member of the Elijah class, would then, early in anarchy, be “changed,” and these brethren, not keeping in mind that *whenever* antitypical Zechariah, Bro. Johnson, would finish his course, the Bride would be complete, were more or less bewildered, and did not know which way to turn. A few among them had evidently become so convinced that they were of the Bride class that, despite the plain evidence that the Bride was complete beyond the veil, they continued to cling to and to grasp for anything they possibly could find to try to prove that the Bride was not yet complete beyond the veil. Some of these became quite active in a letter-writing campaign, in trying to get others to believe their views. In a few months one of these in Britain, whom Bro. Johnson had, with good reason, designated as “a member of antitypical Lot,” assumed a position of leadership among them and began soon to publish a paper (P ‘51, pp. 151-155; ‘52, pp. 5-9, 38-42), and to engage in a more widespread sifting activity.

After Bro. Johnson’s death, it was repeatedly reaffirmed concerning his teaching on antitypical Zechariah (Bro. Johnson) being the last star-member and last Little Flock member to remain on earth (see, *e.g.*, P ‘50, p. 189, col. 2; ‘51, pp. 20-22, 41-43, *etc.*). The Truth on the subject became much clearer as time progressed; it was apparent, among other things, that

Zechariah was the last prophet mentioned in the Old Testament, according to the way the books were arranged in the original Hebrew Scriptures—2 Chronicles being the last book. We were enabled to refute the claim that Zechariah typed a class, and not an individual, by reaffirming Bro. Johnson’s teaching that the rest of the Priesthood were typed by Zechariah’s brethren, and that, therefore, he must type an individual (P ‘51, pp. 42, 108). Among other things, the truth on the Matt. 23: 35 prophecy as given through the Epiphany Messenger and reaffirmed and defended in the P.T., stood squarely in the way of the claims of those who insisted that the Bride was not yet complete.

Therefore in the very first issue of his paper, the above-mentioned errorist in Britain openly contradicted it, and sought to set it aside, by claiming that the Zecharias mentioned in Matt. 23: 35 was not the same as the Zechariah of 2 Chro. 24, but that instead, he was a “son of Barachias” of secular history who lived *after* Jesus uttered the words of Matt. 23: 35! In defending the relevant truth against this attack (P ‘52, pp. 5-9) Bro. Russell’s Berean Manual helped, which shows that the words “son of Barachias” in Matt. 23: 35 are an interpolation, as well as by his statement in Z 4651. In seeking to uphold his contention, this errorist went to great lengths in his paper. He even published a letter from one of his supporters in America in which the latter had the audacity to try to add to the Word of God (!) by seeking to insert the words “son of Barachias” into Luke 11: 51, falsely claiming that Biblical Numerics indicate that they belong in it (P ‘53, pp. 36-43)! Later many of this errorist’s adherents, especially in America, repudiated him. Bro. Johnson’s exposition of Matt. 23: 35 and Eph. 4: 11-13, gives a number of other Scriptural evidences, as Joseph (typing Bro. Johnson) outliving Jacob (who typed the rest of the Little Flock), which revealed that, with his demise, the Bride class was complete in glory (P ‘50, p. 193; comp. ‘51, pp. 109, 13). These Scriptural evidences, together with corroborations from the Pyramid (P ‘51, pp. 9-12, 99-105), some of which (pp. 9-12) were supplied for publication, and corroborations from Solomon’s temple and Zerubbabel’s temple (P ‘51, pp. 132-138), helped to establish more firmly in the minds of the brethren the truth on the Bride’s completion in glory.

#### ELIJAH AND THE WHIRLWIND

Another way in which the writings of the two Laodicean star-members helped us was in connection with Elijah’s being taken up in a whirlwind. Bro. Johnson stated, “A wind symbolizes war, as Pastor Russell correctly taught (1 Kings 19: 11; Ps. 48: 7; Rev. 7: 1), while a whirlwind

represents revolution and anarchy. Bro. Russell also taught this (Jer. 23: 19; 25: 32, compare with vs. 29-38; Ps. 58: 9; Is. 41: 15, 16, where the symbolic wind and whirlwind are clearly distinguished)” (E Vol. 3, p. 188; comp. E Vol. 5, p. 148; E Vol. 6, p. 306). Therefore, according to these, as well as other references, it was clear that the two Messengers taught that the whirlwind, in which antitypical Elijah was taken up, included both the revolution and the anarchy stages of the Time of Trouble. Bro. Johnson, the last member of the Elijah class, was taken in the incipient or planning stage of the revolution, which was the beginning of the whirlwind. This stage began in 1949 and will continue until the violent, fighting stage sets in, to be followed by a hectic peace and then by world anarchy (P ‘51, pp. 12, 13; comp. P ‘54, pp. 35, 36).

#### ANTITYPICAL GIDEON’S SECOND BATTLE

The writings of the Laodicean Angel were very helpful in determining what the work toward others, including the public, should be after Bro. Johnson’s demise. Bro. Johnson, in expounding Judges 8: 20, 21, which tells of Gideon’s slaying Zebah and Zalmunna, who typed respectively the doctrines of eternal torment and consciousness of the dead, Babylon’s two king errors (P ‘40, p. 121). The faithlessness of the Epiphany brethren, antitypical Jether, “from fear and lack of wisdom fell short in zeal as to fail to destroy the public’s faith in Babylon’s two king errors and that by not witnessing the Truth controversially with sufficient activity against them,” “our Lord will, through the united efforts of all the Truth brethren, after the cleansing of the Levites sets in, utterly destroy the public’s faith in Babylon’s two king errors (Rev. 19: 5, 6).” Accordingly, the brethren were encouraged (see, *e.g.*, P ‘50, p. 194, col. 2, top) to continue zealously in Gideon’s Second Battle (comp. P ‘55, p. 13).

#### THE REV. 19: 5-9 WORK

However, the Lord provided greater assistance through His Laodicean Angel. In a letter dated Nov. 22, 1949 (published in P ‘50, pp. 192, 193), Bro. Johnson wrote Bro. Jolly as follows: “I find, my beloved brother, that I did not give you the details of the work that the Lord has for you when we spoke of your future work after my demise . . . I find that the Lord has outlined a much larger work for you and this I find particularly in the 19th chapter of Revelation.” He then went on to expound briefly vs. 1-4, and stated, “Now, the next part, beginning with v. 5 on, I do not think you have understood and, therefore, I will explain it; and from this explanation you will see that you have a great deal more work to do than I ever intimated to you. To put it

in a nutshell, your work will be to lead the Great Company and Youthful Worthies in the work outlined in vs. 5 to 10 inclusive.” He then went on to state that those mentioned in v. 5 “are the Great Company brethren and Youthful Worthies left in the world after my demise.” He showed from v. 6 that there would be “mighty thunderings (controversies)” and that “the circumstances and providential leadings will indicate what subjects should be used by the Great Company and Youthful Worthies who take part in this controversy after my demise.”

He went on to show, from v. 7, that the message, “Let us rejoice and be exultant, and give glory to Him, because the marriage of the Lamb is come and His bride has made Herself ready.” “Is part of the message that will have to be proclaimed by the Great Company and Youthful Worthies, of whom you are the leader, after my demise.” In connection with v. 9, Bro. Johnson stated, “And he (the Epiphany messenger) said unto me [John on Patmos] (the Great Company and Youthful Worthies), write (proclaim), Blessed are they who have been invited to the marriage supper of the Lamb. And he (the Epiphany messenger) said to me [John on Patmos] (the Great Company and Youthful Worthies), these are the true sayings of (the) God.” After commenting on v. 10, he encouraged us with the Lord’s words to Joshua (1: 6-9; Deut. 31: 7, 8), and stated, “The Lord will be with you in this fight and you will lead the brethren of the Great Company and Youthful Worthies in a victorious war for the Lord. I will be watching you from beyond the veil as you thus lead the Great Company and Youthful Worthies in this controversy.” From this, it was very clear that, after Bro. Johnson’s demise, the work was to be the proclamation of the joyful Rev. 19: 5-9 message in its fullness, including the declaration of the Bride’s completion in glory.

Accordingly, because of this, in addition to the evidence from the Matt. 23: 35 prophecy, Eph. 4: 11-13, after the Lord took Bro. Johnson from our midst, to set forth in no uncertain terms the completion of the Bride class in glory; the brethren were encouraged to engage in the work of proclaiming the Rev. 19: 5-9 message in its fullness. This encouragement continued as time went on (P ‘51, pp. 40, 75, 122-125; ‘52, pp. 34-37; ‘53, pp. 58, 59). Bro. Johnson showed that “the public presentation of the Kingdom Message” is the main public work of the Levites (P ‘44, p. 179). Furthermore, in 1948 he republished Bro. Russell’s three discourses on The Chart of the Ages, for the purpose of helping to prepare brethren to give “the Message of Rev. 19: 6” (P ‘48, p. 22, par. 1),

thus showing that he recognized that the time was coming closer for it to begin. He showed this also by advocating in 1950 (P '50, pp. 7, 25, 26) the use of Vol. 1 by the colporteurs and sharpshooters, by advocating Class Extension work, *etc.* (P '50, p. 30), and finally (and particularly) by writing to us the above-mentioned letter on Rev. 19: 5-9. Bro. Johnson showed that in the Rev. 19: 5-9 work "the methods and literature introduced by our Pastor will be mainly used" (E Vol. 10, p. 672; comp. P '46, p. 10, col. 2, top).

### OUR RESPONSIBILITY

The above article is the literary work of our dear Bro. Jolly and is from the '60's and leaves us somewhat with a void due to the progression of the Truth message from that time until the present. I am sure you recognize that since '79 the Great Company is no longer on the earth but is now in heaven. This leaves the Youthful Worthies, for a short stay, as the last of the Levites and of the Elect on the earth. This great work of proclaiming Jesus as Savior and King now falls to the two consecrated classes now remaining, the Youthful Worthies and the Consecrated Epiphany Campers, who are both to be earthly classes in the Millennium. Their work is now, and will be during Restitution times, to assist the world after their great worldwide awakening, to work toward perfection and

everlasting life. We believe that it is extremely important for us to enter into this evangelizing effort. We have been too long inactive in our proclamation of the message, and the Lord may well withhold our higher installation in the Kingdom if we fail to grasp the opportunity to participate therein.

Gideon and his little band of 300 comes to mind, and his battle with the Midianites, and how in the antitype many lost their position among the Little Flock because they failed to persevere in the fight in the antitypical first battle 1914-1916 to the end (E. 5 p. 218). Those who took part in this battle did not know at the time the crucial test that was being put on them. Is it possible that a similar examination is before us now (see '07 Summer P.T. p. 22)? We have an adequate supply of wonderful truth materials to witness with, including the Bible Standard and Present Truth magazines and a multitude of booklets and tracts, and if we choose to sit and do nothing, our standing, whatever it is, may be taken from us. Let us vow to trumpet forth the Bible's message as we have opportunity by copying the valiant antitypical Gideonites, and thereby, solidify our standing as faithful, battle-hardened, servants of God.

\* \* \*

# EXECUTIVE TRUSTEE AND LEADER OF GOD'S PEOPLE

There has been, in general, universal acceptance of the present Editor and Executive Trustee of the Laymen's Home Missionary Movement, his election by unanimous vote March 12, 2004 at a General Convention in Jacksonville Beach, Florida, USA and confirmed by undisputed votes at successive conventions in Holyoke, Massachusetts, April 16, 2004 and May 29, 2004 at Muskegon, Michigan. However, there have been some who feel that their rights were infringed on by the fact that a roving microphone was not allowed at the Florida meeting. This restriction was due to the fact that the chairman discerned that the use of an auxiliary microphone would bypass the recording equipment and therefore there would be no record of comments made. On the

other hand, everyone had the privilege to speak to those assembled by making use of the microphone at the lectern in the front of the hall. This has been the accepted procedure at conventions.

Bro. Scale and his wife, brethren from United Kingdom, were informed by the Chairman they could not vote because Bro. Roberts, as the British Representative, did not send them as delegates, but as observers only.

### THE PASSING OF TIME

Some of the Lord's people are wondering, questioning, challenging and that with good reason, whether Bro. Ralph Herzig should be the present Leader of God's people. It has been 57 years since the last of the Little Flock was glorified and 28 years since the resurrection

of the last of the spirit-begotten Great Company and Bros. Gohlke and Hedman, as Youthful Worthy leaders, have finished their courses.

At the death of Bro. Hedman, in 2004, we came again to the point of a change of the person in charge. Conditions at the present are similar to those of the past, in that it is a time of testing and sifting among the Lord's sheep. In Bro. Johnson's day, the sifters were Cater and Shuttleworth, while Bro. Jolly received much opposition from Krewson and Hoefle. Despite abundant Scriptural support for the Lord's selection of Bro. Jolly, these two wolves opposed the Lord's appointment and sought to vaunt themselves to the place of prominence.

#### CRITERIA

There is another point to consider at this time; and as we approach the kingdom, it seems that there is not the same amount of authorization and validation for one who would be the next Divine choice for Executive Trustee and Leadership of the LHMM. The question comes to mind, what criteria are used to determine who is the leader of God's Epiphany enlightened people? For Bro. Johnson there were at least twenty-six typical and Scriptural confirmations of his leadership and appointment as the Epiphany Messenger. Bro. Jolly had at least nine for his position as the Leader of the Great Company, Youthful Worthies and Consecrated Epiphany Campers. Bros. Gohlke and Hedman each had six for their positions.

**Bro. Johnson (25):** Antitypical Solomon, Zechariah, Zerubbabel, Eleazar, Ithamar, Joseph, Job, Ezra, Gabriel, Small Jesus—3 Miniature Gospel Ages, Epiphany Messenger, elected Executive Trustee, plus 12 others (See references E. Vol. 10, Index p. 787 under Johnson, P. S. L., also look under individual names).

**Bro. Jolly (9):** Appointed by previous Leader and Trustee; Special Helper; Antitypical Hiram, Baanah, Nicodemus, Phurah, Leader of the Great Company and Youthful Worthies; elected Executive Trustee (See references E. 10, Index p. 788 under Jolly, R. G., also look under individual names; '48 P.T. p. 138).

**Bro. Gohlke (6):** Appointed by previous Leader and Trustee; Special Helper; Antitypical Solomon's Servant; Leader of Youthful Worthies and Consecrated Epiphany Campers; elected Executive Trustee (See Sept. '52 P.T. p. 70).

**Bro. Hedman (6):** Appointed by previous Leader and Trustee; Special Helper; Antitypical Solomon's Servant; Leader of Youthful Worthies and Consecrated Epiphany Campers; elected Executive Trustee (See Jan.-Feb. '86 P.T. pp. 8-13; Nov.-Dec. '86 p. 90).

It should be apparent to everyone that from Bro. Johnson's installation as the Lord's choice in 1917 to Bro. Hedman's placement, sixty-eight years later, in 1985, a marked decrease in the criteria of authorization for selection is apparent. We have now progressed over nineteen years further to the present Trustee, or over eighty-seven years since Bro. Johnson's installation as the first Leader and Trustee. It seems as though precedence should mean something in this regard, such as Bro. Ralph Herzig's recommendation by the previous leader and Executive Trustee, in The Power of Attorney and The Addition documents; he is a Youthful Worthy candidate; he supplied direct assistance to Bro. Jolly in the Krewson sifting at the 1955, special business meeting of the Philadelphia ecclesia.

#### CALLING & LEADERSHIP

Additionally, it may be important to examine another requirement for leadership at this time, when apparently there are Youthful Worthies still present in the earth. Any person to be considered for the position must be a bona fide candidate for Youthful Worthyship, for, a Consecrated Epiphany Camper cannot be selected for leadership as long as there is a competent Youthful Worthy brother available to fill the position. The following quotation from '60 PT p. 63 corroborates this: "Obviously the Lord will not appoint a Consecrated Epiphany Camper as the leader of the Youthful Worthies, for, as Bro. Johnson has shown from the Scriptures (e.g., Ex. 19: 12-21; E Vol. 11, pp. 336, 339-342), "it is contrary to God's arrangements for Him to appoint one of a lower class to act in such an office function over a higher class. Nor will He after the end of the Great Company's earthly sojourn desert His people by leaving them without a leader, to wander in measurable darkness, without further unfolding of present Truth pertinent to their needs; He will not leave them unprotected and at the mercy of sifters; nor will He allow our work to be revolutionized into an organization."

This points to the suggestion of the Pilgrims in the special business meeting convened at Chester Springs, Pa. Two candidates were discussed, one a Youthful Worthy and the other a Consecrated Epiphany Camper. The Youthful Worthy candidate was recommended to the assembly in Florida. The other candidate, being a Consecrated Epiphany Camper, was not presented, in harmony with the above reasons and according to the official documents read to the voting assembly in Florida. (*See following documents*).

**POWER OF ATTORNEY**

**In the Event of My Disability, Incompetence, or Illness**

1. KNOW ALL BY THIS DOCUMENT, that I, BERNARD W. HEDMAN, Executive Trustee and Director of the Laymen's Home Missionary Movement ("LHMM"), located in Chester Springs, Pennsylvania, according to the powers granted to me by conventions of the membership of the LHMM, in 1985 and 1986, do make, constitute, and appoint the following Team as my true and lawful attorneys, to exercise Power of Attorney for me in the event of my disability, incompetence, or illness. The Team is by this document authorized to do all things necessary to further the work of the LHMM with the right to exercise the same prerogatives and powers as I could do if personally able.

2. This document in no way abrogates the existing powers of the incumbent Executive Trustee and Director, who may at any time revoke this Power of Attorney. This Power of Attorney shall cease in the event of my death.

3. The Team shall consist of ~~Auxiliary~~ Pilgrim Ralph Herzig, of Lenox, Massachusetts (a "Youthful Worthy" candidate), and Auxiliary Pilgrim John Davis, of Philadelphia, Pennsylvania (a "Consecrated Epiphany Camper" candidate). Bro. Ralph Herzig shall exercise the primary Power of Attorney. Bro. John Davis shall exercise Power of Attorney as a Deputy.

4. Allocation of the Team's responsibilities, including financial matters, may properly be based on geographic considerations, time availability, case-specific considerations, age, and general areas of competence. Decisions on these matters shall generally be arrived at by mutual consent. If a dispute arises the matter shall be referred for advice to a panel composed of 5 U.S. Pilgrims or Auxiliary Pilgrims, 3 to be selected by Bro. Ralph Herzig, and 2 to be selected by Bro. John Davis.

5. In case of any dispute over the meaning of any terms in this document, I hereby state that I intend the customary and ordinary usage of those terms to be meant.

6. There are no earlier versions of this document.

7. It is my view that either brother on the Team would be a suitable candidate to succeed me in the office of Executive Trustee and Director in the event of my death, and I so recommend this.

8. IN WITNESS WHEREOF I sign my name this 7th day of April, 1996.

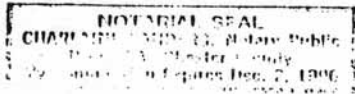
Bernard W. Hedman

Bernard W. Hedman,  
Executive Trustee and Director  
Laymen's Home Missionary Movement

Ralph M. Herzig  
Ralph Herzig, Auxiliary Pilgrim

John Davis  
John Davis, Auxiliary Pilgrim

Sealed and recorded by me this  
7<sup>th</sup> day of April, 1996  
Chadwick Sanders



Signed in the presence of:

Witness 1: Betty Ann Hedman Date: Apr 7, 1996

Witness 2: Robert Kuc Date: Apr. 7, 1996  
Paoli Memorial Hospital

ADDITION

The following addition is separate from the Powers of Attorney specified in the attached document. This addition will come into effect only at my death, at which time the Power of Attorney granted to Bros. Ralph Herzig and John Davis will terminate.

Consistent with the powers assigned to the Executive Trustee of the L.H.M.M. enumerated in RESOLUTIONS FOR TEMPORARY SUCCESSION (see *The Present Truth*, November-December, 1986, p. 91, col. 1, bottom) which include the power to designate a Temporary Executive Trustee and an alternate Temporary Executive Trustee, I designate

Pilgrim **Ralph Herzig** as Temporary Executive Trustee  
and  
Auxiliary Pilgrim **John Davis** as alternate Temporary Executive Trustee

The Temporary Executive Trustee shall exercise all the necessary powers to carry on the work of the L.H.M.M. without interruption; provided, however, that the expenditures of money by the Temporary Executive Trustee shall not exceed \$50,000.00.

The alternate Temporary Executive Trustee shall act with the same powers as the Temporary Executive Trustee in the event that the person designated as the Temporary Executive Trustee is unable or incapable of acting as Temporary Executive Trustee for any reason whatsoever.

The two Brothers named as Temporary Executive Trustee and alternate Temporary Executive Trustee respectively have, in my judgment, demonstrated their willingness and efficiency in the Lord's work over a reasonable period of time and as such have been found to be doing the Lord's work, in harmony with the general principle laid down in Matt. 24: 46.

*Bernard W. Hedman*

Bernard W. Hedman  
Executive Trustee and Director  
Laymen's Home Missionary Movement

Signed in presence of

Witness

*Clyde A. Williams*

Witness

*Janet Dorje*

The enlargement to the right shows Bro. Russell seated in the middle of first row of the large picture on page 41





**Minutes of Special Business Meeting  
February 8, 2004  
Inn at Chester Springs, Lionville, Pennsylvania, U.S.A.**

**Attendees (in alphabetical order):**

**United States**

*Pilgrims*

Richard Blaine (*Chairman*)  
John Davis  
Ralph Herzig

*Auxiliary Pilgrims*

Tom Cimbura  
John Detzler  
Baron Duncan  
Robert Herzig  
Don Lewis  
Leon Snyder  
John Wojnar  
Jack Zilch (*Secretary*)

*Non-voting observers*

Pat Davis  
Betty Hedman  
Norma Herzig

**Germany**

*Auxiliary Pilgrim and German Representative*

Janusz Puzdrowski

**Poland**

*Auxiliary Pilgrim*

Eliasz Grodzinski (*delegate for Bro. Woznicki, Polish Representative*)

**United Kingdom**

*Auxiliary Pilgrim*

John Scale (*delegate for Bro. Roberts, British Representative*)



2,000 in Attendance

1913—International Bible Student Convention, Springfield, Massachusetts

The meeting was called to order by the Chairman *pro tem*, Bro. Richard Blaine, followed by an opening prayer.

It was moved, seconded, and carried to have Bro. Richard Blaine act as the Chairman of the Meeting.

It was moved, seconded, and carried to have Bro. Jack Zilch act as the Secretary of the Meeting.

The Chairman introduced the Agenda for the meeting and explained the purposes and procedures for the Special Business Meeting.

Bro. Hedman's 1996 document, "Power of Attorney," was read, followed by questions and discussion. Then the (undated) "Addition" to the "Power of Attorney" document was read, followed by questions and discussion. The two Brothers named in both documents are Ralph Herzig and John Davis.

The "Resolutions for Temporary Succession" (P'86, p. 14, col. 1) was read, followed by questions, discussion, and explanations.

The question of the distinction between Youthful Worthies and Consecrated Epiphany Campers and whether a Consecrated Epiphany Camper could be installed as the Executive Trustee and Director if there are Youthful Worthies remaining was considered, followed by discussion.

It was discussed as to whether the Special Business Meeting should present one or both Brothers named in the "Power of Attorney" and "Addition" documents to a general convention as their recommendation to succeed Bro. Hedman as Executive Trustee and Director. It was agreed that only one of the Brothers should be recommended.

The criteria for determining which Brother should be recommended by the Special Business Meeting to a general convention were discussed.

Bro. John Davis and Bro. Ralph Herzig respectively spoke about their history, qualifications, and experiences.

The voting percentage that the Special Business Meeting would use to determine which Brother was to be recommended as the Executive Trustee to a general convention was discussed. It was moved, seconded, and carried that a minimum of 75% majority would be sufficient to pass a motion.

It was moved and seconded that a non-binding resolution be put before the general church at a general convention to recommend Bro. Ralph Herzig as the Executive Trustee and Director of the Laymen's Home Missionary Movement. The motion carried with 11 in favor and 1 opposed.

The Chairman called for prayers to be offered by all Brothers present.

It was moved, seconded, and carried to adjourn. The meeting was closed with prayer.

Signed: Jack Zilch  
Jack Zilch  
Secretary to the  
Special Business Meeting

Date: March 10, 2004

## NON-BINDING RESOLUTION

“That Bro. Ralph Herzig be recommended to the General Church as the Executive Trustee and Director of the Laymen’s Home Missionary Movement with all the powers held by the previous Executive Trustee and Director. (See *The Present Truth*, January-February, 1986, page 13, column 2, (1) to page 14, column 1, top two paragraphs.)”

### SIFTERS MANIFESTED

There have always been, in this Epiphany period, some brethren, who have initiated letter writing campaigns and circulated their oppositional views, in the form of manuscripts, among the brethren and have, as a result, put themselves in the category of sifters seeking to lead away from the Lord, the Truth and the teachings as presented in the LHMM publications. This was true of W. S. Stevens ’35 P. T. p. 100 par. 2; C. Shuttleworth ’52 P. T. p. 5 col. 2 last par.; Letter writing in U.S. & Britain ’60 p. 66 col. 2; Krewson ’55 p. 67 col. 1 par. 3; Hoefle ’60 p. 69 col. 1, 2; etc.

In the Krewson and Hoefle siftings, after Bro. Johnson’s death, both of these former appointees of the L.H.M.M. acknowledged Bro. Jolly as the Executive Trustee of the Movement, after his election by the brethren, at a special business meeting at the Detroit convention called for the purpose. However, they rejected him as the teacher appointed by the Lord and recommended by Bro. Johnson, the Epiphany Messenger. Therefore, in each case, these two would-be leaders advocated a composite trustee of the L.H.M.M. Each Brother claimed the teaching position for himself but for Bro. Jolly to have charge of only the business matters of the L.H.M.M.

### DIVISIVE METHOD

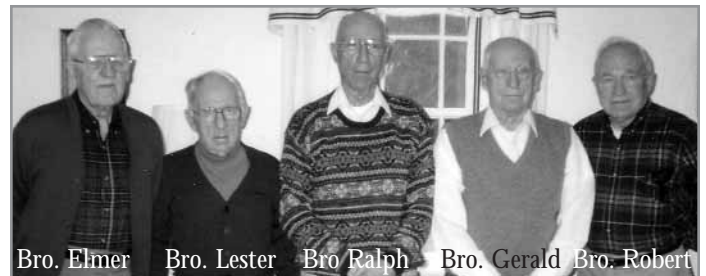
Since Bro. Hedman’s death, there have appeared on the scene two Brothers who have written and mailed, broadcast their manuscripts, throughout the country. Their activity actually puts themselves forward as teachers in opposition to the Truth currently set forth in the Present Truth and Bible Standard magazines. They are in effect saying that they cannot accept the present Executive Trustee as the Leader of God’s people, but they do accept him as the business person, elected at convention by the brethren. Now, these two brothers by their oppositional stand to the teaching office are likewise advocating a composite leader and trustee, either by themselves filling the teaching role or someone else doing so. They are thereby advocating a divisive method of leadership, one brother as the Teacher and the other, the present Executive Trustee. The general position of the Truth writings, state that, “these two offices, one by God’s

appointment and the other by election by those associated in the L.H.M.M. need not necessarily vest in the one person.” Yet, the writings seem to indicate that a combining of the two offices in one person is preferable to having them divided between two (P. ’52. p. 86, 1 Col. bottom). This is supported by the quote from the same paragraph “If antitypical Baanah and the Executive Trustee of the L.H.M.M. were two different persons, it might work misunderstandings, lack of co-operation and possible disruption.”

### EXPERIENCE OF THE PRESENT TRUSTEE

Bro. Ralph Herzig’s parents became associated in the Truth in the year 1913 when his mother, Sr. Grace I. Herzig, heard Pastor Russell speak at the convention of the International Bible Students Association in Springfield, Massachusetts; after which, Bro. and Sr. Herzig started attending the Truth meetings in their home city, Pittsfield, Massachusetts. The photograph of the two-thousand attending can be found in the Convention Report for that year pp. 240, 241. (We have reproduced the picture for your convenience on page 41 of this issue.)

Ralph started taking an active role as a teenager when he was about fourteen. His four natural brothers (see picture below), were already progressing in the



Truth meetings and had started a Divine Plan study which he and his Bro. Robert’s two High School friends attended. This led to Ralph’s consecration in August of 1941 at the age of sixteen. When he was eighteen and Bro. Robert twenty, they were drafted into the armed forces of the United States. They registered as Conscientious Objectors, serving in the Medical Corp for two and a half years in the U. S. and in Europe, and were honorably discharged in 1945. Ralph was elected as an elder in the Pittsfield ecclesia and in 1953 married

Norma Bruhjell, a consecrated Sister of the Minneapolis, Minnesota class. They made their home in Pittsfield, Massachusetts and raised two children.

Bro. Ralph was appointed an Evangelist of the Movement, October 15, 1958. In writing to Bro. Jolly of his acceptance of the appointment, Bro. Ralph wrote "I recall Bro. Johnson's illustration of consecration. He likened it to a blank sheet of paper which we signed at the initial presentation of our all to God for His service and that as we lived our consecrations, God would from time to time write in above our signatures what His will was for us. I determined long ago to fulfill, to my best ability, all the conditions of my consecration. I trust that being His representative in this special way is but one more stipulation from God for me."

Bro. Ralph ministered on the New England Circuit to various ecclesias in the New England States, and at some conventions through the years at Springfield, Massachusetts, Philadelphia, Pennsylvania, and elsewhere. He was appointed an Auxiliary Pilgrim in November 23, 1993 and a Pilgrim January 1, 1997.

We have pointed out above, the declining tendency of supportive information from the Scriptures and writings of our Movement for each succeeding leader of the brethren associated under the auspices of the LHMM. In the '75 P.T. p. 35 under the caption **SOLOMON'S PRINCES AND OFFICERS** 1 Kings 4: 1-19 and under the subordinate heading **The Antitypical 11 Princes**, there appear the names of brethren of special assistance to Bro. Johnson. The following short paragraph is herein given relative to the point "(9) Main leaders who have served considerably with J. personally, including Bro. Jolly, regular Bible House workers—Bros. Zielinski (P' 48, pp. 162-169, Hedman, A. Gohlke—and others who have served in connection with and/or more or less briefly at the Bible House, some partly in secular respects—Bros. Hoefle, Krewson, Markett, Alger, etc. (Zabud [endowed] . . . Nathan principal officer and the king's friend)."

Paragraph (9) mentions by name four brothers who "served considerably with J. personally" and four are named who served "more or less briefly in secular respects." Of these eight brothers, five have proven unfaithful. This account is mentioned merely to show that brother Ralph Herzig served about two weeks in 1949 preparing for the convention held September 3, 4, and 5 when the recently purchased "Epiphany Tabernacle" was dedicated. At this time Bro. Herzig was at the age of twenty-four. He joined Bro. Francis Melle Sr. who was there for some months assisting Bro. Johnson in his failing health. Both brothers attended

the meals at the original Bible House at 1327 Snyder Avenue when Bro. Johnson was in charge of the table discussions.

In 1955-56 Ralph and Norma served at the Bible House—"Epiphany Tabernacle" in Philadelphia.



Bro. Ralph worked in the same office with Brother Gohlke, assisting him by answering letters from newly interested persons, preparing the magazines for publication and other duties. Sr. Norma worked as one of Bro. Jolly's secretaries. On some evenings, Bro. Ralph and Sr. Norma served at numerous meetings held in various nominal churches in the area with the Bible Films Program arranged for by Bro. St. Clair of the Philadelphia ecclesia. Bro. Jolly and Bro. Herzig rotated for the introduction portion of the films on alternate nights. Later on, Bros. Gohlke and Hedman also took part in the service. Ralph and Norma left the Bible House in 1956 because of Norma's ill health and moved back to Pittsfield.

It was during their stay at the Epiphany Tabernacle Bible House that Brother Ralph and Sister Norma attended the Special Business Meeting of the Philadelphia ecclesia August 21, 1955. This session was called to discuss the sifting work of Bro. John Krewson, who was a member of the Philadelphia Ecclesia, and was being called in question because he and his wife had sent out a series of three manuscripts, broadcast to the brethren at large, in opposition to and without recognizing Bro. Jolly's authority as the Executive Trustee and Director of the Lord's work. It was in the process of the meeting, that Bro. Jolly called for a motion to disfellowship John Krewson and his wife. After considerable time had elapsed with no reply to his request, Bro. Jolly again called for a motion to disfellowship, with no one responding. Finally, with Bro. Jolly's recognition, Bro. Ralph made the motion, despite the fact that he was a newly elected elder in the Philadelphia class, although, having previously held the office in the Pittsfield, Massachusetts ecclesia for some years. The official minutes of that meeting and signed by its secretary, Bro. August Gohlke, follows:

2442-211



SPECIAL BUSINESS MEETING OF THE PHILADELPHIA ECCLESIA

2111 South 11th Street, Philadelphia, Penna., August 21, 1955

With Bro. Chambers in chair, the meeting was opened with prayer by Bro. Nichols.

Bro. Jolly then reported that manuscripts, containing the same teachings which John Krewson had given here last fall and which were rejected by the Church, were being sent from coast to coast by John Krewson. He then read a letter he had written to John Krewson, a copy of which is attached to these minutes, in which he stated that he was withdrawing brotherly fellowship from John Krewson and his wife, giving his reasons therefor, and also that he had now dismissed him as an Evangelist for the L.H.M.M. He then read a letter from a sister who had recently consecrated, to whom Bro. Krewson had sent one of his manuscripts, and who, consequently, was much disturbed thereby, not knowing enough about the Truth yet to comprehend whether the manuscript was right or wrong. Bro. Jolly then called the Church's attention to the matter, for whatever action it deemed necessary.

Bro. Krewson sought to defend his sending of manuscripts, giving his reasons therefor, and claiming that someone else had informed the newly-consecrated sister about his case, and that therefore, his action in her case was justified.

Sr. Krewson disclaimed that she had been engaged in supporting Bro. Krewson, especially in the matter of sending out manuscripts, but on further evidence being presented, and on questioning by Bro. Jolly, she admitted she was helping him in sending out his manuscripts. Sr. Krewson then began questioning Bro. Jolly as to whether he was the Lord's present teacher or not, and others, including Sr. Edith Krewson, Sr. Morris, Bro. Hedman, Bro. Lemly, Sr. St Clair, Sr. Hochbaum, Bro. Ralph Herzig and Bro. A. Gohlke joined in a lengthy discussion.

Bro. Krewson sought to have action on his case deferred until after the September convention, so that brethren would have the opportunity to read his series of three manuscripts before taking any action in his case, but Bro. Jolly and others pointed out that the Church had already heard him fully on the matter last fall, and that further delay was unnecessary.

- 2 -

Special Business Meeting of Philadelphia Ecclesia  
on August 21, 1955 continued --

Bro. Krewson then moved that the meeting be adjourned and Sr. Rosalie seconded the motion. A discussion was entered into regarding the motion to adjourn the meeting. Bro. Hedman proposed a substitution motion as follows: I move that we do not adjourn at this time since we have more business to consider. A vote was finally taken on the original motion that Bro. Krewson had made to adjourn the meeting. 5 voted for and 15 voted against. The substituted motion was then unnecessary.

Bro. A. Gohlke moved that we dispense with the evening meeting. This motion passed unanimously.

Bro. Ralph Herzig then moved that John Krewson and his wife be restricted from brotherly fellowship by the Philadelphia Ecclesia and that this class go on record as approving Bro. Jolly's letter which he has filed with the class secretary (copy attached to these minutes). Seconded by Sr. Louise Mussetter. Bro. Krewson challenged Bro. Ralph Herzig's making the motion on the grounds that he had been here only a short time. Bro. Ralph Herzig replied that he had learned of the matter as long as two years ago. Since his making the motion was questioned, Bro. Ralph Herzig then stated that if another member of the Ecclesia was willing to make such a motion, then he was willing to withdraw his motion. Bro. Nichols then offered to make the same motion as was made by Bro. Ralph Herzig. Bro. Krewson asked for a clarification of the motion as to what it required of him and his wife. Bro. Jolly said it would mean that they were debarred from participating in any meetings, but that they ~~were welcome to~~ attend meetings. <sup>could</sup> <sup>and sit on a task force</sup> The vote was then taken on the motion and there were 16 for and 5 against.

Bro. A. Gohlke then moved that the chairman be given the privilege of voting on the motion, if he so desired. <sup>seconded & passed</sup> Bro. Chambers voted with the motion, making a total of 17 for and 5 against, two of the negative votes being cast by John Krewson and his wife.

Next came a discussion of purchasing a water cooler for the Church. Bro. Jolly moved that the Church appoint a committee, consisting of Bros. Nichols, St. Clair and D. Gohlke, with the authority to act on the matter of purchasing or renting a water cooler, if they all agree in it. Sr. Casler seconded the motion and it was passed unanimously. It was <sup>over</sup>

<sup>and passed</sup>  
moved to adjourn, seconded and the meeting closed with prayer by Bro. Jolly. <sup>^</sup>

August Gohlke  
Secretary

*Bro. Jolly's letter to J.K., which may be found in Nov. 1955 P.T. p. 91, follows:*

"It was just before the end of the Large Miniature "hour of temptation" (*i.e.*, on Sept. 13, 1954) that we suspended J.K. from all official service for the L.H.M.M., and in the following election, after his all-out attack, that the Philadelphia Church in their annual election laid him aside from all offices in the Church. But this did not deter him and his wife from continuing in their rebellious course and entering into a widespread sifting activity against the Lord's work and the Truth which He has given us through the Laodicean Angel, thus setting afloat much speculation and error among the brethren. We, therefore, found it necessary, in the interests of the Lord's work, the Truth and the brethren, to withdraw brotherly fellowship from them. On Aug. 18, 1955, we wrote to J.K. as follows

"Since you and your wife (as shown, e.g., by her initials on letters you have been mailing out with your manuscripts) are now evidently active in a sifting campaign, sparing neither the sheep nor the lambs, but mailing to them, far and near, teachings which have been pointed out to you in letters, conversations and discourses as being clearly contrary to the Scriptures, reason and facts, as well as being contrary to the teachings of the Parousia and Epiphany Messengers, and because of which teachings, after careful consideration of them as you presented them, together with the evidence from the Scriptures, reason and facts presented in discourses against them, the Philadelphia Church laid you aside (and your wife who supported you therein) from all privileges of official service in and for the Philadelphia Church, I now feel it my duty before the Lord and the brethren to withdraw all brotherly fellowship from both you and your wife, until such time as you turn from your present wrong course and bring forth fruits meet for repentance, providing that time ever comes. Also, you may consider your temporary suspension as an Evangelist for the Laymen's Home Missionary Movement as now a full and complete dismissal from said office. I had hoped I would not have to take the above action, and it pains me to do so, but you leave me no alternative, and I believe it to be the Lord's will that I do so, both if possible, to aid in your own recovery, and for the sake of the Lord's sheep in general."

On Sunday, Aug. 21, 1955, at a special business meeting of the Philadelphia Church, the above letter was read; also, it was shown that J.K. in his sifting work was not sparing even the lambs in the flock, and as evidence

the following was read from a letter written by a young sister of the Philadelphia Church. It speaks for itself:

"I received two lengthy writings from Bro. Krewson—one last week and one today. It is hard to know what and who is right, especially for someone like me, who knows so little anyhow. Things get so confusing to me, as I want to feel close to God and go to Church for that closeness, but instead have a strange wondering feeling about things—things that are away over my head and cause confusion within me, for I don't want anything grand and glorious, just closeness to God and reverence for Him and love for Him."

J.K. at once arose and tried to justify his conduct, accusing us of trying to influence the Church by playing on their emotions (which was not our motive; we merely laid the facts before the Church for their consideration). He further said that our motive in bringing this matter before the Church at that time was "to gain a leverage at the [Sept. 3-5] Convention" (he did not call attention to the fact that his blitzkrieg of manuscripts was so secretly guarded and timed as to take us by surprise and not give us time to write and publish any suitable reply in prior to said Convention, thereby gaining for himself the "leverage" that he accused us of seeking). Thus he again judged the motives of our heart before the Church. We again denied his charges and objected to his judging our heart, but to no good effect on him, for he was adamant in his determination. He and his wife challenged our right as leader of the Lord's people to act as pastor and teacher, and sought to lay us aside as such. He stated that we are deceiving the Lord's people and that "There has been no cleansed group of the Great Company up to this point." He warned the Church that they are doing wrong things and that if they disfellowshipped him they would be sinning, for: "You're not only disfellowshipping me, you're disfellowshipping the Lord"! But this did not frighten the Church, nor hinder them from doing what they recognized to be the Lord's will.

J.K.'s wife objected to being included in the disfellowshipment, but it was proven that she also was active in the sifting campaign: that she was actively assisting J.K., in typing his manuscripts, mailing them, etc.; that her initials "rj" appeared on her husband's letters, and that her signature appeared on correspondence connected therewith and in support of it. She stated "There was only one letter sent out over my signature stating any views of mine" (we happen to have three in our possession, all dated prior to the time of her statement). J.K. tried hard to get the Church to postpone the matter until after the Convention, but to no avail; so,

in a final effort, he adroitly moved that the meeting adjourn, his wife seconding the motion, which he then sought to push through quickly. However, the chairman did not allow hasty action to be taken. He asked J.K., that if the matter were thus deferred, "Will you continue to send out your papers?" J.K. replied, "There's only three. These three discourses will by the Lord be used for the cleansing of our movement. That's all there will be (since he has repeatedly broken his promises and pledges, we doubt that he will keep this one). The third has already gone out. The Lord indicated the date when these were to go [?]." His motion to adjourn was voted down. After a total of more than four hours' discussion, during which time some who disapproved of his conduct had to leave, a motion to disfellowship J.K. and his wife was passed by a vote of 17 to 5 (J.K., his wife and his sister in the flesh voting against it). Later 5 more brethren (one of whom had first voted against the motion for disfellowshipment, but after more careful study wished to have her vote reversed) asked to have their votes counted as in favor of the motion.

Naturally there were many heartaches on the part of the Philadelphia Church in having to take such action, but they did what they felt was obviously the Lord's will for them to do, in disfellowshipping manifested sifters and in refusing to go along with them in their efforts to cast off the Divinely-appointed leader in certain of his essential office functions as such."

**IN CONCLUSION**

We have considered in detail the above information relative to the events, which have occurred since the death of our dear Bro. Hedman, who was the Lord's appointed Leader and Executive Trustee of the L.H.M.M. from 1985-2004.

It is important here to reiterate the above quotation from '60 P.T. p. 63 which points to the necessity of continuing leadership without interruption even to the Kingdom. "Nor will He after the end of the Great Company's earthly sojourn desert His people by leaving them without a leader, to wander in measurable darkness, without further unfolding of present Truth

pertinent to their needs; He will not leave them unprotected and at the mercy of sifters; nor will He allow our work to be revolutionized into an organization."

If we consider all of the facts relevant to the selection of a leader at the present time, it appears that God's choice was that of Bro. Ralph Herzig, who was elected by unanimous vote as the Executive Trustee by the brethren assembled at the 2004 conventions in Florida, Massachusetts and Michigan. We are all aware that God, in the past, has always selected the Leader of His people prior to the election by the brethren for the Executive Trustee. Therefore, the selection of the Leader of God's people was prior to the election in Florida. Although there has not been the abundance of Scriptural and experiential support as with the past Leaders, we have to look and ask—who has equal or better qualifications to fill the position than the present Executive Trustee? To my knowledge there is no other brother, who consecrated before the Fall of 1954 (a prospective Youthful Worthy) and has faithfully served the Lord under the supervision of Bro. Johnson, Bro. Jolly, Bro. Gohlke and Bro. Hedman. It is further a matter of record that Bro. Hedman named Bro. Ralph Herzig in the official documents.

One entrusted by the Lord with a special mission must not allow himself to be set aside from that mission by ambitious usurpers, regardless of how severely he is pressed by such usurpers to yield his prerogatives. (*E. 3, p. 367; P.T. '76 p. 22 second column.*)

**Our Faithful Guide**

Ever present, truest Friend,  
 Ever near thine aid to lend,  
 Leave us not to doubt and fear,  
 Groping on in darkness drear.  
 When the storms are raging sore,  
 Hearts grow faint, and hopes give o'er,  
 Ah, then whisper, Trav'ler, come!  
 Follow me, I'll guide thee home.

Hymns of Dawn — # 91  
 \* \* \*

HAS YOUR SUBSCRIPTION LAPSED?

HAVE YOU MOVED OR  
 ARE YOU GOING TO BE MOVING?

PLEASE SUPPLY YOUR NEW ADDRESS

AND RENEW YOUR

SUBSCRIPTION TODAY.



**TO:**