

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany


AUTUMN 2022
 A.D. 2022 — A.M. 6151
 WHOLE NO. 779

CONTENTS

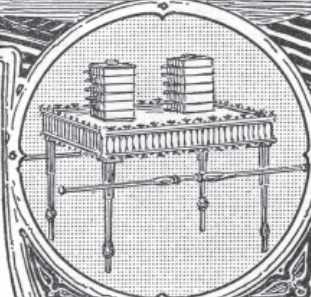
IN MEMORIAM 2022..... 34
 TRUTHS REVEALED IN
 DUE TIMES 41
 HIS WAY IS BEST 47

Back Page

AFRICA REPORT
 OBITUARIES



"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.

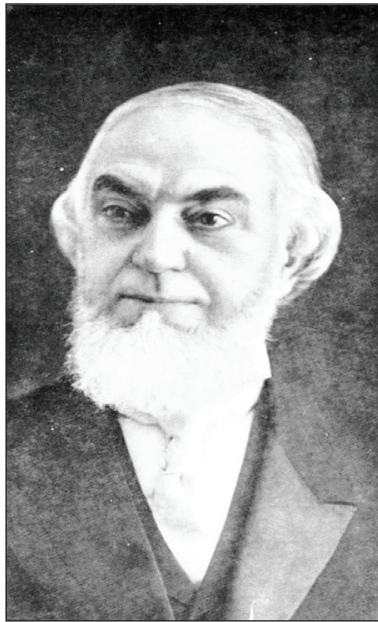


IN MEMORIAM for 2022

BIOGRAPHY OF PASTOR CHARLES TAZE RUSSELL

(Reprinted from *E Vol. 9, pages 319-325*;
subheads and photograph added)

Pastor Charles Taze Russell born Feb. 16, 1852; died Oct. 31, 1916. The anniversary of our Pastor's passing beyond the veil, Oct. 31 will always be a date of special sacredness to God's saints. Eight years ago [written in 1924] the whole Church was shocked by the news of his departure. Loath were we to believe it true, until the evidence became unanswerable; and then we realized our great loss, but his great gain. So greatly did we love him, and so greatly did he



enter into our experiences, that his going away left a void in our lives. His memory is fragrant and blest to us. Connected with it are some of the greatest joys and privileges of our lives. He will ever occupy in our hearts the large place that his holy character, unselfish service, and faithful sufferings have won for him. That his memory may still continue fragrant and blest to us let us together briefly review the activities, achievements, and attainments of this eminent saint of God.

PASTOR RUSSELL AS SCHOLAR

He certainly was a SCHOLAR in the true sense of that term. Those who require a university diploma as indispensable evidence of learning will deny him the

merit of scholarship. However, there are not a few cases of scholars that were self-made, gaining their knowledge apart from the schools of world repute. Among such our Pastor won a high place. Apart from English he was not a linguist, though he learned how to use well for his Biblical works the gains of the best scholarship in Greek and Hebrew. He was deeply versed in History, as his writings attest. So thoroughly did he understand Business that able financiers eagerly sought his advice. His writings show that he was at home in the perplexing questions of industry, Economics, Sociology, Capital, and Labor. The realms of Philosophy were deeply explored by him, and he was an expert in theoretical and practical psychology and phrenology. Few have understood the workings of the human intellect and heart so well as he. Human anatomy and physiology were open books to him. His knowledge of these sciences, combined with that of medicine, made him a physician; and though he had no medical diploma, he attained better results in the healing art than the average physician. However, his real eminence in learning was in the domain of Theology, in which he was without a peer since the days of the Apostles. His knowledge of the Bible was phenomenal; and when other theologians will have been discarded, he will be recognized as a standing authority in this the greatest of all sciences.

AS WRITER

Naturally such a scholar would be a writer. Very



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

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.

few human beings have written more than he. His correspondence alone was sufficient for the life work of an industrious and talented man. When it is remembered that some years over 300,000 letters and postals were written to him, and that he supervised the answers to this huge mail, and attended to no small share of it himself, we can realize something of the amount of his correspondence and the time and labor involved. As an author he produced six unrivaled books on the Bible whose combined circulation during his life aggregated 10,000,000 copies. As a bookleteer he published a number of booklets of great value, one of which, on Hell, has been circulated more widely than any other booklet ever written. He produced over 200 tracts, some of which attained a circulation of over 50,000,000 copies. His sermons, appearing regularly every week for thirteen years, were published part of that time simultaneously in over 2,000 newspapers, having a combined circulation of over 15,000,000 copies.

He edited a semi-monthly religious magazine with a circulation of about 45,000 copies. His Scenario of the "Photo-Drama of Creation" has had a wide circulation, as is also the case with his Anglophone record lectures. His articles on the International Sunday School Lessons have reached many Sunday School teachers in a special publication, as well as in his semi-monthly magazine and in hundreds of newspapers. He was a regular contributor to several magazines, and, apart from his regular weekly sermon, was a frequent contributor of special articles to newspapers, some of which also carried reports of his frequent lectures.

AS LECTURER

Nor was his work as a lecturer on a small scale. Most well-known lecturers have only a few lectures that they use year in and year out. Not so with him. He lectured on hundreds of subjects which were of compelling interest, as well as of recognized difficulty. His lectures were direct, clear, simple, logical, and convincing. His powers of exposition and proof were of the first order and were so well in hand as to appeal to the learned and unlearned alike, an unequaled proof of genius. Wherever he was announced to speak, the largest and best auditoriums were crowded, and frequently thousands and usually hundreds were turned away, unable to gain entrance. He did not depend on the tricks of oratory to win his hearers. He appealed to their heads and hearts in that simple and direct manner which wins the hearer without oratorical fire-works. He was the most cosmopolitan lecturer that ever lived, having addressed audiences in this capacity

in almost every country on earth, traveling between 1,000,000 and 2,000,000 miles to meet his appointments.

AS PREACHER

As a preacher he was even more widely known than as a lecturer. Wherever he worked as a lecturer he addressed more private audiences as a preacher. This acquired for him the title, "The Ubiquitous Preacher." It can be more correctly said of him than of any other preacher that the World was his parish. His spoken sermons were published in the newspapers, reaching millions of readers weekly. These sermons appeared in many languages; and before he died his pen products had been published in some forty languages. As a preacher he appealed to the hearts of his hearers through their heads; and his ability to strike home to the hearts and heads of his hearers through suitable Bible verse or illustration the thoughts that he was seeking to impress was marvelous. His genuine and unaffected love for God and man gave a power to his utterances that drove them home, where mere eloquence and oratory would have been effectless. His sermons, therefore, always elevated head and heart.

AS PASTOR

He was the most notable of pastors. His clearness of insight into the problems of his day, his knowledge of human nature, his intuition of the condition and needs of the individual, his single-hearted consecration to God and devotion to the interests of His people, his large sympathy, benevolence and hope as respects others, his grip on the purpose of his ministry, and his knowledge of the spiritual dangers of his times and of the safeguards needed by those in danger, made him a real pastor, a genuine shepherd of God's sheep. As many as 1200 different churches at one time claimed him as their pastor. He had "the care of all the churches." As a pastoral advisor he was expert; as a pastoral comforter he was inspiring; as a pastoral corrector he was tactful and fruitful; and as a pastoral leader he was unobtrusive, yet all-persuasive and effective. These qualities made him a part of the very life of those whose pastor he was and bound him to them by ties that death itself has not severed. This is why the tens of thousands that chose him as their pastor have, up to the present, eight years [now 106 years] after his death, chosen no successor to him.

AS REFORMER

No review of him would be complete without treating of his activities as a reformer. He was every inch a reformer and stood in the front rank of the reformers of all Ages. Error never had an antagonist more to be

dreaded than he, who with thoroughness of disproof of error's claims combined tact, sympathy, gentleness, and charity that left no personal sting after his onslaughts. If he hated error greatly, he loved the errorist more greatly, and always sought to help him, while overthrowing his wrong theories. The superstitions connected with the penalty of sin and the state of the dead were the especial objects of his attacks; and he never let an opportunity of attacking them pass by unused. The superstitious and the infidel alike felt the logic of his attacks; and the devout student of the Word found in him a champion who knew how to vindicate the truthfulness of the Bible and to refute the errors of the superstitious, and the unbeliefs of the infidel. His insistence on a faith harmonious with Scripture, Reason and Fact was an inspiration to the Bible believer and a terror to the credist and infidel. His forty-five years of continued attacks on the strongholds of error and superstition largely undermined them for real students of the Word. But his work as a reformer was more than destructive of error and superstition. It left not his hearers victims of unbelief. On the contrary, he unfolded a harmonious, reasonable, and Scriptural view of the Bible that evidences the inspiration of the Scriptures. Thus, he gave others a sound and reasonable basis for their faith in "The Impregnable Rock of Holy Scripture," while destroying caricatures of Scriptural teachings handed down by the superstition of the Dark Ages. Consequently, those who looked to him as their leader in reform were not left with stately ruins as the sum total of his and their labors. Rather, besides, and instead of the ruins of the Temple of Error he erected the Sanctuary of Truth as a refuge against all the storms of doubt, superstition, and unbelief. And in this fact his real worth as a reformer is recognizable.

AS EXECUTIVE

He was great as an executive. A phrenologist once seeing his picture, but not knowing whose it was, remarked that he was either a merchant prince or the president of a Theological Seminary! Already in his teens his executive abilities made him the owner and director of a large business which was soon increased until it occupied four large stores in various cities. As a businessman he acquired experiences that fitted him for his future work. His executive abilities were such as enabled him to grasp the details as well as the generalities of his many enterprises. He was profitably interested in dozens of enterprises aside from his great religious work, to which he gladly devoted the profits of his secular

business. Aside from his purely secular business interests his religious activities required high and varied executive ability. He not only produced the vast literature of his movement, but he directed its publication and distribution. Hence, he saw to the publication and circulation of his books, booklets, tracts, sermons, lectures, scenarios, Sunday School lessons, magazines, lecture records and magazine articles, assisted, of course, by an able staff of co-laborers. He organized and directed seven branch offices in foreign countries. He supervised a Biblical correspondence school. At least two hours daily he gave to directing a Theological School in the Bethel home. For twenty-two years he controlled a Lecture Bureau that for several years had a staff of over 300 lecturers. He managed for thirty years a propaganda work that at times had 1000 colporteurs in its service. He directed for twenty-five years a tractarian movement in which at times nearly 10,000 individuals took part. For three years he directed the preparation and for two and a half years managed the exhibition of the "Photo-Drama of Creation" in hundreds of cities, and in many countries, before over 15,000,000 people. He was the guiding spirit in over 1500 churches, and at the headquarters of his work daily presided as the head of the family over his co-laborers who, for many years averaging 175 members, lived together as a family. In this capacity he took cognizance of all sorts of details in storehouse, kitchen, laundry, dining room, living rooms, hospital, library, study, drawing room and parlor.

"FAITHFUL AND WISE SERVANT"

Had he been eminent in any one of the seven capacities in which we have viewed him (and we could profitably view him from others, so many-sided was this remarkable man), he would properly be considered a great man. But to have been eminent in all of them, and to have been in some of them without a peer, prove him to have been *a genius of the first order*. History will yet give him a place among the very greatest of men. While dealing with him it is necessary in doing him justice to use superlatives. If we were to reduce his qualities to two, we know of no others to use more truly and fittingly to characterize him than those used of him by Him whose steward he was: "FAITHFUL AND WISE." His life was a great success to himself and a great blessing to others; his death was a great loss to others and a great gain to him; and his memory has been and is a benediction and an inspiration to the Church, and in due time will be to the world. "*God bless his memory!*"

BIOGRAPHY OF PASTOR PAUL S. L. JOHNSON

(Reprinted from P.T. No. 384, Dec. 1950)

PAUL SAMUEL LEO JOHNSON, known internationally as Professor Johnson, author, lecturer, biblicist, pastor, editor, scholar, professor, and preacher, was born at Titusville, Pa., October 4, 1873; died October 22, 1950. He was married January 3, 1905, to Emma B. McCloud, daughter of a Columbus contractor. No children blessed this union. His wife survived him.

Both of his parents were of Hebrew descent and pre-natal influence largely contributed to his work as a servant of God. His father and he inherited their immense physical strength from his grandfather, who was a very strong man. His father was a baker in Poland, who, while in his twenties, came to America, where for six months he worked 20 hours each day, except on the Sabbath when he rested, in order that he might send for his wife and children to come to America. Bro. Johnson's father was of high intelligence and as a linguist could speak fluently in 14 different languages. His mother sailed to America in a sailboat which many times was in danger of capsizing in the severe storms which it encountered. These trials occasioned her, a naturally devout woman, to draw very close to God for His help. Little Paul inherited his religious capacities from his mother, and his physical strength and mental powers from his father. He was born about nine months after his parents' reunion in America and the family settled in Titusville, Pa., which at that time was a booming oil city.

Bro. Johnson's father was very prominent in Hebrew religious circles and became the president of the synagogue in Titusville. When he traveled, he was often invited to address the congregations and in later years when he moved from city to city he was elected as the president of those synagogues also. Little Paul was educated in the knowledge of Hebrew, which gave him some fine training for his future work. He became, Bar Mitzvah (son of the commandment) on Oct. 15, 1886. He also did well in his other studies, especially history. At the age of eight, with the encouragement of his father, he started to write a history of the United States. Another significant event in little Paul's early life was his being taken by his father to the funerals of Bros. Stetson and Storrs, where he first saw Bro. Russell and



heard him deliver the sermons. His father's prominence in Hebrew circles occasioned many trials for his son Paul, which especially occurred after his mother's death when he was only 12 years of age. Having been his mother's favorite son and loving her very, very dearly, her death on January 4, 1886, was the occasion for much grief for young Paul. He mourned his mother as few children would mourn the loss of one of their parents. A short time later his father remarried, an act of which young Paul did not approve. He was mistreated by his family due to his love and allegiance to his departed mother, which caused a great deal of disagreement in the family circle.

He became so distraught and discouraged that he ran away from home several times in 1887.

The last time he ran away he came to Philadelphia with another lad around his own age and found work as a bootblack. It was here that he first took notice of a picture of Jesus in His sufferings and at that time expressed sympathy for Jesus; shortly thereafter he found a Bible in a rubbish heap and carried it with him when he and another boy attended a service at the Arch St. M. E. Church (Broad and Arch Sts., Phila.). The minister spoke to the congregation on a subject which was beyond the boys' comprehension. This caused young Paul to take out his Bible and start to read it while the sermon was being delivered. John 3:16 caught his eye and as he meditated on the words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him' should not perish, but have everlasting life," his heart was filled with further sympathy and love for Jesus. He recognized Jesus as His Savior and repented of his sins, thus receiving faith justification. This occurred on December 25, 1887. Bro. Johnson believed that he consecrated and was Spirit-begotten on that date. Later that day he attended a meeting in a Y.M.C.A. and there told of his decision to accept Christ. On making this confession and telling of his nationality, he was told that he must immediately write to his parents and tell them of his decision to accept Christ. Accordingly, he wrote to his parents, telling them of his acceptance of Christ and joining the Methodist Church. When he returned home later his father said nothing except to remark sarcastically, "I'm a Methodist, I am!" because he did not wish to desecrate the Sabbath. But as soon as the Sabbath was over, he asked young Paul, "Why did

you become a Christian?" Young Paul's reply was, "So that I could obey Moses and the prophets." His father then attempted in vain to force him to renounce Christ and become a "Yehuda" again, but young Paul staunchly refused, being firm in his conviction that Jesus had died for him. He was ready to adhere to it at any cost. Because of his stand his father declared him to be incorrigible and he was sent to Morganza Reformatory on February 8, 1889, where he was grossly mistreated by the other boys, who were imprisoned there for criminal offenses, as well as by the officials of that institution. His father promised to take him out of the reformatory if only he would renounce Christ; but in spite of all his efforts the young convert undauntedly clung to Jesus as his personal Savior and was fully consecrated to Him, though he had many incorrect ideas regarding God's plan. There was a Lutheran minister, a Pastor Kuldell, who regularly visited the reformatory. He came during young Paul's stay and was told that there was a young Hebrew lad who was imprisoned there for accepting Christ as his Savior. Pastor Kuldell had many conversations with the young boy and greatly assisted him in his Christian life. Young Paul quickly gained the friendship of an official of the institution, earned the merits which were necessary for his release and left the institution on July 1, 1889. Since his father, in sending him to a penal institution, renounced his right as guardian of the boy (a fact which his father learned to his chagrin when he tried to have him returned to Morganza), the state appointed a guardian for the young lad.

He renewed his consecration vows and was baptized on July 14, 1889 and returned home. His father ridiculed him and disowned him as a son on July 15, 1889, even having a mock funeral service for him. The young lad was sent to Allegheny where his guardian lived and where he worked in a shoe store for some time. Providentially, the Lord placed him within a half-block of the Bible House where Pastor Russell lived, but did not give him the Truth at that time. The Lord had other plans for young Johnson, *viz.*, that he acquire the education necessary to fit him for the great work which the Lord would have for him to do in later years. Without this excellent education in the various schools of learning he would not have been so well fitted for the defense of the Truth as given by the Lord through "that wise and faithful Servant," for how could he have refuted all the attacks upon the Truth without his knowledge, *e.g.*, of Greek and Hebrew? On one occasion his landlady went to hear Pastor Russell and came back and said she did

not believe in hell because Pastor Russell says there is no hell. Young Johnson said, "If Pastor Russell does not believe in hell, which the Bible certainly teaches, he must be an infidel." The Lord permitted him through this misrepresentation to hold to that mistaken view for over 14 years, during which he was further educated and trained for his future work.

PREPARATION FOR THE MINISTRY

A natural step was his preparation for the ministry, so on September 8, 1890, he entered Capital University in Columbus, Ohio. He had little difficulty in mastering his studies, for he had rare intellect, in fact so great that he was nicknamed "the mental giant." He was mistreated there by the students because of his nationality and their jealousy, but he successfully overcame all these obstacles. He turned many of these efforts at persecution into long-remembered humorous incidents. Had he not been gifted with a sense of humor; he would have fainted by the wayside. He easily surpassed the other students in his attainments, *e.g.*, in Church History he never missed a question. The history professor gave him a mark of 99 instead of 100, because he reasoned that no one was perfect and thus he could not conscientiously give him a perfect mark. Bro. Johnson graduated from the college on June 19, 1895, having won the valedictory and also the highest honors ever given in the history of that university. In that same year he entered the Theological Seminary of the Ohio Synod of the Lutheran Church, from which he graduated May 25, 1898. His teachers all recognized his ability as a scholar.

After he graduated from the seminary May 25, 1898, and accepted a position at a small missionary church in Mars, Pa., where he stayed until he was called to Columbus to take charge of St. Matthew's Lutheran Church. He there manifested his zeal by building a new edifice for his congregation in a very short period of time. He was a strict believer and expounder of the Lutheran faith and on one occasion when he preached on the doctrine of eternal torment, a member of the congregation said to him, "You certainly made the church smell of sulphur this morning!" It was on this same morning that the congregation was being offered tracts by some of the brethren of the Watch Tower Bible and Tract Society, among whom was a Bro. Van Hook of the Columbus Ecclesia. Pastor Johnson called his audience's attention to the volunteers, who had unwisely stationed themselves too close to the door and cautioned them against taking the papers. He believed he knew all about the teachings of Pastor Russell, hence thought he was protecting his flock.

Early in 1903 he desired earnestly to have a more fruitful ministry for the Lord. Having read R. A. Torrey's booklet on the baptism of the Spirit as an indispensable equipment for the Lord's service, Pastor Johnson, still serving as a minister in the Lutheran Church, was so deeply impressed with the theory of the booklet that he re-consecrated himself, this time, he thought, for service, an unclear idea he had imbibed from the said booklet. Among other things, he told the Lord that he was willing to become a doormat on which the church members might wipe their feet, if that should be the Lord's way of making him more effective for the Lord. He arose from his knees fully persuaded that the Lord had given him the desired gift. From that time onward, despite several errors that he had imbibed from the booklet, he manifested a different spirit from that which prevailed in the Lutheran Church and shortly afterward his study of the Bible extending over a period of 2½ months, without human aid, opened up to him a number of teachings that drew him away from those of the Lutheran Church and into some truths which were peculiarly harvest truths. However, his prejudice, against "Russellism" was so great that he would not read its literature, nor listen to its expounders.

The following are the teachings that solely from Bible study without human help became clear to him from about February 23 to May 5, 1903, after which date no further such openings of the Scriptures came to him at that time: (1) the unity of God, as against the trinity; (2) human mortality, as against the deathlessness of the soul; (3) death, not eternal torment, as the penalty of sin; (4) Papacy, the beast, and Protestantism, the image of the beast, as Babylon; (5) the identity, of the Millennium and the Judgment Day and that they are the same period; (6) probation for the non-elect dead during the Millennium; and (7) 1914 as the end of the Age. Immediately, while in the nominal church he began to teach and preach some of these things, which, of course, caused a great amount of opposition in the congregation and among the leaders of the Lutheran Church. His leaving the Lutheran Church was given wide publicity in newspapers all over the country. This occurred May 1, 1903.

HE FINDS THE TRUTH

Strengthened through the firm stand that he had taken and by the truths which the Lord had opened to him, he longed to be of greater service to the Lord but realized that there were many things regarding God's plan that he did not know. It was then that he contacted a friend who was an adherent of the Watch Tower Bible and

Tract Society and asked him for advice on the subject. This brother promised to send one of the elders of the Columbus Ecclesia to confer with him. By the strange irony of Providence, who should come to assist him but Bro. Van Hook, the tract distributor whom he had vigorously opposed when still Pastor of the St. Matthew's Lutheran Church. Bro. Van Hook was amazed at the amount of Truth the Lord had revealed to Bro. Johnson without his having read Truth literature and tactfully induced him to read Bro. Russell's writings, especially the Volumes and the Towers, which Bro. Johnson did, rapidly absorbing the glorious Truth as he studied it. How his heart rejoiced when he came to the chapter on "Christ in You, the Hope of Glory," where he received his first knowledge of many of the glorious promises made to the Christ class. "Tabernacle Shadows" served to deepen this impression.

Under the guidance of the Columbus Ecclesia, Bro. Johnson increased in knowledge and the fruits of the Holy Spirit and at their request did unofficial pilgrim service in the surrounding vicinity, which service was also widely publicized in newspapers, his first sermon under the auspices of that ecclesia being preached on June 14, 1903. It was unusual for anyone so new in the Truth to be given such opportunities of service and soon his activities came to the attention of Pastor Russell, who invited him to Allegheny to discuss the matter of his being appointed as a pilgrim of the Society. After a short visit at the Allegheny Bible House during which Bro. Russell tested him, and upon receipt of a letter of recommendation from the Columbus Ecclesia, he appointed Bro. Johnson a pilgrim, *i.e.*, a full time traveling speaker, on May 1, 1904, exactly one year to the day after he had renounced the Lutheran Church. He labored long and fruitfully in the pilgrim service, traveling throughout the United States. Having had difficulty in 1903 in seeing the Church's Share in the Sin-offering, he had earnestly prayed to the Lord to steel his mind against that doctrine if it were untrue, as it seemed to him at that time to impinge against the doctrine of the Ransom; but he vowed unto the Lord that if He would prove it to him as being true, he would defend that doctrine unto death. Upon ending that prayer, he again opened the book on "Tabernacle Shadows" and for the first time the host of Scriptures treating of the Church's share in the Sin-offering became clear to his mind and he joyously realized that Pastor Russell had set forth the matter aright. Often thereafter, he preached on this doctrine as he traveled from city to city, proving it by abundant literal and figurative Scriptures. On January 3,

1905, he was united in marriage to Sr. Emma B. McCloud, the service being performed by Pastor Russell at the Bible House in Allegheny. Sr. Johnson thereafter traveled with Bro. Johnson for many years in the pilgrim work.

His having originally experienced much difficulty in seeing the two parts of the Sin-offering enabled him afterward to appreciate that doctrine probably more fully than any other individual in the Truth, excepting Bro. Russell. He proved this in the 1908-1911 sifting, during which time many lost their standing, rejecting the Truth on the two Sin-offerings, Mediator, Covenants and Ransom. Remembering his vow of 1903, Bro. Johnson threw himself into the controversy with every power of body, mind, and heart. Almost everywhere he went during the height of the sifting from early in 1909 to May, of 1910, he preached on one or another of the four pertinent subjects, especially emphasizing the Church's share in the Sin-offering, as he recognized it to be the key to the other involved points.

His zeal and heavy work contributed to his suffering "brain fag" on May 22, 1910, but the Lord immediately thereafter rewarded him for his steadfastness in service by giving him a sudden, unpremeditated insight into the types of the five siftings of the Harvest, as St. Paul points them out in 1 Cor. 10:5-11. This understanding flashed through his mind with no study at all, by a sudden illumination. Since he believed that he had received some very important new truths in that trial, he desired to report the matter to Bro. Russell as quickly as possible. Writing out a paper explaining the matter, he boarded a train for Brooklyn, to which city the Society headquarters had been moved. Before reaching Brooklyn, the train was wrecked, the only experience of this kind Bro. Johnson ever had in his career, but he arrived unharmed at Bethel and submitted his paper to Bro. Russell, who made an abstract of the lengthy article and later published it in the 1913 Tower. Returning to the West Coast, Bro. Johnson for about three months did hard physical labor and thus successfully overcame the brain fag under which he had suffered. He had feared that his brain was forever wrecked and could no more retain its hold on the 300 lectures which he delivered in rotation, quoting on the average of 125 Bible passages in each, but the Lord granted him an exceptionally quick recovery, for his wearied brain held firmly to all his discourses and he resumed his pilgrim work, being more fruitful than before. During the ensuing years, he traveled throughout the U.S. and Canada giving lectures for the brethren and the public, during which time he

lectured in almost every city of 10,000 or over in the U. S. and Canada. Pastor Russell in later years sent him only to the larger cities and classes.

On October 31, 1916, his close friend and associate, Pastor Russell, died on a Sante Fe train near Pampa, Texas. His death was a great loss to Bro. Johnson, for they loved one another very much. Bro. Russell had made arrangements for Bro. Johnson to go to England in November to serve the brethren and investigate Society matters there. After Bro. Russell's death he went on this trip. There Bro. Johnson experienced one of the most severe trials of his brilliant career. He worked hard in England and Scotland for several months and became very weary due to this hard work and great loss of sleep. The trouble there distressed him, for he could not understand how brethren could act so deceptively, for he had learned to look at the brethren as "Christ in you the hope of Glory" and could not conceive of how so-called brethren could mistreat one another as they did. Details of his work and its results in England are given in his writings, especially E-7 and E-10. He returned to America, only to become embroiled in controversy with various ones here.

It was at this time that J. F. Rutherford, setting aside the arrangements which Bro. Russell had made, usurped control of the Society by declaring, through a legal technicality, that the offices of the majority of the Board, who opposed him, were vacant. He then proceeded to elect some of his own supporters in their places, thereby seizing complete control. It was this course which caused Bro. Johnson and others to arise in opposition, and for Bro. Johnson to become his leading opponent. As J. F. Rutherford and others set aside one after another of the truths which were given through Bro. Russell, Bro. Johnson rallied to the defense of the Truth, as his writings (especially the ones on Merariism and Gershonism) attest. His ability to analyze the various matters and his thorough knowledge of the Scriptures made it possible for him to be very thorough and detailed in his refutations, so that the errorists who opposed him were left without any Scriptural ground on which to stand. When many of the others who opposed J. F. Rutherford's course decided to form a corporation of their own and began to practice some of the very things which they had condemned in J.F.R., Bro. Johnson again arose in opposition and became the leader of those who opposed their course. The many who viewed the situation as he did, gathered themselves around him and it was about this time that he founded the Laymen's

Home Missionary Movement, an interdenominational religious movement which now has members in about 40 countries. He became the editor and publisher of many of Pastor Russell's works; he became and continued during his earthly lifetime as the editor, author and publisher of the PRESENT TRUTH AND HERALD OF CHRIST'S EPIPHANY, a monthly religious journal which was also translated into several different languages and published by various branches of the Movement, and the "Herald of the Epiphany," an eight-page bi-monthly religious journal which contains the simpler features of God's plan. He also traveled and lectured extensively in various places. He was author and publisher of "GOD," "CREATION," "ELIJAH

AND ELISHA," "THE EPIPHANY'S ELECT," "A MISCELLANY," "MERARIISM," "GERSHONISM," "NUMBERS," "THE PAROUSIA MESSENGER (VOL. 1)," "THE EPIPHANY MESSENGER," "EXODUS," "THE BIBLE," "SAMUELS—KINGS—CHRONICLES," "THE PAROUSIA MESSENGER (VOL. 2)," "CHRIST—SPIRIT—COVENANTS," *etc.* He directed a large public work, the publication of millions of free Biblical tracts, most of them written by Pastor Russell, and a lecture bureau, with over 100 speakers. He continued in his work, including his service as General Pastor, Teacher and Trustee and Director of the Movement to the end.

TRUTHS REVEALED IN DUE TIMES

"The night is far spent, the day is at hand" (Rom. 13:12).

God, "hath in due times manifested his word" (Titus 1:3), prior to which times [*Kairos*—the fit season] it was impossible to unlock its secrets. For example; the prophets, "inquired and searched diligently" concerning "the sufferings of Christ, and the glory that should follow," but could not understand that which was not yet due to be revealed (1 Pet. 1:10-12).

When Jesus' Apostles asked Him as to the time when He would, "restore again the kingdom to Israel," He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7); and before His death, in speaking of the time of the setting up of the Kingdom, He said, "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32; see, P-2, p.18). That was then—this is now. These words of our Lord cannot be understood to mean that no one but the Father will ever know of His times and seasons; it no more proves that we cannot know those times and seasons now, than that our Lord cannot know them now. If prophecy was never designed to be understood, there could have been no reasonable object in giving it.

The Apostle Paul tells how in a vision he was "caught up to the third heaven [the third dispensation]" and "into paradise [the new earth], and heard unspeakable words, which it is not lawful for a man to utter [probably including matters pertaining to the New Covenant arrangements, the classes developed under it, *etc.*, not yet due at that time to be revealed]" (2 Cor. 12:2, 4; see E-6, p. 215; E-12, p. 661; Life-Death-Hereafter, pp. 196-198).

During the Gospel Age, some of the star-members

made incorrect predictions as to the time of Jesus' Second Advent, the time of the Millennial Reign, *etc.*, before such matters were due to be revealed.

During the 40-year Parousia, the time of the Little Flock's reaping, Bro. Russell thought that the Time of Trouble would end shortly after 1914 and it is not yet due for us to know exactly when it will end. Also, in P-6, pp. 128, 129, Bro. Russell gave an immature thought when he wrote that Gershon types, "the saved world of mankind" (see P-6, Appendix, note 1, for further light on this as it became due). Bro. Russell brought forth light on the non-Spirit-begotten consecrated—the Youthful Worthies—as it became due to be given in the Parousia period after the general call to the High Calling ended in 1881; but many Scriptures regarding the Youthful Worthies were not opened up through God's special servants for them until they came forth as a separate class in the Epiphany, with special need for this Truth as due.

Similarly, there were certain Truths that were not yet due to be brought forth in Bro. Johnson's day. Among these are the length of "the Epiphany, or Apocalypse, period" as the Time of Trouble, which is extending far beyond his expectations for 1954-56 and shortly thereafter; the time of the World Anarchy; the clear exposition of the Truth on the Consecrated Epiphany Campers, which class did not come into existence until in 1954, several years after Bro. Johnson's demise (though he allowed for such a class; for he showed that the Epiphany *Camp* as distinct from the *Court* would be built after 1954, which Camp in the finished picture will be the loyal tentatively justified, "those who will persist in believing in Jesus as Savior and King"—E-5, p. 420—

and in practicing righteousness, some of whom will consecrate in the Epiphany Camp, for as he states, “consecration is always in order”—E-4, p. 420; see also PT ‘70, p. 88; PT ‘72, p. 73); the antitypical Nethinim who consecrate after the Fall of 1954 in the Epiphany period as being the Consecrated Epiphany Campers (PT ‘71, pp. 37, 38; PT ‘72, pp. 12, 14; PT ‘73, p. 29); the significance of the hill Ophel as representing them (PT ‘70, pp. 87-91).

There are also many other Truths that are not yet due to be understood, for “the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18; P-1, pp. 20-28). In due time another book will be opened, which is the book of life, with further enlightenment on New Covenant revelations not yet due to be understood and expounded (Rev. 20:12).

“The mystery, which was kept secret since the world began,” finally became “meat in due season” and was “made manifest to the saints” in the beginning of the Gospel Age, when they needed this information (Luke 16:16; Rom. 16:25, 26; Col. 1:26). Similarly, Truths and Scriptures pertaining to the Youthful Worthies were unfolded when needed, especially after 1916, for their encouragement and development as a class. Likewise, our Lord since 1954 has been gradually revealing more Truths pertaining to the Consecrated Epiphany Campers, for their enlightenment, encouragement, and development as the fifth consecrated class of Abraham’s seed for the blessing of all the families of the earth. We should all have our faith greatly strengthened as we see how wonderfully our Heavenly Father provides for His own and supplies all their needs.

After properly waiting on the Lord, with earnest prayer and careful Bible study, claiming by faith the promises in Luke 11:9; John 15:7; James 1:5, *etc.*, we believe that He has, through our Lord Jesus, who is Jehovah’s great Interpreter (Rev. 5), given us the correct understanding of the Epiphany antitype of Zelophehad and his five daughters and their seeking for and obtaining their inheritance, and we believe that now is the due time to share it with the brethren. It was not due to be fully understood in Bro. Johnson’s day, for the Consecrated Epiphany Campers class did not exist in his day, and antitypical Zelophehad’s daughters’ special inquiries regarding their eternal inheritance have come more particularly since Bro. Johnson’s death, and the Lord’s fuller answer has come since then.

As with Bro. Russell, so also Bro. Johnson is not to

be faulted for making an immature application in E-11, p. 715 of “the five daughters of Zelophehad (Num. 27:1-11)” to the Youthful Worthies, because it was made before the fuller Truth on them was due to be understood. He did not identify five groups of the Youthful Worthies as being typed by them. But his applying these daughters as typing the Youthful Worthies—Spirit-enlightened, non-Spirit-begotten fully consecrated ones, helps us to understand that these daughters do type associated tentatively justified brethren who in the post-Sept. 16, 1954 Epiphany period become Spirit-enlightened, non-Spirit-begotten fully consecrated ones *i.e.*, Consecrated Epiphany Campers. As we shall see from what follows, the Scriptures, reason, and facts show that these daughters could not type Youthful Worthies; rather, in this setting, they type Consecrated Epiphany Campers.

Further light in the Parousia reaping period (1874-1914), in the Epiphany or Apocalypse period, in its restricted 40-year sense (1914-1954), and ever since 1954 in its wider sense, in the lapping beginning of the Basilea (Kingdom) period, many have blessed others with the Parousia Truth, the Parousia and Epiphany Truth or whatever measure of Truth they have inside or outside of Babylon, at least sufficient enough to enable them to bring others into tentative justification. In these periods, these servants of God have, by the measure of such Truth as they possessed, figuratively fathered many who by repentance and faith in Jesus as Savior have become tentatively justified, and who make full consecrations in the post-Sept. 16, 1954 Epiphany period and so become Consecrated Epiphany Campers. By causing others through the Word to become tentatively justified, these servants have figuratively fathered such into *partial* consecrations, consecrations to righteousness (see E-6, pp.124, 125).

These consecrations are not to be confused with full consecrations, which in the Gospel-Age made full consecrators into Spirit-begotten new creatures and since 1881 had brought many others into Spirit-enlightened, non-Spirit-begotten fully consecrated ones.

Among these servants of God, out of and in the nominal church, are found those who are antitypical Zelophehad; the figurative fathers who by such Truth have brought others into tentative justification who are not the more prominent leaders, but are of the humble tentatively justified ones who are earnest Truth-seekers

and who eventually become post-1954 fully consecrated ones in the Epiphany period, *i.e.*, of the Consecrated Epiphany Campers class (Zelophehad . . . had no sons, but daughters; Num. 26:33; 27:1, 3). After figuratively fathering such antitypical daughters, these servants of God, while still in the Parousia and Epiphany wilderness condition, have lost, at least in some important respect, the Parousia Truth and/or the Epiphany Truth, or whatever lesser measure of Truth, sufficient to bring others into tentative justification, that they possessed (father died in the wilderness . . . in his own sin). They have lost it because of their sin, error, selfishness, worldliness, or measurable willfulness and/or insufficient appreciation of the measure of Truth possessed.

In the past and the present some of these servants [we prefer not to give names] have lost wholly or partially the Parousia Truth, some the Parousia and Epiphany Truth, some the Epiphany Truth and some the lesser amount of Truth possessed. Such losses of important features of God's precious Truth have brought much sadness in the Epiphany period. Many of these servants have as a consequence of such losses fallen away from favored standings before God. Some of them who were Spirit-begotten ones, new creatures, lost out entirely and have gone into the Second Death (Heb. 6:4-6; 10:27-31), and some who are Spirit-enlightened, non-Spirit-begotten consecrated servants have thereby so undermined their characters that it is unlikely that they will gain eternal life in the Mediatorial Reign (comp. Matt. 23:33).

Those tentatively justified ones who are eventual antitypical daughters of Zelophehad have consecrated or will consecrate fully in the Epiphany, the first ones did so in the Fall of 1954, when the Epiphany or Apocalypse period began to lap into the Basileia (Kingdom) period; *in its first lapping beginning when*, "after 1954 no more Youthful Worthies were won" and "no more consecrations were possible for Gospel-Age [elective] purposes" (Rev. 22:11; see E-10, p. 114); therefore they cannot become antitypical Levites of the Youthful Worthy class in the antitypical Court condition, but can, by full consecration, become antitypical Israelites of the Consecrated Epiphany Campers in the antitypical Camp (PT '72, pp. 68-73). Accordingly, even though they are of Abraham's pre-Millennial seed (Gal. 3:7; E-11, p. 293), they have the hope of living eternally, not in the spirit realm, but in God's Kingdom on earth. So, in the Fall of 1954 all of those who had been fathering others into tentative justification lost forever their privilege of bringing such individuals to full consecration for *the*

purpose of becoming prospective antitypical Levites of the Youthful Worthies, but since that time they can do so for *Epiphany Camp Purposes*.

Antitypical Zelophehad's daughters, in petitioning for an inheritance, have in the Parousia and Epiphany periods appeared publicly before the Lord Jesus, the Church, the crown-lost leaders, and the rest of God's people (Num. 27:2) and by their words and acts have expressed that they recognize at least measurably that their figurative fathers have at least in some important respect lost the Truth (v. 3); consequently, they specially make petition to God and Christ for the Truth as to their own eternal Kingdom inheritance (v. 4). In some cases, they have been somewhat involved in the same loss of Truth, but after getting their eyes open to this they express to God and Christ their sorrow at this involvement and seek to make sure that their prospect of eternal Kingdom inheritance has not been damaged.

Antitypical Zelophehad's daughters have these five distinguishing marks: (a) They are of the humble, Truth-hungry tentatively justified, eventual post-Sept. 16, 1954 Epiphany consecrators and not of the more prominent leaders in the Consecrated Epiphany Campers class, for these leaders are shown separately, as making request before God and Christ in connection with the antitypical daughters' Kingdom inheritance (Num. 36:1-4). (b) They have figurative fathers who have lost at least some important feature of the Truth. (c) They recognize this at least measurably. (d) They seek to do something about the situation—they make special inquiries and petition the Lord, as to the Truth on their eternal inheritance. (e) They become at least Epiphany enlightened, and many of them come into the Epiphany Truth.

Some of this class began the inquiring and petitioning in the Parousia period. Some of them did so separately when they recognized that their figurative fathers had lost important features of the Truth, and others did so together with consecrated ones—new creatures and prospective Youthful Worthies—who likewise recognized the errors and were Truth-seekers. They inquired as to new consecrators and what would be the reward of the non-Spirit-begotten consecrated ones who consecrated after the General Call to the High Calling closed in 1881.

Jehovah's answer, given by our Lord Jesus through Bro. Russell, was that the close of the call should make no difference, that "consecration is the only reasonable, proper course for the Lord's people anyway" and that

“possibly they may be counted in with the ancient worthies” (P-6, pp.156, 157). When this was written (published in 1904), Bro. Russell understood and taught that the Ancient Worthies would have an eternal earthly inheritance (comp. P-1 p. 291). However, by 1913 he had come to understand that they would post-Millennially become spirit beings (R4836, pars. 3-6, 10, 11; R5182, R5183; PT ‘72, pp. 46-48). This latter phase of the antitypical petitioning and answering continued after Bro. Russell’s death.

Thereafter, in the Epiphany period, among brethren in or investigating the Epiphany Truth, these antitypical inquiries and petitions to our Lord as to the inheritance of the post-1954 consecrators began in a special sense to be made after He through the Epiphany Messenger brought forth the Scriptures pertaining to the Fall of 1954 as the inception, in its initial lapping beginning, of the Basilea (Kingdom) stage of Jesus’ Second Advent (E-4, pp. 51, 52, 104; E-5, p. 298; E-6, p. 454; PT ‘72, p. 69); and they continued increasingly after Bro. Johnson set forth from Rev. 22:11 and other Scriptural considerations the teaching that, “after 1954 no Youthful Worthies will be won” (E-10, p. 114), and as 1954 came closer and finally arrived. But the fuller answer to these inquiries and petitions was not then yet given. And especially with newly interested ones this questioning and petitioning has continued ever since and will continue increasingly until at least the end of the Epiphany (Apocalypse) period in its wider sense.

THE FULLER ANSWER TO THE INQUIRIES

It was in the May 1954 PT (see PT ‘54, p. 41) that Jehovah through our Lord Jesus and under Him the Divinely appointed leader of the Great Company (PT ‘48, p. 45; PT ‘50, pp. 192, 193), set before the brethren in general the Epiphany antitype of the Queen of Sheba coming to Solomon [Bro. Johnson, especially in the Truth writings] with perplexing questions and the desire for Divine wisdom. It was there shown that the Queen of Sheba types the Truth-seeking ones who are or are about to become post-1954 Epiphany consecrators, and that, if faithful, they will be given an eternal inheritance in the new earth and have the highest standing among the faithful restitutionists.

The fuller answer to the pertinent inquiries and petitions began to be given, showing that the Consecrated Epiphany Campers will have a special eternal inheritance in the earthly phase of the Kingdom (Num. 27:7). It continued to be given in such articles as The Quasi-elect (including the antitype of the half-tribe

of Manasseh with its inheritance *west* of the Jordan; PT ‘55, pp. 20-23; comp. PT ‘57, pp. 20-27), Questions on the Consecrated Epiphany Campers (PT ‘55, pp. 41-44), Antitypical Keturah’s Descendants (PT ‘58, pp. 3-8), Psalm 121 (including the hill Ophel; PT ‘70, pp. 87-91), The Nethinim (PT ‘71, pp. 37-41), *etc.*; and it will continue to be given, *e.g.*, in this article, and also, *D.v.*, in future writings.

After the close of the Youthful Worthy call in the Fall of 1954 and the conjoined special inquiring and petitioning then by antitypical Zelophehad’s daughters, and our Lord’s giving the afore-mentioned fuller answer in the PT, beginning in May 1954, many of these humble and earnest Truth-seekers have consecrated, becoming Consecrated Epiphany Campers, and have become Epiphany enlightened. A considerable number of them have come into the Epiphany Truth, and many more will do so. These Epiphany-enlightened ones and Epiphany Truth brethren rejoice greatly in their “hundredfold now in this time” (Mark 10:30), the wonderful present blessings, and the prospect of eventually receiving their eternal Kingdom inheritance on earth, in the class which obtains the highest standing among the faithful restitutionists—the Consecrated Epiphany Campers.

But many other post-1954 Epiphany consecrators, though in many cases recognizing at least measurably that their figurative fathers have died as to important features of the Truth and though inquiring and petitioning to some extent as to their eternal Kingdom inheritance, have nevertheless remained in the Truth groups and inside and outside of Babylon without considering favorably or accepting any of the Epiphany Truth. These miss a great blessing and opportunity for growth in grace and knowledge and for gaining thereby a high place among the Consecrated Epiphany Campers. They are not included in antitypical Zelophehad’s daughters but are included in the other antitypical families of Gilead, as we shall see.

INHERITANCE ON THE WEST SIDE OF THE JORDAN

Even without any of the foregoing considerations, the evidence given here is quite sufficient to prove that according to the Scriptures, Zelophehad’s daughters cannot type the Youthful Worthies. They type Spirit-enlightened, non-Spirit-begotten ones of another class, who, as already shown, are certain actual or eventual post-1954 Epiphany consecrators—Consecrated Epiphany Campers; for although Zelophehad’s daughters grew up in the wilderness (picturing here the Parousia and

the Epiphany in its wider sense, as the Time of Trouble, which continues “until the end of anarchy and of Jacob’s trouble”—E-4, p. 53, bottom), they did not get their inheritance on *the* EAST side of the Jordan river, but *on the WEST side, in the land of Canaan*. It is important to keep this fact in mind.

As shown earlier in this treatise, Bro. Johnson has explained from the Scriptures (see, *e.g.*, E-4, pp. 450, 451; E-12, p. 517; E-15, p. 528; comp. PT ‘60, p. 45; PT ‘72, p. 74) that the Little Flock (Reuben, the firstborn), the Great Company (Gad) and the Worthies (pictured in the half-tribe of Manasseh that settled east of the Jordan) have their eventual eternal inheritance *in the heavenly realm* (Num. 32:1-42; 34:14, 15; Josh. 1:12-15; 13:15-32). But God arranged for the land of Canaan, which was west of the Jordan (Num. 34:2-12), to be given “for an inheritance by lot to the [other] children of Israel,” of the 9½ tribes, who type loyal restitutionists who will have their eternal inheritance on *earth*; and the daughters of Zelophehad were to be given their inheritance there on the *west* side, picturing that these eventual loyal Consecrated Epiphany Campers will have their eternal inheritance *on earth* (Num. 27:1, 7; 34:13; 36:2).

After mentioning the 2½ tribes that received their inheritance on the east side of the Jordan, Bro. Johnson states (E-4, p. 451): “The other half-tribe of Manasseh and the other nine tribes of Israel, standing for ten tribes, type the entire restitution class.” Zelophehad’s daughters, getting their inheritance in this half-tribe of Manasseh west of the Jordan, therefore type certain eventual loyal Consecrated Epiphany Campers, who are of Abraham’s pre-Millennial seed, getting their eternal earthly inheritance with the restitutionists—and not a spirit-realm inheritance with the Worthies.

After the Israelites had crossed the Jordan, God through Joshua and Eleazer (Josh. 14:1) actually gave them their inheritance by lot in the land of Canaan. “There fell ten portions to Manasseh, *beside* [in addition to] the land of Gilead and Bashan, which were on the *other* [the east] side Jordan; because the daughters of Manasseh [Zelophehad’s daughters, typing certain eventual loyal Consecrated Epiphany Campers, as already shown] had an inheritance among his sons [those on the west side of the Jordan, typing the other eventual loyal Consecrated Epiphany Campers]: and the rest of Manasseh’s sons [the ones on the east side of the Jordan, who type the Worthies] had the land of Gilead [on the east side of the Jordan]” (Josh. 17:1, 5, 6; Num. 32:33-42; Deut. 3:12-20; see PT ‘68, pp. 58, 59).

GILEAD’S FAMILIES—TYPE AND ANTITYPE

The ten portions mentioned for all the families of Manasseh who had their inheritance on the west side of the Jordan were for the families of Gilead’s six sons: Abiezer, Helek, Asriel, Shechem, Shemida, and Hephher (Num. 26:30-32; Josh. 17:2). Just how proportionately alike in size the ten portions were, or how much each of the families received, is not stated. But we know that there was a proper, just distribution according to the number of persons (Num. 26:53-56), and that Zelophehad’s daughters were given a goodly share in Hephher’s portion (Josh. 17:3-6).

We should note that the families of the six sons of the man Gilead (the son of Machir) had their inheritance, not in the land of Gilead (Deut. 3:13-15; Josh. 17:1, 6) but in the land of Canaan, west of the Jordan (Num. 26:30-34; Josh. 17:2-6). Gilead (*heap of witness*) seems to type the entire restitution class of Consecrated Epiphany Campers and the number ten in the antitypical ten portions of this entire class’s inheritance signifies the number of perfection for natures lower than the Divine.

The man Gilead seems to type the entire restitution class of Consecrated Epiphany Campers, the highest class among the *quasi*-elect. His six sons—Abiezer, Helek, Asriel, Shechem, Shemida, Hephher and their families seem to represent six general groups of those who eventually will be of this class, all in connection with receiving their Millennial and post-Millennial inheritance, seemingly according to the six continental areas where they were developed—Asia, Africa, South America, Australia, Europe, and N. America.

Among those in Gilead’s families were Zelophehad’s daughters, mentioned in Num. 26:33; 27:1-11; Josh. 17:3-6. Many tentatively justified ones begin as parts of antitypical Zelophehad’s daughters, but do not eventually consecrate; nevertheless, many remain loyal to Jesus as Savior and to righteousness and so become of the unconsecrated *quasi*-elect. Those who are typed finally by Zelophehad’s daughters are those who have these five distinguishing marks: (a) They are of the humble, Truth-hungry tentatively justified, eventual post-Sept. 16, 1954 Epiphany consecrators and not of the more prominent leaders in the Consecrated Epiphany Campers class, for these leaders are shown separately, as making request before God and Christ in connection with the antitypical daughters’ Kingdom inheritance (Num. 36:1-4). (b) They have figurative fathers who have lost at least some important feature of the Truth. (c) They recognize this at least measurably. (d) They seek to do something about

the situation—they make special inquiries and petition the Lord, as to the Truth on their eternal inheritance. (*e*) They become at least Epiphany-enlightened, and many of them come into the Epiphany Truth. Antitypical Zelophehad's five daughters of all countries are in the finished picture of five gradations, seemingly according to their development in Christlikeness, in an ascending scale, beginning with those among them having the lowest degree of Christlikeness and continuing up to those who are the most Christlike (Mahlah, *weak*, or *dancing*; Noah, *wandering*; Hoglah, *partridge*; Milcah, *queen*; Tirzah, *delight*). All of these Campers should earnestly seek to develop more and more Christlikeness, and gradually to become of the highest development, those who are a special delight to Jehovah (PT '78, p. 57).

Because of lack of development and having undesirable qualities, and not fighting or not fighting strongly enough against them, some will fail to win out as Consecrated Epiphany Campers and therefore will come up with the restitution class in general. To win out requires faithfulness in fulfilling one's consecration vows. God will judge each one according to the heart—the development in Christlikeness—and how much ignorance, Adamic weakness, and other foes and besetments (P-6 pp.599-658) he or she has steadfastly sought to overcome and how much light has been sinned against willfully.

The more prominent leaders who are Consecrated Epiphany Campers, especially those who are Epiphany enlightened, and who are in the Epiphany Truth, call attention before Jesus as God's Executive and before the other leaders of God's nominal and real people, to Jehovah by His Word enjoining our Lord Jesus to give the promised special inheritance as a part of the pre-Millennial seed to antitypical Zelophehad's daughters (Num. 36:1, 2). The good leaders of the Consecrated Epiphany Campers as undershepherds are properly, in Christian love, very much concerned about these sheep of the Lord and their Christian welfare and promised inheritance, lest these brethren by entering into symbolic marriage, oneness, with the unconsecrated tentatively justified or the unjustified, especially in their selfish and worldly aims, ambitions, teachings, and practices, would lose their right to their promised special inheritance as Consecrated Epiphany Campers and fall back into the restitution class in general (vs. 3, 4). Like Esau, they would be selling their precious birthright for a mess of pottage (Gen. 25:31-34; Heb. 12:16, 17; PT '61, pp. 40, 41).

Our Lord commended these leaders for this proper concern for His sheep (Num. 36:5). God through our Lord Jesus has always exhorted all His consecrated people to seek to be filled more and more with His holy Spirit to gain and maintain the highest possible attainment of Christlikeness. Here He gives antitypical Zelophehad's daughters a special exhortation (and it should be taken to heart by all other antitypical Manassehites) to be fully at one, in symbolic marriage, only with others of their own kind, in the Lord (v. 6), so that thereby they will receive and forever retain and enjoy the fruits of their precious eternal inheritance as Spirit-enlightened, non-Spirit-begotten consecrated ones (vs. 5-9). The faithful ones among the Consecrated Epiphany Campers are careful to obey these exhortations (vs. 10-12).

We exhort all of God's consecrated people, including the post-1954 Epiphany consecrators, in the words of Prov. 3:5, 6: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Let us all—all who have laid down self-will and have accepted and rejoice in God's will—make a determined and continued effort to develop and maintain more and more Christlikeness, that we may have the smile of God's favor and the joy of being at one with Him and doing His good pleasure.

Let us all humbly and diligently study God's Word and hold to and follow only such teachers as have not lost the Parousia and Epiphany Truth and hold only to such teachings as are proven to be Scriptural, reasonable, and factual (1 Thes. 5:21). This will keep us from falling under Satan's delusions, which appeal through fleshly lusts, pride, and self-exaltation (1 John 2:16) and are unscriptural, unreasonable, and unfactual— "fables."

"Light [Truth] is sown for the righteous, and gladness [the joys of the Truth] for the upright in heart" (Psa. 97:11). May the Epiphany-enlightened Consecrated Epiphany Campers rejoice more and more in the unfolding of the Truth as meat in due season for their enlightenment and encouragement; and may they reach forth their hands in service, "speaking the truth in love" (Eph. 4:15), to help their brethren who are not Epiphany-enlightened, that they also may grow in grace and knowledge and become Epiphany-enlightened, and so rejoice the more in their "hundredfold" and in their true Kingdom prospects. May all of God's loyal consecrated people "earnestly contend for the [true] faith" (Jude 3), "to the glory of God" (1 Cor. 10:31) and for the blessing of all who "hunger and thirst after righteousness" (Matt. 5:6).

The Ancient Worthies will have the Youthful Worthies (E-4, p. 317; E-17, p. 37) as their associates and the Consecrated Epiphany Campers as special assistants in the glorious reign for the blessing of mankind. For the glad prospect of the full destruction of Satan's empire and the establishment of Christ's Millennial Mediatorial Reign, so wonderfully portrayed prophetically in Isa. 24, well may we heartily sing Jehovah's praises; "for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely" (Psa. 147:1).

My dear consecrated brethren: The Consecrated Epiphany Campers have consecrated unto death while sin is in the ascendancy, so the Consecrated Epiphany Camper enters a strait gate and walks on a narrow way as they faithfully remain dead to self and the world and alive to God amid many besetments and opposition! Yes, so close do they in many ways come to being of the elect. With these greater privileges come greater trials that prove them to stay true to their call. However, if they fail willfully, they will come under a much stronger sentence for their wrongdoings! Consecrated Epiphany Campers are the "virgins without number" in Cant. 6:8 who had a close relationship with Solomon, though not a connubial relationship. Oh, the Consecrated Epiphany Campers have been given the commission by God through David to serve the Levites, "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites" (Ezra 8:20). Yes, with the time of transition comes increased friction for the Consecrated Epiphany Camper hopefuls. So, let us set aside Murmursome-Contradictionism, ingratitude, and like Paul, run so as to win!

We conclude these Truths revealed in due times with the penned words of Pastor R. G. Jolly: Bro. Johnson shows clearly that here in the end of the Age, as we are approaching the Millennial Kingdom (we have by now progressed to the time when, since the Fall of 1954, we are in the Basileia period in its first lapping—beginning), there would be a class very closely related to and associated with the Youthful Worthies (brethren of the same antitypical tribe, Manasseh), who more than any others would appear as if they really were of the Youthful Worthies, among the very elect, yet actually are not of them; for in so far as their eventual inheritance is concerned, this class will have their inheritance on the antitypical *west* side of the Jordan, the side representing the *quasi*-elect and the non-elect, with the other nine antitypical

tribes of restitutionists, and not on the antitypical *east* side of the Jordan, with the elect, the antitypical 2½ tribes. And there is a class, *viz.*, the Consecrated Epiphany Campers, who consecrate during the part of the Epiphany, or Apocalypse period after the Fall of 1954 (when the Door to the Court, the entrance to becoming of the elect, closed forever to any desiring to enter, and the building of the Epiphany Camp as distinct from the Court began, in the first lapping beginning of the Basileia period), who more than any of the unconsecrated *quasi*-elect or the non-elect are very closely associated and in sympathy with the Youthful Worthies in this life in all their experiences of consecration, including their warfare against sin, error, selfishness and worldliness; and because of these Campers' experiences in consecration in this life, while sin is still in the ascendancy, they more than any others will be fitted to be among the chief helpers of the Ancient and Youthful Worthies in their Millennial service in the Kingdom (Psa. 107:21, 22; comp. PT '41, p. 50, col. 1, bottom; E-11, p. 293; E-15, p. 547, top). In view of these considerations, we have every reason to believe that the Consecrated Epiphany Campers are typed by the half tribe of Manasseh which had its inheritance on the *west* side of the Jordan. In E-12, pp. 187, 188, Bro. Johnson refers to the *quasi*-elect as "the fifth elect class," so close do they in many cases come to being of the elect. This is particularly true of the Consecrated Epiphany Campers (PT '72, p 74).

HIS WAY IS BEST

How sweet to feel God's will is best,
And in this precious thought to rest;
To know, whatever may betide
"Tis best, for He is by our side!

Oh, how it helps us bear the pain,
Oh, how it makes us strong again!
The cold and gloom of darkest night
It fills with warmth and heavenly light!

To those who take His will at best,
He grants His perfect peace and rest,
And ever gives them day by day
His grace sufficient on the way.

Then why should hearts grow weak and faint,
Why should we ever make complaint?
Let us press on with upturned face,
And follow where we cannot trace!



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

AFRICA TRAVEL REPORT— Early 2022

Dear Bro. Leon

I am happy to send you these reports of our Convention from different locations. The three day convention was held in Kitale-Endebes in their meeting place. Each day provided a full program with two discourses.

My next meeting was in Busia and Bungoma where we also had a two-day convention at each location. There were four well attended meetings (at three different places). I gave two discourses every day and conducted a question meeting and all seemed to get a blessing therefrom. Brethren also are given their study materials.

I thank God for the blessed privilege of service and for a safe return. Praise to God, what a savior! The total attendance at all the meetings this trip was 242.

The brethren of all the classes where I served on this trip wanted their love sent to you and to the brethren everywhere.

I'm planning to visit the Sagero class this weekend. I will be attending the Isiolo Convention on 29th and 30th 2022 and all the reports will be forwarded to you upon my return.

Grace to you and peace from God our Father and the Lord Jesus Christ. Yesterday was my travel time after the Convention at Osingo, to the next at Bujumbura Burundi to prepare for another Convention for one week. But the bus was full and there was no space left for me.

As if God had answered brethren's prayers at Osingo who had requested me to stay for another day, but I said No.

When the news came to them that the bus left me, it was joy around the place, and I was welcomed back with a lot of excitement. We had a good study into the Night, and we taught about Trinity.

They really benefited from my stay. We had enough time for individual questions in the Night.

I'm already now board the bus and I will cross Tanzania border to Bujumbura Burundi, and I will send you all the reports upon my return.

May God's grace and peace fill your mind and heart and may His providence and direction in your daily service be unto His glory and the spiritual good of His people (Psa.37:39). I am very happy to have the opportunity to send to you my reports from Burundi.

The meetings were well organized by the Burundian

TO:

brethren. There was a total of 3 meetings: 9 discourses, we also have a testimony meeting and one meeting of answers to questions. The largest meeting was attended by 170 persons.

This is my first time to Burundi, and I have a lot of experience to be with them we share meals together I found these people are thirsty and hungry for truth I promise them also that I will be visiting them every month as they request me.

We wish to thank you, dear brother-as well as all the Bible House- for the great and unselfish work you do on our behalf. May God continue to bless you, to give you the needed strength, wisdom, and health to perform the great task which is yours. I together with all the Burundian brethren wish to send to you and to the Bible House, as well as God's people all over the world, our warm Christian love with Eph.6:23,25.

Your brother by His grace, Bro. Zablon Anyumba

OBITUARY

Sr. Regina Tkaczyk, of Taber, Alberta 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.

Sr. Mary Herzig, wife of Bro. Lester Herzig. She was born Oct. 10, 1926, died Jan. 26, 2022. Sr. Mary with Bro. Lester served their Lord very well and were closely associated with Bible Standard Ministries. She will be remembered for her gentle kindness and desire to show God's loving kindness and also her beautiful quilt-making. She is survived by her 3 children and 7 grand children. The memorial service was conducted by Bro. Roger Mullen.

Sr. Gentry Mae Williams, born August 8, 1928; died June 22, 2022. Sr. Gentry was privileged to marry her childhood sweetheart Chester, in 1947, and through him was introduced to the truth message. As an avid Bible student, wife and mother; she was filled with God's Loving-kindness to her fellowman and had a deep desire to understand God's Divine Plan of the Ages! She was a bright spot in the lives of many. We will keep her in our memories as we remember our pleasant times together. She leaves behind six children: Michael (Linda), Donald, Lawrence (Deborah), Jennifer (Paul), Chester (Renea), and Alice