
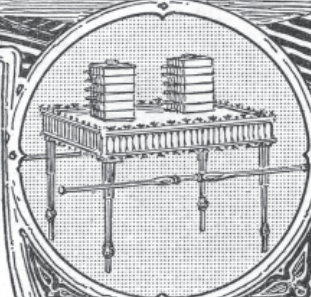


*The*  
**PRESENT TRUTH**  
 and  
**Herald of Christ's Epiphany**

SUMMER 2022  
 A.D. 2022 — A.M. 6151  
 WHOLE NO. 778

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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.*



# PUBLISHED LIGHT

*“Thy word is a lamp unto my feet, and a light unto my path”* Psa. 119:105.

Let us begin our tour through Published Light 178 years ago when the religious world was steeped in the creeds of the dark ages [a time when the world undergoes a state of stagnation or decline] about 500 to 1500 AD. A time of religious superstition, the Crusades: a time when religious wars between Christians and Muslims started primarily to secure control of holy sites [Jerusalem being one] considered sacred by both groups. In all, eight major Crusade expeditions occurred between 1096 and 1291.


Let us explore some history of the development, the writing, the distribution, and the influence of books prior to the Gospel age harvest, during the harvest time and since. We as Consecrated Children of God have good reason to rejoice as we see God’s guiding hand manifested

in our writings from the embryo understanding when the Preachers and Publishers began to sort out the Light from the Darkness; right on through to the birth of full light as it became due: Pro. 4:18 “But the path of the just *is* as the shining light, that shineth more and more unto the perfect day” and Isa. 60:2 “Behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee.”

We begin with one of God’s chosen vessels born February 15, 1782. William Miller received only 18 months of formal schooling, but his thirst for knowledge drove him to a level of self-education that allowed him to understand the simple direct testimony of the Scriptures. By 1844 Bro. William Miller, age 62 recognized the term Babylon as signifying confusion when applied in Scripture to the various forms of false religion that were once pure and had become corrupt. We have chosen some scriptures to help bring our minds to the point.

Our Lord tells us in John 15:8 “Here is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” This faith must be vital and active a “faith which worketh by love” (Gal. 5:6). If we have true faith and love we will have zeal, which will manifest itself in good works and we will delight in serving our Heavenly Father. Yes, Matt. 7:19 “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.” I have worded these thoughts as speaking of today! We now go back to our study of Published Light. William Miller had no sympathy with those influences that led to fanaticism. He declared that every spirit should be tested of the word of God, that we would know what manner of spirit they are of: “By their fruits shall ye Know them” (Matt. 7:20).

We next examine a friend and fellow preacher with William Miller, Joseph Marsh, who through the influence of and association with William Miller published a book, in 1851, entitled *The Age to Come*, glorious restitution. In it he treated of the earthly pre-millennial kingdom of Christ and he set forth the thought of heathens living at Christ return. Also, a British educator, Henry Dunn wrote at least four books, one containing 700 pages teaching that the un-saved dead would be raised to a probation for eternal life. Yet another, Jacob Blain, was inspired by and quoted the work of Henry Dunn. Jacob Blain in 1871 wrote and published;



**ISSN: 0032-7700**  
Published by the  
**Bible Standard Ministries (LHMM)**  
1156 St. Matthews Road  
Chester Springs, PA 19425-2700, U.S.A.  
Published regularly since December, 1918  
4 issues a year  
(Spring, Summer, Autumn and Winter)

**Annual Subscription**  
\$12.00 (single issue, \$3.50)

**Editor**  
Leon J. Snyder

**Postmaster:** Send address changes to:  
Bible Standard Ministries  
1156 St. Matthews Road  
Chester Springs, PA 19425-2700, U.S.A.  
Periodicals Postage paid at York, PA, 17402 and additional mailing offices.

**Other Publications**  
*The Bible Standard*

**Foreign language editions**  
French, German, Polish, Portuguese, Tamil, Malayalam,  
Kannada, Ukrainian and Lithuanian

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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.

*Hope for our race and God's government Vindicated.*

We turn our attention now toward the Brothers George Storrs and George Stetson contemporaries of those discussed previously. My dear brethren if you have ever wondered of the value of a mother's religious instruction, read carefully. George Storrs's mother gathered her children around her to give them instruction in the things about God and Jesus. As Calvinism was the only available preaching, she endeavored as best she could to counteract this fatalistic blasphemy and impress on their minds that if they would seek the Lord, they would find Him. This caused young George's mind to become exercised with a deep desire to become a Christian. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

At 18, George Storrs, while in meditation became so affected with a sense of the goodness of God to him that he resolved to seek the Lord till he found Him. One day while talking with his mother he mentioned how he liked to hear one that talked sweetly about Jesus. His mother then asks: do you think you are a Christian? To which he said he was much interested on the subject. She replied she had long thought it was so and from then on, they had frequent conversations and prayers. She was indeed a mother to him in more senses than one and he never ceased to bless God for her. He then married and joined the Congregational Church however his wife died six and one-half years later. He then heard a Methodist preacher for the first time. He said of this experience: their hell was hot, but their free grace tried to smooth some of its blasphemy. George re-married and entered into the Methodist ministry. He soon found he could not submit the true ground he wanted to occupy into the hands of the bishops. After sixteen years he withdrew!

In 1837 he had found a pamphlet on the floor of a railway coach telling of the extinction as the final destiny of the wicked. After much study he made his platform the Bible and the Bible only. By 1841 he was drawn into the circle of Leaders who followed Brother William Miller and his second-advent teaching. Brother Storrs' next move came when he was unexpectedly invited to Pastor a church in Albany New York where his views on Conditional Immortality were known. By 1842 he felt impelled to speak out clearly on his understanding. This filled the church to capacity for the first time. He covered his thoughts in six sermons which were later published.

Brother Storrs' purpose in his six sermons is set in the sub-title: Is there Immortality in Sin and Suffering? (1)

Indefeasible Immortality involves Eternal Sufferings: he here declared that such teachings came from Plato and the supposed Indestructibility of the Soul is pure assumption. (2) Death is total Deprivation of Life. In this sermon he insists perishing is ceasing to exist as Jesus taught, to perish is death not life in misery. (3) Death is Extinction of Conscious Being. He adds that sinful men are afflicted with a fatal disease (sin) utter extinction of conscious being. (4) fathers Mingled Philosophy with Words. He cites Enfield who states some fathers seemed intent on uniting heathen philosophy with Christianity. What say the scriptures? "Prove all things; hold fast that which is good" 1 Thes. 5:21. (5) Immortal-soulism derived from Platoism. His clear and correct understanding on this teaching came from the Tract on the floor of the train in 1837 written by Henry Grew. Brother Storrs states the notion that the soul is immortal is taken from the Platonic Philosophers, not scripture doctrine. (6) No Evidence of Eternal Sin and Suffering. In sermon number six Brother Storrs stresses the converts from Heathenism seemed intent on uniting Heathen Philosophy with Christianity. He concludes by issuing the call Come to the Life-giver—lay hold onto eternal life. In 1843 Brother Storrs started and soon became the successful editor of *The Bible Examiner*.

We will now consider some doctrines held by Brother George Stetson; born 1814 in Ohio he became a postmaster in Olena. The next mention of him is as a Doctor Stetson physician from 1851 to 1855. Another historical reference is of George Stetson and a Jonas Wendell ministering for some years to a congregation in Norwalk, Ohio. We read of this in *The World's Crisis* written in 1873 by Jonas Wendell. Brother Stetson died at his home in Edinboro, Pennsylvania 1879. The funeral service was held at a normal hall as it had more room than any of the local Churches. The funeral service was held on Sunday and through a mutual respect all Churches were closed; the pastors taking part in the services.

Brother Stetson's dying request was for Pastor C.T. Russell to preach his funeral sermon with about 1200 in attendance. This is evidence of the high esteem in which Brother Stetson was held. Our Pastor and the Lord's faithful and wise servant Brother Russell closed the obituary with these words "The Truth cost him much, yet he bought it gladly." It has been stated that Brother Stetson's home was located in Edinboro Pennsylvania, so also was another who would become a special servant of God. At six years of age Paul S.L. Johnson attended Brother Stetson's funeral and saw Pastor Russell for the

first time. Brother Johnson stated he definitely recalled the high honor and the deep mournful respect shown at the funeral service. Just two months later Brother Storrs died. Pastor Russell said in Memoriam: our brother had just entered his 84<sup>th</sup> year and was quite ill, he was a faithful Servant and will soon enter into the joy of the Lord. We mourn the loss of a friend and brother in Christ.

This information begs the question: How did Brother Russell learn of and understand God's word? In 1870 after investigating for two years the dreary deserts of Heathenism Pastor Russell recovered from almost despair arriving at religious Truth through the ministry of Jonas Wendell a Second Adventist preacher. The same man that ministered with Brother Stetson. Through the Published Light of all these servants of God Pastor Russell became convinced that the Bible was truly God's revelation to mankind and that it taught neither human immortality nor eternal torment. Brother Russell came into contact with Brothers Stetson and Storrs when he was sent his magazine *The Bible Examiner*. Brother Storrs for years advocated Adam brought sin and death; not eternal torment on the human family and Jesus by God's grace gave himself a ransom for all. The effect on Pastor Russell, as a student of *The Bible Examiner*, filled as it was with such teachings, was most beneficial to Pastor Russell's needs for himself and for his preparation for the ministry were specially supplied, not so much orally as by *The Examiner's* articles and by letters.

It was done in the midst of Pastor Russell as the magazine and letters were read by other members of the class as well as himself. The members of this Bible class saw Pastor Russell growing in knowledge that Brothers Stetson and Storrs were pouring out upon him. None of them knew at that time nor realized that he was being qualified for the office of the ruler over the Lord's household as Jesus' special representative: for that is just what this anointing meant! This showed itself in his administering the stewardship of the harvest, as well as directing the controversies of that time.

As for Brothers Stetson and Storrs who labored with Pastor Russell better that they had realized; a few years after their anointing antitypical David they gave up their ministries in death. As antitypical Samuel Brothers Stetson and Storrs recognized that there was one still remaining who was to keep the sheep and that that one was Pastor C.T. Russell.

We continue our tour through Published Light 136 years ago when the religious world was steeped in the creeds [guiding principles] of the Dark Ages about 500 to

1500 AD. It was therefore unnatural for a young man, C.T. Russell, 34 years of age to contemplate different views and to write and publish a book explaining these. As we study these views, we recognize the courage and fortitude of the author in his achievements against overwhelming obstacles and the rich legacy he has left us. We wish to explore with you the history of the development, distribution, and the influence of the book in the harvest time and since. The Truths contained in the book Volume 1 *The Divine Plan of the Ages*, over a period of 15 years 1869-1885, with much of the writing done between 1882 and 1886. Our desire is to have you understand God's guiding hand in the writing of this book, also, the influence of other Published Light by God's chosen authors. We want to share the names of some of these with you!

Joseph Marsh a fellow preacher with William Miller wrote a book published in 1851 [34 years prior to Vol. 1] called *The Age to Come*. In it he treated of the earthly pre-millennial Kingdom of Christ. He believed there would be heathen living at Christ's return. Henry Dunn wrote at least four books teaching the unsaved dead would be raised to a probation for eternal life. Jacob Blain published *Hope for our Race* in 1871, also *God's Government Vindicated*. George Storrs in 1871 published a book titled: *Promise and Oath of God to Abraham*. Brother Storrs asserted that a future trial for life is assured by the promise to Abraham. In 1873 he produced another book *The Divine Plan in the Government of our Race* which outlined the dispensations of God's Plan, as then understood. Much of the success of Vol. 1 was due to its being built on the success or failure of these previous books. Published Light as due.

In 1880 one of Pastor Russell's associates John H. Paton wrote *Day Dawn* which presented two subjects, restitution, and time prophecy, published by A.D. Jones who also started a publication called *Zion's Day Star*.

In 1877 N.H. Barbour and C.T. Russell published their book *The Three Worlds*. It is believed that *The Three Worlds* article was the first to combine the idea of Restitution with time Prophecy, subjects that were latter treated in Parousia Volumes 1, 2, & 3. Much published light, however, not all truth.

We now invite you to allow your mind to go back in time some 3100 years to the last of the Judges and first of the Prophets. Samuel was dedicated to God at birth by his grateful mother and raised in the Shiloh sanctuary by Eli the Priest. Samuel the greatest patriot of Israel and spokesman for God angrily denounced Saul and secretly anointed David as King. 1 Samuel 16:1 says: "The Lord



said unto Samuel, how long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a King among his sons.” We again move forward to the time that God charged antitypical Samuel to fill his mind (the horn of v. 1) with pertinent Truths and he would find the chosen one from among the nominal people (Jesse) who loved and studied the Bible.

God through the principles of His word, His spirit, and His providences began in 1846 to speak to William Miller who recognized that the great leaders of the Nominal Church were rejected by the Lord. He also recognized that like Samuel he was too old and worn to be a leader and looked around for one Divinely chosen. From 1846-1871 Brothers George Storrs and George Stetson as members of antitypical Samuel were seeking a leader for the Lord’s people. Jesse’s Antitypical youngest Son was C. T. Russell.

How did C.T. Russell learn of and understand God’s word? From 1868-1870 after investigating for two years the dreary deserts of heathenism Pastor Russell recovered from almost despair arriving at religious Truth through the ministering of God’s chosen vessel Jonas Wendell a Second Adventist preacher who convinced him that the Bible was God’s revelation. While under the influence of Jonas Wendell’s ministry Pastor Russell came to a mental attitude in which he was willing to investigate the Bible as God’s Divine Revelation. The reading of *The Bible Examiner* by Pastor Russell was most beneficial in establishing Pastor Russell as Antitypical David.

As members of Antitypical Samuel Brothers Stetson and Storrs had the privilege to anoint Pastor Russell as Antitypical David between the years 1871 and 1874. Pastor Russell was 19 years of age when this anointing began. Through the Published Light of all these servants of God Pastor Russell became convinced that the Bible was truly God’s revelation to mankind and that it taught neither human immortality nor eternal torment.

As consecrated Children of the almighty God we are held in awe of the Bible’s plain Truth, that God is at the helm, and He chooses the ones that will serve Him! We at this time will examine the Bible account of Samuel. 1 Samuel 1:13, 15, 20, 27, 28. “Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. V. 15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine

nor strong drink, but have poured out my soul before the LORD. V. 20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD. V. 27 For this child I prayed; and the LORD hath given me my petition which I asked of him: v. 28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.” We are all familiar with how God used Samuel.

How much this is like Brother George Storrs’ mother as she gathered her children to instruct them about God, Jesus, and giving George over to the Lord. Mrs. Storrs said to George: you will seek the Lord and you will find him. Oh, my dear consecrated Brethren, we can have the exact same trust in the ones that God chose for Samuel’s Antitypes. Through these Servants of God Pastor Russell was, unknown to himself and others, qualified for the office of ruler over the Lord’s household as Jesus’ special representative. Pastor Russell was given a very firm foundation to build on. In 1878 Pastor Russell delivered a series of sermons which were later published in Pittsburgh papers and Zion’s Watchtower. (1) The Object of our Lord’s Return, (2) The Judgement Day, (3) The Manner of the Second Advent, (4) The Day of the Lord, (5) When will Christ come. We can see Brother William Miller’s influence as a Second Adventist believer in these titles.

Pastor Russell also published Tracts which he later combined into a 164-page booklet titled: “Food for thinking Christians” which reached a distribution of one and a half million copies. Pastor Russell had a set of six sermons explaining The Chart of The Ages that are referred to in R347 (1882) however we are not aware of the precise subject matter.

Pastor Russell began to understand Leviticus 16 and wrote an article in R72 (1880) titled “The Law Shadows”. He says the Mosaic Law was given in minute detail and observed with scrupulous exactness. This being true, how anxious should we be to closely read the meaning of these pictures which required years for this execution, and which shadow forth minutely all the various features of the work of at-one-ment between God and Man.

In the fall of 1879 for the first time in the Gospel Harvest the two salvations were more fully made plain to Pastor Russell as set forth in the Tabernacle types. In the Law Shadows he wrote on the consecration of the Priesthood. Pastor Russell wrestled in prayer and study for three days for the light on Leviticus 16. Several weeks after it

came, he gathered his chief co-workers for an eight-day seminar, where he related to them his anxiety, struggles, and prayers to God for enlightenment. He explained to them his findings, and they discussed the new light on the Tabernacle. This was in late November—early December 1879. These chosen vessels of God filled the Pantry of Truth with meat in due season for C.T. Russell to become ruler over all God's goods (Matt. 24:45-47).

In January 1880 Pastor Russell wrote his first article on the new Tabernacle light for the February *Tower*. Over a year later he published *Tabernacle Shadows*; considered by many to be his best Published Light. There were explanations of Restitution in print prior to Volume One of *Studies in the Scriptures*, we understand that part of its success is due to its being built on the success and failure of these previous explanations, although much of Volume One came from pre-existing material, there was some that was newly written in a period of about four years. The old and the new were skillfully combined to form a well-connected whole.

## ADAPTATIONS NECESSARY FOR PROGRESSION

*“I am God, and there is none else; I am God, and there is none like me” (Isa. 46:9).*

Jehovah's word is set in place as “The Divine Program”! Jehovah's word penned in Isa. 55:11, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.” This is “The Divine Program”! God's program for mankind and its restoration to favor has been in operation [on earth] for just over 6,000 years, with many adaptations. However, the Divine Program was not changed, but more explicit statements were given respecting it. This filling need is structured in Pro. 4:18 “But the path of the just *is* as a shining light, that shineth more and more unto the perfect day.”

With the disobedience of Father Adam, sin entered the world; he was cut off from fellowship with his Creator—as a part of the penalty of sin. This alienation from God must have been one of man's most grievous trials. He must have hungered and thirsted to draw near to God once more, to have the Divine protection, the Divine love; otherwise, he could not have been created in the perfect image of God. Over the centuries of time many of Adam's posterity have become depraved and demoralized; the original character-likeness to God has become blurred, faint, indistinct. So, while the desire for God still remains in the heart of the consecrated, in some it is so feeble that they care little for their Creator

In April 1882 R335 Pastor Russell outlined the initial plan for the book: *Millennial Day Dawn*. He says it will contain a statement of what we understand to be the plan of God. It will be a book you will want to study yourself and loan to other interested ones. The name *Millennial Day Dawn* was selected to distinguish it from the old *Day Dawn* by John H. Paton and yet people could identify it with this Published Light on restitution and time prophesy. By the time of publishing the name became *Millennial Dawn* and treated exclusively of The Plan of The Ages. and how grateful we are.

There are various editions of Volume One with certain changes in the preface and text as required; such as when the serial Title was changed to *Studies in The Scriptures*. In the 1937 edition we have both Preface by Pastor Johnson and the Author's Forward by Pastor Russell. The sum total of all we have shared with you resulted in 350 pages of Published Light. Let us respect the rich gift we have!

and are easily satisfied by the pleasures of the world.

However, all of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords, putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and Death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race, to as many of them as will accept everlasting life on the Divine terms.

For our learning needs we will introduce the Laodicean Messengers: Pastors Russell and Johnson. Scripture evidences Pastor Russell as that “faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season” (Matt. 24:45). This begs the question: could there be any advancing Truth after 1916? Of a certainty! Yes, Pastor Russell had charge of all the entrusted things as long as his stewardship lasted.

Hence when his stewardship ceased, he ceased having the storehouse and the household in his charge (Ezek. 9:11). It is very evident that those who deny that any seasonal Truth can come since his death, or who deny that any has come since that time, basing their denial upon their view of his having had charge of the whole storehouse, do so contrary to the self-evident principle above stated with regard to the duration of a stewardship. Furthermore, their view is in direct contradiction to the Lord's explicit promise that the light shall continue to increase for the just until the perfect day, which is, of course, yet future (Prov. 4:18).

Oh, dear Brethren the Divine Program was not changed, but more explicit statements were given respecting it. Pastor Russell, during the Parousia, laid the foundations and "did among God's people a work *preparatory* to building that [Epiphany] Camp;" we believe it to be God's will that we pursue this work *along the same lines*; for (E-10, p. 672) "the Epiphany Camp, which will consist of *the loyal justified* and *the converted loyal Jews*, by *the Kingdom witness* [italics ours] will be constructed . . . For these works the *methods* [italics ours—such as the Bible presented in films, also chart talks, colporteur, volunteering, the pastoral and bereaved work, Berean studies, public lectures, etc.] and *literature* [italics ours—such as the Volumes, booklets, articles, tracts, etc.] introduced by our Pastor will be *mainly* used [mainly, but not *exclusively*; e.g., E-16, E-1, 2, 4, 5, 12, 15, etc., will also be used as needed, along with adaptations of Bro. Russell's and Bro. Johnson's writings to fit our current needs, etc.]" (PT '54, p. 59).

It should be reiterated that it was Bro. Russell's and Bro. Johnson's teaching that some present-day consecrated believers of Gentile lineage (*counted* by God as Israelites) would be given precedence over the fleshly Israelites in general in the Kingdom—therefore in railing against this teaching as reaffirmed and defended in our day in the PT and otherwise, this sifting errorist is really railing against Bro. Russell and Bro. Johnson. As stated in PT '72, p. 15, if God makes an exception to the general principle "to the Jew first" in the case of the Youthful Worthy class, who come in under the New Covenant but are mainly of Gentile lineage—as this sifting errorist himself admits—there is surely no reason why He cannot make an exception also in the case of another consecrated class—the Consecrated Epiphany Campers, who will come in under the New Covenant but are mainly of Gentile lineage—which class likewise is faithful to Him in consecration while sin is still in the ascendancy (PT '73, p. 27).

Those who have been called by Jehovah to become His consecrated children in the expanded work of the Gospel Age Harvest are greatly blessed with the foundation principles given through spirit-begotten Pastors Russell, Johnson and Jolly; yes, progressive Truth as due! The advancing Truth brought to the consecrated believer is God's word as a lamp unto our feet, and a light unto our path. Pastor Russell as that faithful and wise servant of Matt. 24:45 certainly did not undermine his character as he served his Lord and the brethren worldwide, nor did Pastors Johnson and Jolly! Bro. Russell during the Parousia laid the foundations and "did among God's people a work *preparatory* to building that [Epiphany] Camp." Pastor Jolly embraced this work and saw also the necessity to state: along with adaptations of Bro. Russell's and Bro. Johnson's writings to fit our current needs. We do not state this fact with the purpose of saying that advancing Truth sets Truth formally held aside rather thanking the Lord for superimposing more Truth upon the Truth we already have. This thought is stated in a delightful way: The Divine Program was not changed, but more explicit statements were given respecting it (HE '27, p. 1). The Scriptures teach for all times that the due Truth is for all the consecrated (E-15, p. 652).

We would do well at this time to bring this Truth fully into our understanding: The non-Spirit-begotten, consecrated servants do have the holy Spirit because *it is always the privilege of the consecrated to see the Truth due in their times* (PT '84, p. 23). Some object to this advancing Truth that not being Spirit-begotten these consecrated servants cannot see the deep things of God's Word. To this we answer, *the Scriptures teach for all times that the due Truth is for ALL the consecrated*. Therefore, in the Old Testament times the Ancient Worthies got all of the Truth due in their times. In Christ's Mediatorial Reign, without Spirit-begetting, the Worthies and the restitution class will eventually understand everything in the Bible (Isa. 11:9; 29:18, 24; 35:5; Jer. 31:34). Why? Because *it is always the privilege of the consecrated to see the Truth due in their times*.

We now give further evidence from the reference PT '72, p. 15: And if God makes an exception to the principle "to the Jew first" in the case of the Youthful Worthy class—one of the classes consisting mainly of Gentiles, which comes under the New Covenant, the covenant of restitution—there is surely no reason why He cannot make an exception also in the case of another class—the Consecrated Epiphany Campers, consisting mainly of Gentiles, which class likewise is faithful in



consecration to Him while sin is in the ascendancy, and which comes under the restitution covenant—and give them also precedence over the Jews in general and the remainder of the restitutionists. And His Word shows that this is what He purposes to do, for the Consecrated Epiphany Campers are typed by Medan, Keturah's third son, whereas the *quasi*-elect Jews are typed by Midian, Keturah's fourth son. Thus, errorist's contention past and present, in which they appeal to the Apostle's words "to the Jew first," is seen to be without foundation.

The Ministry of this Movement must advance in recognizing the called-out classes in their due time; because the call going to the quasi-elect elect is important and timely as present Truth, because the Lord has been opening up to us additional light on it. We were hungering and thirsting for the Truth and having tasted of the good Word of God and received the holy Spirit, we find that with the strength derived, our appetite continues to increase, and we desire more and more of the Bread which came down from heaven, and of the Water of Life.

In BS '91, p. 28, Bro. Hedman made these pertinent remarks: True, there are changes, adaptations to our time and present conditions. We do not wear turbans nor flowing robes nor sandals. We do not journey on camels, nor so much afoot, nor in sailing vessels. We use the printing press, the mail, the various means of rapid transit, *etc.* We do most of our evangelizing through the printed page: books, booklets, tracts, magazines, Volunteer issues, the bereaved work, the door-to-door work, *etc.* Yet these are not differences, but adaptations of the same principles to our own time.

We find a very dangerous trend in the hearts of some brethren: the lack of respect for the Lord's providential arrangements. As in the past so also today God measures the ability of the consecrated to be faithful by three things: (1) the varying degrees of their having the holy Spirit, (2) their varying talents and (3) their varying providential situations. According to their combined percentage of these, 100% counting as perfection, God grades their capacity for faithfulness, and as a result sets them into various positions of greater or less responsibility. Therefore, those who have larger measures of the Spirit, better abilities and more favorable providential situations are given higher positions of responsibility. These higher positions vary also according to the varying percentage of the combination of these three things in those of large, larger and largest measures of the Spirit, abilities and favorable providential situations, *i.e.*, those of varying capacities for faithfulness are given commensurate

positions of responsibility, just as those of less capacity for faithfulness are given commensurate lower positions, differing according to the varying percentages of the combination of these three things.

The Divine Program of necessity is constructive advancing Truth. Upon Truth already had the Lord superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13). The night-long falling of the manna upon the dew suggests the progressive development of the Truth (Prov. 4:18), ever reminding us of the thought expressed in a hymn, "Still there's more to follow." This is also suggested by the manna's continuing to fall throughout Israel's wilderness journey, even as in the antitype from Jordan to the present, the Truth as due came upon the Truth that had already been due among God's people, the antitypical camp [not just in the court]. However, the advancing Truth does not set aside the Truth formerly received, as some deceivers teach. Those of us who during the Parousia watched this peculiarity of the Truth, its dueness, *i.e.*, its coming as the needs, circumstances and experiences of God's people require, and who during the Epiphany are watching its dueness, know that this is a true principle in practice.

The Truth as due came to God's people adapted to their varying providential needs, circumstances, and experiences; for the Word of God was so framed by God that it is not only adapted to the needs of God's people in general, but it is also adapted to their individual needs amid their varying circumstances and experiences. This shows the practicability of God and of God's Truth. That God arranged His Word so as to be adaptable to the general needs of His people is apparent from Amos 3:7: "Surely the Lord your God will do nothing [in the outworking of His plan] except He revealed it as His secret unto His servants the prophets." These acts are sometimes revealed in the prophecies and sometimes in the types of the Word, which detail all the unfolding of God's plan as due. And that God adapted His Word to the particular needs of the individual members of His people in their varying circumstances and experiences is evident from many Scriptures (Gen. 49:24; Ex. 23:22; Deut. 10:18; Psa. 23:4; 34:7, 10; 37:25, 34; 40:5; 44:1-3; 68:6; 105:16-22; 146:7-9; *etc.*).

When one who has professed to eat from the table prepared by God, through His chosen vessels, rejects that vessel and receives only counterfeit light, they partake of unclean bread. So far as meat in due season, advancing Truth, they do not partake of it, but reject it and are famished, weak, sickly, and asleep.



When we talk of our partaking of God's Word, as of our eating it (Jer. 15:16; 1 Pet. 2:2; Heb. 5:11-14; 6:5; Rev. 10:8-10). It is the food on which our spirits feed. So far as we can discern, God is the only being in the universe who needs no spiritual food; this is due to His omniscience. Jesus and the Little Flock have no need of replacing lost knowledge or strengthening their character; for they will never forget anything, and their characters will be forever unbreakably strong. Having said that they will need the revelations of new things from God in order to know what and how to do, in the future works of creation, as the Ages roll on in endless succession (E-1, p. 167).

Oh, how nice Pastor Jolly helps us to understand the necessity of adaptations in PT '69, p. 40: The main and subordinate leaders of the Lord's cleansed people [others will join them as they cleanse themselves] have not failed to heed these Parousia arrangements and methods for service, as reaffirmed by Pastor Johnson as the Lord's Epiphany executive, with a few minor adaptations added by him to suit the changed Epiphany conditions departed not from the commandment of the king unto the priests and Levites concerning any matter, nor have they failed to heed the Truth teachings, including especially those given by the Parousia and Epiphany messengers [or concerning the treasures].

It is our understanding that Hiram [Bro. Jolly] as an individual was the final member of the Great Company to finish his course on earth. With his death he completed the Epiphany Temple's Inner Court. Bro. Jolly's Youthful Worthy assistants [plural] after his demise carried on the work of completing the Epiphany Temple's Outer Court; and Antitypical Hiram's assistants, Youthful Worthies and Consecrated Epiphany Campers have been after his demise doing the work of building up the Epiphany Camp as he has instructed and directed, until it is finished. Progressive and Present Truth! Isa. 59:1: "The Lord's hand is not shortened."

Many do not properly appreciate the "acres of diamonds," the precious gems of Truth, they have right in their own figurative plot of ground! Is the Truth worth fighting for—oh, it comes with a cost; are we thrilled by it; or is it so reasonable that many see no particular need to contend for it? Do we study the deeper things of the Word?

This same capability and diligence are required in order to gain a thorough understanding and appreciation of the Epiphany-Basileia Truth. It seems sometimes that the brethren fail to appreciate the privilege of a full

knowledge of the Truth being made available to them, and how important it is to have a genuine desire to learn and become well-grounded in the Truth teachings, and how pleased God will be if we show as an evidence of real love for the Truth and its Spirit, the enthusiasm needed.

### PROGRESSION IN NATURE

And God said, Let the waters under the heaven be gathered together in one place, and let dry land appear. And it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas. And this being accomplished and approved of God, he said, Let the earth bring forth tender grass, and herb yielding seed, and the fruit-tree bearing fruit after its kind, in which is its seed, upon the earth: and it was so. Pastor Russell comments about this Scriptural evidence in P-6, p. 32: Geology fully corroborates this record. It points out to us that, as the earth's crust cooled, the weight of the waters would tend to make it kink and buckle—some parts being depressed became the depths of the seas, other portions forced up constituted mountain ranges—not suddenly, but gradually, one range following another. We are not to suppose that all these changes took place even in the seven thousand years of this third epoch-day; but, rather, that it merely witnessed the beginning of the work necessary as preparatory to the beginning of vegetation; for evidently geology is correct in claiming that some great changes of this nature are of comparatively recent date. Even within a century we have had small examples of this power: and we shall not be surprised if the next few years shall give us further paroxysms [a short sharp attack] of nature; for we are in another transition period—the opening of the Millennial age, for which changed conditions are requisite [needed for a particular purpose; essential].

### PROGRESSION IN GOD'S WORD

Bro. Russell also wrote of the Laodicean Church as including the nominal people of God, *e.g.*, We are in the time of the last or Laodicean stage of the great nominal gospel church of wheat and tares (Rev. 3:14-22).

As to the ending of the Laodicean period, Bro. Johnson indicated "that the Laodicean period was the harvest period from 1874-1954—the first 40 years of which—the Parousia—being for the reaping and the second 40 years of which—the Epiphany—being for the rest of the other harvest processes" (E-6, p. 377; see also p. 383, top). Thus, so far as God's people are concerned, the last part of the Laodicean period and the Epiphany, "the last special period of the Gospel Age" (E-4, p. 65, par. 2), seem to end at the same time.

The garnering into the Kingdom of the last Little Flock member on Oct. 22, 1950, some years before 1954, ended the Laodicean stage of the Church for the Body of Christ in the flesh, but not for the other above-mentioned parts of the Laodicean Church. For these, 1954 marks the ending, in the restricted sense, of both the Laodicean epoch and the Epiphany period, for here the Gospel-Age elect as a whole, including the Youthful Worthies, are for the first time complete in their membership, and the first work of the Basileia opens up (see PT '54, pp. 41, 42, 51-59).

However, the Epiphany period, while ending in its restricted sense in 1954, continues in other senses beyond 1954 and 1956 (see PT '54, pp. 51-54); hence the Laodicean stage of the Church, of which the Epiphany is the last part, also continues beyond 1954 and 1956. Also, the Great Company (a part of the real Church—E-8, pp. 238, 239) and the Youthful Worthies were here for a number of years after 1954-56 (E-11, p. 493). For them, the Laodicean period extends for an indefinite time beyond 1954-56.

The Epiphany period as the Time of Trouble upon the nominal church and the world also seems to be synchronous with the last part of the Laodicean epoch. Bro. Johnson states that “with 1914 began the Epiphaniac features of Laodicea ... with the World War as the first great physical punishment of Christendom for vindication of the people, to be followed by the other features of wrath, which will not end until the Epiphaniac part of Laodicea is ended” (E-6, p. 379; see also PTQ book e-page 192). From this standpoint also the Laodicean period evidently continues beyond 1954-56, for the Epiphany, its last part, continues beyond 1954-56 (PT '54, pp. 51, 52).

As prospective Consecrated Epiphany Campers, Laodicean saints, we are Jehovah's loyal and faithful children; Oh, we feel the warmth of His love, and the responsive language of their hearts is, “I will abide in thy tabernacle forever: I will trust in the covert of thy wings” (Psa. 61:4). V. 3 “For thou hast been a shelter for me, *and* a strong Tower from the enemy. V. 5 “For thou, O God, hast heard my vows: [my consecration] thou hast given *me* the heritage of those that fear thy name.” Psa. 59:16 says, “I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble.”

The Laodicean saints are here addressed. A double picture is used to show their security, that of a hen covering her chicks from danger with her feathers, and that of an eagle protecting her young with her wings. The hen's

feathers represent the Lord's providence, and the overall picture is that of a mother hen who, when the hawk is about, clucks for her brood, calling them under her wings, under her special protection, the cluck corresponding to the “Vow.” This raises the question “For the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:17; R4304).

The two wings of the eagle represent the Old and the New Testaments, whose main themes respectively are restitution, the Song of Moses, and the elective salvation, the Song of the Lamb. These Truths are our protection. Thus, the security of the saints is assured by the Word and providence of the Lord. Yes, we have the whole armor of God to enable us to stand in the very midst of the time of trouble, no matter how fiercely the storms of life may assail us.

The Gospel Age ended initially in 1874, when the Harvest reaping of the Gospel Age began (Rev. 14:14-16) and the initial beginning of the Millennial Age set in, with Christ's Second Coming and His initial act of laying hold on Satan and starting to bind him for the thousand years (Rev. 20:2). But we are not to think that the Gospel Age in its final sense ended in 1874, for it has been ending gradually in various stages as it overlaps into the Millennial Age, which likewise opens gradually in various stages, in 1874, 1878, 1881, 1914, 1954, *etc.* While the Christ class are very active in demolishing Satan's errors and empire, they have additionally been very active in furthering the completion of the elective and *quasi*-elective features of God's Gospel-Age work.

Dear consecrated children of God, “The Divine Program” is not yet finished. It involves through the Christ the future destruction of Satan's empire, including every oppressive government, false religious system, predatory aristocratic and capitalistic organization, as well as every other evil and selfish institution, the complete binding of Satan and his fallen angels, their removal from earth's atmosphere and their imprisonment during the Millennium, the resurrection of all the just, the awakening of the unjust, the establishment of God's kingdom throughout the earth, the destruction of all conditions conducive to evil, the construction of conditions conducive to righteousness, turning the earth into Paradise, lifting up Adam's lost race through obedience to the original perfection, restitution, loosing Satan and the fallen angels for a final test of mankind, the preservation of the faithful in everlasting life on this earth, the destruction of Satan and wicked angels and men at the end of the little season following the Millennium, and the filling of the earth with the glory of God. Surely



these marvelous features of God's plan still to be carried into fulfillment will one and all be, among other things, remarkable exhibitions of God's wonderful power—His omnipotence! (E-1, p. 51).

### PRECEDENCE GIVEN TO THE CONSECRATED EPIPHANY CAMPERS

The Great Company and the Little Flock in the Harvest and their gatherings are typed respectively by the barley and wheat harvest times and their gatherings (E-4, pp. 375, 376). We understand that all the figurative wheat and barley—the Little Flock and the Great Company—have now all been garnered. Also, all the figurative rye, or spelt—the Ancient Worthies (E-12, p. 493)—were harvested prior to the Gospel Age (Luke 16:16). But other grains or seeds that were grown in the Holy Land and used for making bread, such as beans, lentils, and millet (Ezek. 4:9), may be used to illustrate the Youthful Worthies (beans), the Consecrated Epiphany Campers (lentils), and the rest of the Quasi-elect (millet). Those classes are still being harvested as pre-Millennial seed of Abraham.

Bro. Russell and Bro. Johnson taught that some present-day consecrated believers of Gentile lineage (*counted* by God as Israelites) would be given precedence over the fleshly Israelites in general in the Kingdom. As we showed in PT '72, p. 15, if God makes an exception to the general principle “to the Jew first” in the case of the Youthful Worthy class, who come in under the New Covenant but are mainly of Gentile lineage is surely no reason why He cannot make an exception also in the case of another consecrated class—the Consecrated Epiphany Campers, who will come in under the New Covenant but are mainly of Gentile lineage—which class likewise is faithful to Him in consecration while sin is still in the ascendancy.

Obviously, (*a*) since “all the Gospel-Age consecrated as real law-fulfillers through Christ's righteousness (Rom. 10:4) are by God counted Israelites, regardless of whether their flesh is Jewish or Gentile,” and (*b*) since because of their faith they are by God counted as children of Abraham, the Consecrated Epiphany Campers of Gentile lineage, in addition to Youthful Worthies of Gentile lineage, are as pre-restitution consecrators included among those who will have precedence over the fleshly Israelites in general in the Kingdom. This is as it should be, for God always holds out His highest pertinent favors to *the consecrated*—who by Him are all reckoned as Abraham's seed, even if not of Jewish lineage—in preference to *the unconsecrated*, regardless of whether they are of Jewish or of Gentile lineage.

God's estimation of individuals and His bestowal of His favors upon them has always been and always will be based on their heart attitude and the closeness of their relationship with Him, and not on anything outward, such as physical appearance, strength, health, *etc.* He is not a respecter of persons but is a respecter of character (Rom. 9:13). The consecrated (who are all counted by God as Israelites, Jews, “regardless of whether their flesh is Jewish or Gentile”) are always regarded by Him as being a higher order of the seed of Abraham than the unconsecrated, whether or not they are of Jewish lineage. Other scriptures indicate that the Consecrated Epiphany Campers have precedence over the fleshly Israelites in general in coming under the New Covenant, and otherwise in the Kingdom (PT '73, p. 27).

Truly do the Scriptures tell us that not many would be able to hear, to appreciate, to understand, to accept the offer of the elective salvation? The Divine arrangement of the call is elective or selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others.

Let us remember that here in the expanded Gospel Age Harvest, God does a special work of gathering and making up His jewels (Mal. 3:17; Psa. 50:5; Isa. 56:8). Let us continue to be as shining lights in this dark and evil world, steadfastly holding forth the Word of Life (Phil. 2:15, 16). So, doing, will bring severe experiences and polishings “but for a moment” as compared with the longer disciplines of the non-elect, who will be dealt with in the Millennial Mediatorial Reign of Christ. As sons of God, (Isa. 60:4; Joel 2:28) these “jewels” now being prepared by the Lord, are highly favored above all men, and may well take the spoiling of their goods *joyfully*, knowing that these things are but working out their “far more exceeding *and* eternal weight of glory” (2 Cor. 4:17).

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting and polishing of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy. All who will be of that class (the jewels) must be copies of God's dear Son, who Himself is the greatest, most brilliant, and absolutely perfect one (Rom. 8:29, 30).

This process of seeking the pre-Millennial seed of Abraham and, as jewels, washing, cutting, and polishing them, has already been in progress for over nineteen centuries; and the Scriptures indicate to us that now the end of the Age is upon us, the time for making up these jewels, and setting them in the glory of the Kingdom,

preparatory to the Mediatorial Reign, in which they shall be exalted as the Light of the World. The signs of the times clearly indicate, in harmony with this, that the great Time of Trouble for the world is preparing the world for the coming blessings. Hence we see that if we are to be among the acceptable jewels, among the ones who will be spared from some of the calamities approaching, we have need to give diligence, and to co-operate with the great Master Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when He makes up His jewels, His loved and His own, realizing that world conversion is not for now, but for Christ's soon-coming Millennial Mediatorial Reign. Let us be as jewels in God's hand!

In Rom. 11, the Apostle Paul shows very clearly that Fleshly Israel's restoration follows God's Gospel-Age selective work. After in Rom. 9:31-33 and chapter 10 he had described Fleshly Israel's unbelief and stumbling over Christ, he shows in 11:1-12 that God had not utterly cast them away, even though the great majority were blinded, unbelieving (v. 30). He shows that a remnant of Jews ("Israelites indeed") did accept the Messiah and obtain the Gospel-Age High Calling, and to these were to be added consecrated Gentile Christian believers, grafted into spiritual Israel and the Abrahamic promise as wild olive branches, in place of Jewish natural branches that were broken off because of unbelief in and rejection of the Messiah (vs. 13-24; PT '84, p. 31).

Pastor R. G. Jolly informed us about future leadership in PT '78, p. 87: But how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5:5), giving to His sheep the Truth as due, since the seven composite angels to the seven stages of the Church, the seven composite stars, or seven shepherds, with their eight principal men (Mic. 5:5; the Parousia and Epiphany Messengers being the seventh and the eighth), have finished their course?

From a number of lines of evidence from Scripture, reason and facts, the Epiphany Messenger, the 49th and final star-member and the last Little Flock member to be glorified (E-10, p. 142), showed that after his demise our Lord would give the stewardship of the Truth to the Great Company, particularly to the Good Levites and their Divinely appointed leader ("a companion and the special helper of the Epiphany messenger" until his demise—PT '42, pp. 14, 15; PT '43, p. 79), and that "the Great Company would have to serve itself without direct service from a star member" (see PT '44, p. 29, par. 1; PT '48, p. 45; PT '50, pp. 192, 193; PT '52, pp. 83-91; 28 — PRESENT TRUTH AND HERALD OF CHRIST'S EPIPHANY

PT '60, pp. 50-63; PT '69, pp. 41-43).

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

Pastor August Gohlke pointed out in PT '86, p. 9-10 that the Epiphany Messenger referred to the LHMM as a "movement, a voluntary activity," as the "name of our public work," as a "foundation or fund" with an individual as its Executive Trustee and that the Movement would no doubt continue on the same basis in charge of the Youthful Worthies. We believe that the same general arrangement will continue also, *D.v.*, after all the Youthful Worthies have finished their course in this life and until the Mediatorial Reign begins.

Antitypical Hiram [Bro. Jolly] is an individual, not a class. Therefore, he had no Great Company member as his successor; for the Great Company leader finished the work on the Epiphany Temple's Inner Court (PT '53, p. 53, col. 2, par. 3; PT '68, p. 71, col. 2, par. 3). Accordingly, he was the final member of the Great Company to finish his course on earth (PT '79, pp. 44-46). By his death he completed the Epiphany Temple's Inner Court. His Youthful Worthy assistants carry on since his [Bro. Jolly] demise the work of completing finally the Epiphany Temple's Outer Court, and his assistants—Youthful Worthies, Consecrated Epiphany Campers, and other assistants—since his demise carry on the work of building up the Epiphany Camp as he has instructed and directed, until it is finished and merges into the Millennial Camp under the New Covenant when it is inaugurated.

My dear fellow Consecrated Epiphany Camper Hopefuls (true Christians): The world and the dictionary define a Christian as one that professes a belief in Jesus as the Christ. Unfortunately, over time, the word "Christian" has lost a great deal of its significance and is often used of someone who is religious or has high moral values but who may or may not be a true follower of Jesus Christ. Many people who do not believe and trust in Jesus Christ consider themselves Christians simply because they go to church or they live in a "Christian" nation. But going to church, serving those less fortunate than you, or being a good person does not make you a Christian. Going to church does not make you a Christian any more than going into a garage makes you an automobile. Being a member



of a church, attending services regularly, and giving to the work of the church does not make you a Christian.

Consecrated Epiphany Camper Hopefuls (true Christians) that have an association with and an understanding of the arrangements and teachings of Bible Standard Ministries [LHMM] are held to a higher standard than the Christians just spoken of. Those that are in harmony with Rom. 12:1: "I beseech you therefore, Brethren." This exhortation is addressing the consecrated and believers only! This is not calling sinners to repentance, but repentant sinners who have already accepted Jesus as their Savior. Brethren, because justified and brought into fellowship with God. This epistle was written to those already consecrated.

Together we examine the words of Micah 6:8: "He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We are not required to do more than justice, but we are permitted to do more. Our kind, loving, gracious Jehovah does

require of us to be loyal and obedient to Him, just as was His son Jesus. Jehovah does not require sacrifice; that is a privilege only for the consecrated! Jehovah does require us to do justly, by keeping the principles of truth and righteousness before our minds that we may be thoroughly upright; ones in whom truth, purity, goodness, will be in control.

Having the principles of truth and righteousness in control, one should cultivate more and more the quality of mercy; let us seek to cultivate the appreciation of the rights of others; but additionally, to have the spirit of sacrifice which gladly lays down life itself for the brethren. As Consecrated Epiphany Campers let us walk humbly, lest we ourselves should not be accounted worthy of the great prize set before us! Let us begin each day with the goal (1) do justly (2) love mercy and (3) walk humbly in the privilege of serving the great Jehovah and His called, chosen, and faithful.

## ANNUAL COUNTRY REPORTS FOR 2021

### SUMMARY OF USA WORK

January 1, 2021 to December 31, 2021

#### PILGRIM AND EVANGELISTIC SERVICE

Pilgrims .....	3
Auxiliary Pilgrims .....	7
Evangelist .....	13
Public and semi-public meetings .....	50
Attendance .....	3,049
Parlor meetings.....	1781
Attendance .....	6788
Miles traveled.....	61,265

#### FINANCES

##### General Fund Receipts

Donations.....	\$51,212
Subscriptions.....	\$2,838
Sale of Books & Literature.....	\$2,579
Miscellaneous Income.....	\$489,228
Total Income .....	\$545,857

#### EXPENSES

Pilgrims, Evangelist (Not including donated expenses) .....	\$284,814
Administrative expenses .....	\$53,843
Equipment.....	\$2,756
Maintenance and Repairs.....	\$99,857
Utilities.....	\$28,117
Furnishings & misc.....	0
Taxes .....	\$10,140
Magazine Publishing.....	\$26,964
Web .....	\$702

**TOTAL EXPENSES** .....\$507,193

Balance on hand Dec. 31, 2021 ..... \$38,857

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

#### CORRESPONDENCE

Letters and postal and e-mails received .....	3742
Letters and postal and e-mails dispatched .....	3198

#### LITERATURE CIRCULATED

Present Truth subscribed/ordered.....	2,469
Bible Standard subscribed/ordered.....	6,413
Studies in the Scriptures .....	434
Foreign-language volumes and tracts.....	4
Photo-Drama of Creation.....	88
Life-Death-Hereafter .....	82
Hymnals.....	36
Manna Books.....	76
Poem Books.....	16
Booklets (Hell, Spiritism, Tab. Shadows) .....	.....
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.....	12,220
Indexes.....	8
Bound magazine volumes.....	72
Others' publication.....	73
Divine Plan mats, charts, Tabernacle and Pyramid charts .....	9
Bible Standard Cyclopedia .....	71
Volunteer booklets.....	79
Leaflet tracts.....	49,257
Miscellaneous cards, restitution pins .....	436

**Web Work (U.S.A.)**

(January-December, 2021)

Visitors (people paying some attention to content).....	57,152
Different people.....	14,627
From different countries.....	144

**POLAND**

**SUMMARY OF OUR WORK**

January 1, 2021 to December 31, 2021

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims.....	1
Auxiliary Pilgrims.....	28
Evangelists.....	27
Public and semi-public meetings.....	229
Attendance.....	41,982
Parlor meetings.....	1,967
Attendance.....	37,961
Kilometers traveled.....	105,682

**UKRAINE**

Auxiliary Pilgrims.....	8
Evangelists.....	4
Public and semi-public meetings.....	25
Attendance.....	2,345
Parlor meetings.....	406
Attendance.....	11,381
Kilometers traveled.....	11,500

**LITHUANIA**

Auxiliary Pilgrims.....	1
Public and semi-public meetings.....	1
Attendance.....	380
Parlor meetings.....	12
Attendance.....	72
Kilometers traveled.....	1100

**MOLDOVA**

Auxiliary Pilgrims.....	1
Evangelists.....	1
Public and semi-public meetings.....	2
Attendance.....	178
Parlor meetings.....	59
Attendance.....	1080
Kilometers traveled.....	2300

**FINANCES**

(General Fund)

Balance on hand Jan. 1, 2021.....	125,174.10
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**RECEIPTS**

Donations and sale of publications.....	220,812.30
<b>TOTAL INCOME.....</b>	<b>345,986.40</b>

**EXPENSES**

Magazines.....	43,008.08
Conventions.....	70,332.00
Equipment, office, repairs, taxes, shipping, internet & work in prisons.....	52,844.24

<b>TOTAL EXPENSES.....</b>	<b>166,184.40</b>
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Balance on hand Dec. 31, 2021.....	179,802.00
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**Note: All of the above money values are in the Polish currency (\$1 U.S. = 3.93 PLN).**

**CORRESPONDENCE**

Letters and e-mails received.....	1460
Letters and e-mails dispatched.....	1825

**LITERATURE CIRCULATED**

(POLAND)

Present Truth subscribed/ordered.....	4800/3800
Bible Standard subscribed/ordered.....	7200/5700
Studies in the Scriptures.....	208
Epiphany Studies.....	246
Tabernacle Shadows.....	19
New publication of tracts.....	100,000/55,000
Hymnals (Ukrainian.....)	1500
Manna Books.....	101
Poem Books.....	66
Bibles (different Bibles & tracts).....	93
Booklets, tracts, charts & misc., etc.....	1148
Others (publishings and multimedia).....	548

(UKRAINE)

Present Truth subscribed/ordered.....	2400/2400
In Romanian.....	600/500
Bible Standard subscribed/ordered.....	400/400

**WEB WORK POLAND**

(January-December, 2021)

Visitors (people paying some attention to content).....	21,233
Different people.....	130,817

(UKRAINE)

Visitors (people paying some attention to content).....	25,533
Different people.....	130,817

**GERMANY**

**SUMMARY OF OUR WORK**

January 1, 2021 to December 31, 2021

**PILGRIM AND EVANGELISTIC SERVICE/  
FOREIGN REPRESENTATIVES**

Pilgrims.....	1
Auxiliary Pilgrims.....	3
Evangelists.....	3
Public and semi-public meetings.....	26
Attendance.....	4709
Parlor meetings.....	247
Attendance.....	3067
Baptisms.....	1
Kilometers traveled.....	14365

**FINANCES**

(General Fund Receipts)

Donations.....	€ 3282,51
Subscriptions.....	0



Sale of Books & Literature .....	0
Miscellaneous Income .....	3734,00
<b>TOTAL INCOME .....</b>	<b>€ 7016,51</b>

**EXPENSES**

Pilgrims, Evangelists (Not including donated expenses) .....	0
Administrative expenses .....	0
Equipment .....	1073,74
Maintenance and Repairs .....	0
Utilities .....	€1460,80
Furnishings & misc. ....	0
Account .....	178,65
Magazine Publishing .....	€1184,48
Web .....	€92,52
<b>TOTAL EXPENSES .....</b>	<b>€ 3990,19</b>
<b>Balance on hand Dec. 31, 2021 .....</b>	<b>€ 11508,86</b>

**Note: Financials include operating income in Euros  
1 US \$ = 1.15 € (donations, Subscriptions, sales, etc.) and  
expenses—but do not include Real Estate.**

**CORRESPONDENCE**

Letters and e-mails received .....	332
Letters and e- mails dispatched .....	438

**LITERATURE CIRCULATED**

Present Truth subscribed/ordered, .....	314
Bible Standard subscribed, ordered .....	0
Studies in the Scriptures .....	5
Foreign-language volumes and tracts .....	17
Epiphany Studies .....	0
Photo-Drama of Creation .....	2
Life-Death-Hereafter .....	0
Hymnals .....	2
Manna Books .....	3
Poem Books .....	0
Indexes .....	0
Bound magazine volumes.....	0
Booklets, tracts, charts & misc., etc. ....	161

**WEB WORK (GERMANY)  
(January-December, 2021)**

Visitors (people paying some attention to content) .....	52238
Different people .....	22128
From different countries .....	52

**NIGERIA**

**SUMMARY OF OUR WORK**

**January 1, 2021 to December 31, 2021**

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	1
Auxiliary Pilgrims .....	1
Evangelists .....	8
Public and semi-public meetings .....	4
Attendance .....	210
Parlor meetings .....	825
Attendance .....	9,148

Baptisms .....	1
Kilometers traveled .....	7,627

**FINANCES (General Fund)**

**Balance on hand Jan. 1, 2021 .....** 21,855

**RECEIPTS**

Donations .....	3,250,850
Subscriptions .....	160
Sale of Books & Literature .....	15,500
Miscellaneous Income .....	0
<b>TOTAL INCOME .....</b>	<b>3,288,365</b>

**EXPENSES**

Pilgrims, Evangelists (Not including donated expenses) .....	525,800
Administrative expenses .....	421,165
Equipment .....	95,300
Maintenance and Repairs .....	95,650
Utilities .....	28,650
Furnishings & misc. ....	0
Taxes .....	0
Magazine Publishing .....	0
Web .....	0
<b>TOTAL EXPENSES .....</b>	<b>1,165,565</b>
<b>Balance on hand Dec. 31, 2020 .....</b>	<b>2,122,800</b>

**Note: Financials are in Naira, 1 US \$ =410.90 NGN**

**CORRESPONDENCE**

Letters and e-mails received.....	294
Letters and e- mails dispatched.....	170

**LITERATURE CIRCULATED**

Present Truth subscribed/ordered, .....	60
Bible Standard subscribed, ordered .....	240
Studies in the Scriptures .....	0
Foreign-language volumes and tracts .....	0
Epiphany Studies .....	0
Photo-Drama of Creation .....	0
Life-Death-Hereafter .....	0
Hymnals .....	0
Manna Books .....	0
Poem Books .....	0
Indexes.....	0
Bound magazine volumes .....	0
Booklets, tracts, charts & misc., etc. ....	3,580

**FRANCE**

**SUMMARY OF OUR WORK**

**January 1, 2021 to December 31, 2021**

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	1
Auxiliary Pilgrims .....	15
Evangelists .....	3
Public and semi-public meetings .....	24
Attendance .....	1.203
Parlor meetings .....	382
Attendance .....	3.160
Baptisms .....	2



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

TO:

Kilometers traveled..... 159

**FINANCES**

(General Fund Receipts)

- 1. Donations ..... E 50,746,61
- 2. Subscriptions ..... E 3,971,54
- 3. Sale of Books & Literature ..... E 642,15
- 4. Miscellaneous Income ..... -0-
- TOTAL INCOME ..... E 21,902,33

**EXPENSES**

- 1. Pilgrims, Evangelists (Not including donated expenses)-0-
- 2. Administrative expenses ..... E 5,161,10
- 3. Equipment ..... E
- 4. Maintenance and Repairs ..... -0-
- 5. Utilities ..... E 2,533,59
- 6. Furnishings & misc. .... -0-
- 7. Taxes ..... E 331,00
- 8. Magazine Publishing ..... E 3,572,18
- 9. Web ..... -0-
- TOTAL EXPENSES ..... E 11,243,73
- Balance on hand Dec. 31, 2021 ..... E 61,405,21

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

**CORRESPONDENCE**

- Letters and e-mails received ..... 252
- Letters and e-mails dispatched ..... 368

**LITERATURE CIRCULATED**

- Present Truth subscribed/ordered, ..... 725
- Bible Standard subscribed, ordered ..... 1426
- Studies in the Scriptures ..... 37
- Foreign-language volumes and tracts ..... -0-
- Epiphany Studies ..... 16
- Photo-Drama of Creation ..... -0-
- Life-Death-Hereafter ..... 2
- Hymnals ..... 1
- Manna Books ..... 2
- Poem Books ..... 2
- Indexes ..... 1
- Bound magazine volumes..... -0-
- Booklets, tracts, charts & misc., etc. .... 700

**WEB WORK (FRANCE)**

January-December 2021

- Visitors (people paying some attention to content) .... 26,112
- Different people ..... -0-
- From different countries ..... -0-

**OBITUARIES**

**Sr. Betty Ruth Katkaveck**, 99 years old, formerly of Waycross, GA and daughter of Edwin Howard and Pansy Peele Rogers also of Waycross passed away on Saturday July 31st, 2021. Sr. Betty was born December 22, 1922 and grew up in Waycross, Georgia. She was a dedicated Bible Student with the Bible Standard Ministries and served at the Bible House Headquarters located at 1156 St. Matthews Road, Chester Springs, PA 19425 for many years. She raised four children and was wife to the late Mickey Katkaveck of Waycross.

She is survived by Kit Theros (Wayne), Jane McCleskey (late Bud), Ken Williams (Lisa), Allyson Tannone (Mark), 5 Grandchildren and 5 Great grandchildren.

A funeral service was held Saturday (August 7, 2021) at 1:00 pm in the Miles-Odum Funeral Home Chapel. The service was officiated by Daniel Herzig of Bible Standard Ministries.

**Sr. Regina Tkaczyk** of Taber, Alberta, Canada, died Dec. 12, 2021 at the age of 94. Her desire was to serve the Lord and give these glad tidings to all that were blessed to know her. She brought many into the Truth by her pure love and kindness.

We also hold in remembrance two brethren from Nigeria, **Evangelist Bro. Emmah Effiong Eko**, 71 years old of Ibiomin Class, Nsit Ubium LGA, he was buried on 8<sup>th</sup> January 2022. Bro. Friday Udom with Bro. Bassey Udoh officiated; 200 souls attended.

**Sr. George Dorcass James Agbaghiagbala**, 106 years old of Umunkiri Class, Abia State was buried on 30<sup>th</sup> December 2021. She and her husband who preceded her in death were of the founding pillars of Laymen's Home Missionary Movement in Umunkiri. Bro. Friday Udom gave the funeral discourse and performed the flower service, assisted by Bro. Ubani Dick and Bro. Bassey Udo. Over 300 souls bid her farewell.

*Many sleep, but not forever; There will be a glorious dawn, We shall meet to part, no, never, On the resurrection morn. (Hymn 169)*