



The
PRESENT TRUTH
and
Herald of Christ's Epiphany

SUMMER 2002
A.D. 2002 — A.M. 6131
WHOLE NO. 699

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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.

CONTROL OF THE TONGUE A NECESSITY

This article is taken from Watch Tower Reprints, pp. 5517-5519 [August 15, 1914]. Minor changes have been made to match our current style, and several obscure words have been replaced. The article was written with the New Creation in mind and should be read in that light and in the context of the times.

"I say unto you, That every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment." — Matthew 12: 36

OUR LORD WAS ADDRESSING some of the scribes and Pharisees who were trying to "catch Him in His words" — to take advantage of technicalities of language. In their endeavor to oppose Him, those scribes and Pharisees were doing everything they could to discomfit or vanquish Him in His reasoning, even going to the extent of using arguments which they did not really believe. This is a very dangerous procedure. No matter how just we think our cause to be as a whole, we are not to resort to any misuse of language to uphold what we believe to be the Truth.

Possibly those Pharisees might have said among themselves, "We must use strong arguments to keep ahead of that Nazarene. He uses strong language Himself. We must hold up our end of the controversy, and not show the

white feather." But this position did not justify their conduct. Since justice is the foundation of the throne of God, any attempt to take advantage of another in any manner whatever will surely bring its own punishment.

From our Lord's comments at various times on the subject of the tongue we realize that in His day there must have been some seriously wrong condition prevailing amongst those with whom He came in contact. The scribes and Pharisees attributed evil power to Him, and declared that He was the tool of Satan — that Satan was speaking through Him, *etc.* At first our Lord told them in a general way that they deceived themselves. Later, He reproved them severely and showed the fallacy of their arguments. In connection with our text He declared that by their words they should be condemned — be dealt with, corrected in righteousness and brought to true reformation, or else perish in the Second Death.

THE POWER OF THE TONGUE

Human beings are the only earthly creatures that can talk — whether orally or in writing or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that although the tongue is a little member, yet it is the most dangerous of all, because it has the widest influence. If a man sin not with his tongue, he is a perfect man (James 3: 2). We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth. Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God or whether they will dishonor Him — whether they will stir up good thoughts and impulses in the minds of others or whether they will stir up that which is evil.

In His wisdom God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor, and immortality. Therefore by neglecting to weigh carefully their words they might lose the great prize for which they are striving.

THE DAY OF JUDGMENT

By way of emphasis our Lord declared that every idle word — every unprofitable utterance — must be accounted for in a day of reckoning. With the Church, we understand the Scriptures to teach that this day of reckoning is this Gospel Age. Daily are we to go to our Heavenly Father and say, "Forgive us our trespasses, as we forgive those that trespass



ISSN: 0032-7700

Postage paid at the post office at
Chester Springs, Pa. 19425-2700, U.S.A.
Published regularly since December, 1918

Published 4 times a year (Winter, Spring, Summer, Autumn)
by the Laymen's Home Missionary Movement

Editorial Offices
1156 St. Matthews Road
Chester Springs
Pennsylvania 19425-2700, U.S.A.

General Editor
Bernard W. Hedman
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Annual Subscription
\$8.00 (single issue, \$2.50)

Other Publications
The Bible Standard

Foreign language editions
Danish, French, German, Polish, Portuguese, Tamil,
Malayalam, Kannada, Ukrainian

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.

against us.” Not only must we render up our account daily, but at the end of our course there will be a general summing up. By this we do not understand that at the end of our race course we shall be lined up and questioned about every word of our experience, but that each one who comes into contact with the Truth is either building up character or else breaking it down, and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final examinations at the end of the year, when there is a general testing of his knowledge, so with the pupils in the school of Christ. Day by day our Master deals with us; but at the end of our course there is to be a summing up.

Doubtless there are in every one of us some things that are disapproved of the Lord; for we all have the treasure of the new mind in earthen vessels and therefore cannot do as we would. But we have pledged ourselves to serve the Lord and to be loyal in doing His will. Therefore He is dealing with us now. In so doing, He warns us that the tongue is a very important member of our body, and that we are to be careful how we use it; for it will have a bearing upon the final decision in the end of this Gospel Age, when the returns are brought in. Then it will be determined whether we are worthy of the highest honor — joint-heirship with our Savior — or whether we shall be servants to that class or whether we shall be unworthy of life upon any plane of existence.

OUR LORD'S ESTIMATE OF SLANDER

But there is also a reckoning with us now. Our Lord declares that the tongue is so important a member that it represents our hearts more accurately than does anything else. The hand might do a good deed, yet the heart might be very different from the hand. In fact, the hand might not express the real sentiment of the heart at all. But the tongue is sure to give utterance to what is really in the heart. Therefore by our words we are daily either building up or tearing down character.

There is a spirit which shoots out bitter words. From the standpoint of the Lord, this is *murder*. Thus at the end of the Jewish Age the scribes and Pharisees criticized and slandered our Lord. Although from their knowledge of the Law they knew that they would be accountable for their actions, yet they did not appreciate the fact that they would be judged by their words.

So will it be in the world's Judgment Day — the Millennium. Mankind will be held responsible for the work of their tongues. But they will have a more favorable opportunity than if judged now; forces will then be at work which will give them a more prompt judgment; and therefore they will learn their lessons quickly. They will have a responsibility for their words. Those that “knew not

will be beaten with few stripes”; but those who “knew and did not” act according to their knowledge, “will be beaten with many stripes.”

SPECIAL BRIDLES FOR THE TONGUE

Under stress of sudden temptation the Lord's people, who are now on judgment, might impulsively say that which is not pleasing to the Master. But we must learn not to speak thoughtlessly; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the best possible service. We are not merely to have a good will to do that which is right; we are to seek to bridle our tongues. Whatever vows or resolutions or restraints we may seek to put upon our tongues may be considered as bridles, by which we are determined to bring ourselves into full subjection to the will of God.

So long as Satan and his demon host are at large, the Lord's people will do well to take heed to their ways, that they sin not with their tongues. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them in their words. So while we are in their presence we must be especially on guard, that they may not entrap us. As the Psalmist says, “I will keep my mouth with a bridle, while the wicked [One] is before me.”

AN IMPORTANT LESSON FOR ALL

Although our Lord declared that men should give account for every pernicious word, yet He referred to the thoughts behind the words. It was the attitude of heart that distressed Him. He knew the attitude of heart displayed by the scribes and the Pharisees would bring injury upon them.

Amongst the Lord's people there is nothing more important than that they should learn to be very just. While it is right to be loving, kind, generous, yet justice is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others, a child of God will not think, What will my fellow-men let me take from them? but, What are the rights of others, and what would my heavenly Father have me do?

It is very natural for one to recognize his own rights in any matter, but the fallen nature does not so quickly perceive the rights of others. Therefore one of the most important lessons for the Lord's people to learn is to do unto others as they would have others do unto them — simple justice.

We fear that many of the Lord's dear people have not fully realized that obedience to the rules which govern the new nature means absolutely the “Golden Rule” on their part toward all others. They must not do to others what they would not have others do to them. It is the duty of the new creature to bring the body into such subjection that justice shall rule in every act and word, and so far as possible in every

thought. One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will act unjustly in spite of endeavors to the contrary.

TREASURE STORED IN OUR HEARTS

As we reflect that the Church is standing before the Bar of Divine Judgment, under the personal inspection of our Lord, and that in His estimation our words are a criterion of judgment, we cannot weigh too carefully the underlying principles upon which His decision will be made. Our Lord's words, as recorded in Matthew 12: 34-36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order that the words of our mouth may be acceptable to our Lord and Redeemer!

In our Lord's statement, the heart is representative of the character, and the mouth is the index of that character. The word *heart* is sometimes used in Scripture with the force of the word *mind*. Out of the abundance of the mind the mouth speaks. A good man brings forth good things out of the treasure of his mind. But all mankind are by nature sinners; therefore all are by nature evil to some extent. God does not approve of any who are under the sentence of death. Nevertheless there are those of the condemned race of Adam who are relatively good — those who, despite the imperfections under which they were born, the blemishes of their fallen nature, are desirous of being in harmony with the One who is all-good.

We find nothing in Scripture to support the doctrine of total depravity — to imply that there is nothing whatever of good in humanity. Even though no one is perfect, nevertheless, there are some who have at least a good will, good intentions. Such superior characters of past ages were represented in the Ancient Worthies — Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the prophets of Israel, *etc.*, who fully demonstrated their obedience to God and their loyalty to the principles of righteousness.

THE CLASS APPROVED OF GOD

During this Gospel Age also there are some who are good. Amongst the heathen, as well as in Christian lands, there are those who are well-meaning, well-intentioned, those who are not malicious, not striving to do wrong, but endeavoring to do right. In order to have the Divine approval in this age, however, one must be of those who come unto the Father through Jesus; for none others are accepted of God. The Father will not receive any one whose heart is not sincere, who does not have good intentions, who does not manifest loyalty to Him and to the principles of righteousness.

Therefore any whom we have reason to believe are accepted of God, begotten of the holy spirit, are no longer to be counted as "children of wrath, even as others," but as

of the household of faith. Despite the frailties of their flesh, they are good at heart; else God would not accept them. With these there is a constant conflict between the new will and the desires of the flesh.

When we come to consider those who are good at heart, we find that all of them have imperfect bodies — some more so than others. Shall we give up the struggle for the prize because we cannot do perfectly? No! The Lord assures us that He looks at the heart, not at the flesh; that He has made a very gracious arrangement through our Lord Jesus by which the imperfections are cleansed away. "The blood of Jesus Christ his Son cleanseth us from all sin." Therefore all His children may come with courage to the Throne of Heavenly Grace, there to obtain mercy and help in every time of need.

CHIPS OR APPLES — WHICH?

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man, "His delight is in the law of the Lord; and in His law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in thy Word," law, precepts — the spirit, the purpose of that law, not merely the outward form. So should we meditate upon the spirit of the Law of God. The sentiment of our heart should be the desire to get the Divine mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain His character-likeness will think upon things that are good, pure, holy (Psalm 1: 2; 119: 148; Phil. 4: 8).

As one thinks upon things that are good, the mind becomes stored with good. Wherever there is a mouth disposed to speak upon things that are evil, there is an evil disposition — a mind in which evil has been stored. Whatever one has stored up in the mind will be topmost and sure to be spoken. An evil treasure will show itself, despite all endeavors to hide it; and likewise a good treasure will manifest itself; for the mind can hold only a certain amount (Luke 6: 45).

A father saw his son reading a novel. He knew that his son was in the habit of reading along this line. Calling the boy, he said, "John, I wish you to empty the apples out of that basket, and then take the basket to the woodshed and fill it with chips." The son did as he was directed. When he returned the father said, "Now put in the apples." The son replied that he could not do this, because there was not room enough in the basket for both chips and apples. Then the father said, "That is just what you are about to do with your mind. You have been filling your mind with chips; and when you try to put in apples, there will be no room." Thus it is with all of us. If we fill our minds with jokes, foolish

sayings, *etc.*, we shall not be able to fill them with the things of the holy spirit (Eph. 5: 1-7).

Many of the Lord's people find that, while their hearts are good, there is in their flesh a tendency for certain things that are not good. Thus there is a continual struggle between the flesh and the spirit as to whether the treasure stored up shall be chips or apples, so to speak. It is for each new creature to decide which shall fill his mind — what kind of society he will choose, where he will go, what he will read, what kind of influences he will come under, what kind he will resist, *etc.* If in the past he has to any extent treasured up evil things, he should now try to rid himself of them. If his mind has been filled with jokes and levity, things not proper to the child of God, he should seek to put these away.

HOW CHARACTER IS BUILT

Finally, there is a relationship between this laying up of a good treasure in our minds and that of which our Lord spoke when He said, "Lay up for yourselves treasure in heaven." In laying up treasure in our minds and hearts, we are building character. Whoever goes into a man's house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man's mind is bent. His preferences demonstrate his character. Thus it is with us all; the things which we cultivate are an index to our character.

When we come to render up our account as new creatures, character will decide whether we shall be esteemed worthy to be of the Lord's elect little flock. Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inheritance in the kingdom of heaven. Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

Our first concern, then, must be for the heart — that its affections and dispositions may be wholly under the control of grace divine; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles are established in the heart, we shall have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom, and grace.

* * *

THE BIBLE'S DIVERSITY AND UNITY

Reprinted from Epiphany Volume 12, The Bible, pp. 685-695. Other than some minor editorial changes, and a few changes to the format, made for clarity of presentation, the article is presented as it appears in the volume.

THE MORE THE BIBLE in its general theory and in its various phases is studied, the more should it and its Author, God, be enhanced in our appreciation, since the Bible and the spirit of God, of all His impersonal gifts to us, are the greatest and best. Or to put it in other words, the Truth and the spirit of the Truth are God's greatest and best impersonal gifts to us. Let us, therefore, prize them as such, and from such esteem of them make a most faithful use of these gifts, to God's glory and the profit of others and of ourselves.

DIVERSITY

The first of the Bible's qualities that will be here discussed is its *diversity*. It has this attribute from a variety of standpoints: It is diverse in its writers; for the Old Testament had about 40 writers and the New Testament nine. Again, these writers were different from many standpoints: as to talents, characters, calling, education, amount of writing, style of writing, object of writing, and impressionableness of their writing. Some of them were outstandingly great and influential men, like Moses, Samuel, David, Solomon, Daniel, and Paul. Some of them were men of more than average caliber, like Isaiah, Jeremiah, Ezekiel, Luke. Most of the rest of them were men of average caliber; and a few of them were below

the average. As to times of writing: these from first to last stretched over a period of about 1,700 years.

The Bible A Library

The Bible is rather a library than a single book; for it consists of 66 books, of varying sizes, subjects, and importance. It is a library of two diverse divisions: Old and New Testaments. These books differ in style. Some of them are written in the most elevated style, for example, Deuteronomy, Job (which is considered even by unbelievers as the supreme literary product), Psalms, Isaiah, Hebrews, and James; some of them in a simple, almost colloquial style, like Genesis, Joshua, Ruth, and John. They have diverse forms of literature: some are historical; some of them are almost entirely oratorical, such as Deuteronomy, Job; some are poetical, like Job, Psalms, Proverbs, Canticles, Ecclesiastes, and most of the Prophets, especially Isaiah and Lamentations; some of them are a mixture of history and legislation, like Exodus, Leviticus, Numbers, and Deuteronomy; some are didactic, like the Epistles; others are a mixture of the historical and the didactic, like the four Gospels and Acts; some books are prophetic, like the major and minor Prophets and Revelation; some intersperse the didactic and prophetic,

like James, 2 Peter, 1 John, and Jude; and some of them consist of the historical, didactic, and prophetic, as seen in Matthew, Mark, and Luke.

The Bible's diversity is seen in the three worlds or dispensations that span the entire plan it contains, in the Ages that constitute its second and third dispensations, in the Harvests of the Jewish, Gospel, and Millennial Ages, and in the planes of being and of conditions in those with whom it has to do. Its variety is seen in the different classes that it describes, in good and evil angels, in the perfect unfallen race in Adam and Eve, in the fallen race undergoing the experience with evil, in the elect patriarchs, in elect fleshly Israel's consisting of real and nominal fleshly Israelites, in the faith-justified, in the four ultimate elect classes: Little Flock, Great Company, Ancient Worthies, and Youthful Worthies.

Diversity is evident in the Bible's portrayal of real and nominal spiritual Israel, in the embryonic and born Kingdoms, in the born Kingdom's two phases, in the initial two classes of the restitutionists: Jew and Gentile, in the ultimate two classes of the restitutionists: saved and lost, and in the ultimate classes of the fallen angels: restored and destroyed.

This diversity is seen also in the Bible's teaching elements: doctrines, precepts, promises, exhortations, prophecies, histories, and types, and within each of these teaching elements great diversities occur. In its doctrinal teachings the following as the main different ones appear: God, Christ, Spirit, Creation, Covenants, Law, Man, Sin, Death, Hell, Chronology, Ransom, Faith-justification, Consecration, Spirit-begetting, and Spirit-anointing, The Seven Salvations and Saved Classes, Election, Free Grace, First and Second Advents, Time of Wrath, True and Nominal Church, the Kingdom, Resurrection, Future Probation, Final Trial, Rewards, and Punishments.

This diversity is seen also in the Bible's many ethical teachings. While they consist of two main lines of thought — its precepts on our relation to God, and on our relation to our fellows — each of these consist of a vast diversity of precepts as to justice and charity. They embrace charges as to the seven higher primary graces, the 17 lower primary graces, the 17 secondary graces, and the 14 tertiary graces. The diversity of its promises appears from the fact that a Scotsman counted over 70,000 of them. There are at least as many exhortations in the Bible, if not more. There are thousands of diverse prophecies. Its diverse histories, of vast numbers of individuals and events, face one on all sides. Different are its biographical personages and events; and its types are just as numerous and diverse as its historical and biographical sections. Diverse, indeed, are the purposes of each of the Bible's various dispensations, Ages, and planes of being. Its books were not only written by diverse persons at diverse times, but also in diverse languages and in diverse countries and sent to diverse persons, with diverse objects. Great is the Bible's diversity! While other diversities of the Bible may be brought out, the above are certainly sufficient in proof of diversity as being one of its attributes.

UNITY

With all its diversity, the Bible, nevertheless, has unity as one of its attributes — for all of these diverse elements are only parts of one marvellous whole. This unity is one of structure. The unity between the Old Testament and the New Testament is seen in the fact that each has three similar parts: each is divided into three divisions and these are similar: historical, didactic, and prophetic in each case. In the Old Testament we find structural symmetry in the fact that there are first the five books of Moses, and a further 12 historical books; then there are five poetic books, and thereafter five books of the Major Prophets and 12 books of the Minor Prophets. There is a unity of subject-matter in the two Testaments: in the first type and prophecy, in the other antitype and fulfillment: and both alike prophesy and type things future to the New Testament.

The first three chapters of the Bible's first book treat of the creation and the fall; the last three chapters of its last book treat of the re-creation and the restoration from the fall. Again, both Testaments witness to the Bible's seven salvations, particularly of its two main ones. Thus there is a marked unity in the structure of the Bible's two parts. Its unity is organic: for, as in all organic unity, there are three essential features: (1) all parts, without any additions or subtractions, constitute an organism, (2) all parts complement one another; and (3) all are pervaded by the same energy.

Thus, first, all of the Bible's 66 books are needed to make it the Bible. Take one of these away and you do not have the Bible. Add one or more, and, again, you do not have the Bible. All are needed to constitute it God's full Bible.

Secondly, every part of the Bible complements its other parts. Thus one gospel is not sufficient for the life and teachings of Christ. Each of the four gospels complementing the others, we have a complete picture of Christ's life, character, and teachings. Also the rest of the New Testament books are needed to fill out features of the mystery of God, of which Jesus and the Church are the fullness; hence we have the Acts, the Epistles and Revelation to fill up the entire mystery.

Again, all five books of the Pentateuch complementing one another, are in turn complemented by the other two divisions of the Old Testament: (1) the Earlier and Later Prophets and (2) the Writings. Each of these in turn complements the others; and similarly the New Testament complements the Old, and the Old the New. Thirdly, there is the same energy that permeates the whole; for the spirit of God, both as God's power and God's disposition, permeates the whole, even as life-principle permeates all animal and spirit organisms.

ONE GOD

The unity of the Bible is manifest in its revealing the one God, of a perfect person, character, word, and work, though there is great diversity exhibited in Him in these four features. It is manifest in its coming from One Author, though many amanuenses received and transcribed it. The Bible's unity is

seen in the plan that it reveals. This plan has the one design of glorifying God in His dealing with the sin-condemned race. Yet in bringing about this design all sorts of diverse elements enter into that plan, all contributing, whether negatively or positively, to the outworking of that design.

Does the race experience evil? Its ultimate end, under Divine control, is to glorify God, who makes the wrath of man praise Him, with its final part restrained in annihilation, thus also glorifying God. Does Satan seem to be winning in his warfare against God, good principles, and those in harmony therewith? It is only that in the end God, as a man uses a grindstone to sharpen a knife, will overrule Satan's course to His own glory, by so shaping the faithfuls' experiences in conflict with Satan as will make them all the firmer in truth, righteousness, and holiness. By His limiting the unfaithfuls' cooperating with Satan to manifest them as inseparable from evil, and therefore as corrupters of good, unfit for existence, God manifests them as fitted for the annihilation that will engulf them, the whole resulting in a perfect and righteous universe.

Did Christ perform a perfect ministry and undergo a terrible death? It results in glory to God in the highest and in good will to men, through His laying down the ransom-price for the world and in His developing a character fitting Him to be God's eternal Viceregent in heaven and earth, to honor God forever in executing His plans and purposes. Does the Church undergo a set of experiences similar to those of Jesus? It results in the same end — God's glory in the highest and good will to men, in that by its sacrificial course the Church shares with Jesus in suffering and in being made perfect in character. Thus fitted to be the Bride of Jehovah's Viceregent, they cooperate under the Bridegroom in eternally glorifying God by advancing His plans and purposes.

Similarly, though in a lower measure, the parts in the outworking of the plan carried forward in this life by the Ancient Worthies, Great Company, and Youthful Worthies will inure to God's glory in their development in character fitness to co-operate under Christ and the Church in advancing God's plan. Have the Jews suffered unspeakable evils during the period of their rejection from God's favor? It will all result, after their minds are enlightened and their hearts are mellowed, in their becoming all the more zealous and efficient for God in the Millennium and will inure to the faithful of them being fitted for life eternal and to the unfaithful of them being destroyed, to God's glory.

Has the Gentile world suffered much under the experience of evil? This, too, will eventually bring about the same result for the Millennial faithful and unfaithful. Thus every feature of the plan adds up to the unity of the whole — God's glory in the good having perfect life and in the incorrigibly evil becoming non-existent, as the necessary condition of the universal prevalence of righteousness.

GOD'S CHARACTER

There are other features of the attribute of unity pervading the Bible. The Bible's fruitage culminates in working in the responsive the one spirit of God — one in its possession of truth, righteousness, and holiness, and one in its abhorrence and avoidance of, and opposition to evil. In the diversity of the seven component elements of the Bible we see unity to exist. Note their complete unity with God's character, from which they all flow! Every one of the Bible's doctrines, precepts, promises, exhortations, prophecies, histories, and types is harmonious with God's character, inasmuch as each expresses His mind. This is not to be understood to mean that the wicked things there mentioned are an outflow of His character, but that He caused them to be recorded as *warning examples*, and from this standpoint it is in harmony with His character to have recorded them. Not only are these things in harmony with, and an outflow of His character, but there is a remarkable harmony between the ransom, the Bible's central doctrine, and these seven lines of thought in the Bible, the last three of them, prophecies, histories, and types, to be understood as limited in the preceding sentence, the things therein stated being matters of record, and not all of them necessarily sanctioned by God, but included as warnings against evil.

THE DOCTRINE OF THE RANSOM

Note the unity of the ransom with the unity of God, and how the doctrine of the trinity is thereby contradicted. Since the ransom satisfies God's justice, it must have been provided by one who is not God, which disproves the trinity, as it also disproves it from several other standpoints. God could not be the ransom, corresponding-price to Adam, since God is more valuable than a perfect man; hence the trinity is false; since it herein contradicts the ransom. Again, God could not have died; hence the trinity contradicts this phase of the ransom. Furthermore, death, and not eternal torment, is sin's penalty, for the ransom-price was laid down by Jesus' death, not by His undergoing eternal torment. For the same reason man cannot be immortal, since the ransom required the death of Jesus, who therefore had not up to that time been immortal.

The ransom has been given for all; all must have an opportunity of benefitting from it; but the great majority of the race died without getting that benefit; hence they will get their opportunity after they are awakened from the dead. The ransom-price being a *real*, not merely a *seeming* death shows that the dead are unconscious while dead. The ransom implies justification by faith; for if Jesus meets our debt without merit on our part, all that we need do to obtain the benefit of it is to accept it by faith. The ransom proves that man is human, not part-human and part-spirit, since it was the *man* Christ Jesus — not a spirit-man — who tasted death for every man. The ransom acquires for the race as a whole the opportunity of restitution to Adamic perfection and Paradise restored, not spirit life and heaven. The ransom, perfecting our

humanity, makes the Church in its humanity acceptable for consecration and death with Christ, and keeps it so.

Accordingly, we see the oneness of the ransom with the other Bible doctrines. It is a touchstone of Truth and error. In a similar way we could show the oneness of the ransom with all of the Bible's precepts, promises, exhortations, prophecies, and types

OTHER BIBLE ELEMENTS

We will say something on the oneness of the other six parts of the Bible's elements. There is a marvellous oneness in the ethical principles of God's Word. And this oneness is seen in that all of these principles are calculated to accomplish the one design of all God's words and works — glorify God. These principles revolve about and center in love, from the standpoint of the law of duty love and of disinterested love, for every precept, whether it is a prohibition or a charge, has as its heart, love. Out of love flows every other grace except faith, hope, self-control, and patience, which, however, must all be in harmony with it, as supports of love and as avenues through which it may flow.

God's multitudinous *promises* have this feature of unity; for they are all implied in, and flow out of the all-embracing Abrahamic Covenant, which is God's eternal purpose, the Divine Plan of the Ages, put in a nutshell. Indeed, that Covenant is the whole Bible in a nutshell, a marvellous summary of God's plan. It is therefore apparent that with all their diversity the promises are a unity that are designed to bring glory to God.

The same remark applies to the very numerous *exhortations* of the Bible; for, like the precepts of the Bible, they center in character, warning against those things that go to develop evil characters and encouraging unto those things that go to make up good character. Hence in the exhortations there is oneness. This is true from another standpoint: their relation to the precepts of the Word; for the heart of exhortation is the encouragement of duty and disinterested love, out of which, as shown above, practically all graces flow; and it works in harmony with the above-expected graces of faith, hope, self-control, and patience. All this also inures to glorify God.

The *prophecies* are one complete entity, for they center in the Christ as the mystery of God; all else on which they touch is in the Bible because of its relation to this mystery. In this we can see their oneness with the Christ — a guarantee that they will inure to God's glory. The *histories* of the Bible partake of this oneness, because they bind together into one whole the other Biblical books as a revelation of the one God of perfect wisdom, power, justice, and love. The *types* also, as being pictures in pantomime of the future classes, persons, and operation of the one plan of God, reflect credit upon Him and share in the oneness of the plan and its object, God's glory.

ULTIMATE RESULTS

The oneness of God's Word appears from still another standpoint, that of *ultimate results*. By God's plan, under

God's one headship, He is bringing to a completion in Christ all things in heaven and earth. This is shown in the literal reading of Eph. 1: 10: "He purposed by Himself for a stewardship of the entirety of the seasons, to make Himself again Head as to all things in the Christ, the things in heaven and the things in earth." A few explanations will clarify this passage. Once, before sin came into existence, as to all free moral agents in heaven (spirit beings) and all things in earth (Adam and Eve, that is, the then human race) God was Head. But since some angels and all mankind sinned, God ceased to be the Head of *all* spirit and human beings, though He still remained Head of the good, that is, the unfallen angels.

God, according to this verse, has by Himself made a plan that is being administered through a full series of Ages, by which, when completed, He will have made Himself again Head of all things in the Christ, Head and Body, but only of those things spirit and human which come into and remain in the Christ. This will make a wonderful unity, produced through God's Word. The following is the process by which it is realized:

First, Jesus by His consecration and spirit-begetting came into God as His Head (1 Cor. 11: 3) and by His faithfulness remained in Him, thus becoming eternally one with God (John 17: 21).

The next step is the Church coming into Christ by consecration (1 Cor. 1: 30; 12: 12, 13) and by faithfulness remaining in Him as its Head (Eph. 1: 22, 23; Col. 1: 18), thus becoming eternally one with the Father and the Son, in the one spirit (John 17: 21, 23).

Next will come the Ancient Worthies, Great Company, and Youthful Worthies into this oneness under God as Head and in Christ and the Church.

Following these will come the good angels and then the reformed fallen angels under God as Head and in Christ and the Church. This will complete bringing in the Christ the things in heaven under God as Head.

Finally, the faithful restitutionists will be brought into and remain in the Christ under God as Head, which will complete the bringing of all things in earth in Christ under God as Head. Thus the outworking of the Word or Plan of God will bring all things in heaven and in earth in the Christ, under God again as Head, those refusing to be or to remain in Christ being eternally destroyed. Thus the whole family of God on various planes of being will be all one under God's Headship in Christ, in harmony with the oneness of God's Word in its effect. This oneness has been aptly illustrated by a pyramid, whose top stone is God, each subsequent layer of stones corresponding to those named above, in the order mentioned. Glorious oneness, achieved by God in Christ, through His Plan!

SUMMER CONVENTION REPORTS

MUSKEGON CONVENTION (MICHIGAN)

OUR FOURTH Bible Student assembly of the year was held May 25-27, 2002, at the Comfort Inn in Muskegon, Michigan, with about 75 attending. The symposium was distributed over the three days, and each speaker had a different "Attribute of God's Being" as his subject. The Business Session with accompanying tape from Bro. Hedman was informative and gratifying.

The love and greetings brought by various brethren participating in the testimony meetings was comforting, and Christian love was sent by all attending to brethren everywhere.

Those attending provided an array of interesting and thought-provoking questions for the Question Meeting. Bro. Carl Seebald, the chairman (now 91) gave the Address of Welcome and also gave the last discourse, on the life of that wonderful Bible character, Job. He also very fittingly provided the Closing Remarks.

For the brethren remaining, there was an evening meal followed by the singing of hymns in Sr. Carol Augustin's home. Many said that the entire convention was spiritually and intellectually uplifting.

PHILADELPHIA AREA CONVENTION

OUR ANNUAL convention in the Philadelphia area was again held in the Best Western hotel in Lionville, on July 4-7. There were 125 brethren in attendance from 16 states, as well as two other countries — Poland and Jamaica.

On the Wednesday evening before the Convention officially began, Auxiliary Pilgrim Bro. Leon Snyder from Michigan served the brethren in the chapel at the Bible House, the title of his discourse being "Servanthood."

The Convention Chairman was Pilgrim Bro. Ralph Herzig from Massachusetts, and the Assistant Chairmen



were Auxiliary Pilgrim Bros. Robert Herzig (Massachusetts) and Leon Snyder.

Following the customary daily worship service, the Convention opened with the Address of Welcome, delivered by Pilgrim Bro. John Davis (Associate General Editor).

The first symposium, entitled "Hymn 63," was based upon our annual hymn, "He will Make it Plain." Each of the six stanzas was divided into two parts, giving a total of 12 separate subjects. It was wonderful to see how many good Scriptural thoughts could be gleaned from one hymn. The second symposium, consisting of four parts, was based upon our annual motto text, Hab. 2: 2, including also the three dispensations of God's Plan. The third symposium was based upon Isa. 1: 18, in which two Brothers took up the two parts of that verse. Seven discourses were delivered on a variety of interesting Biblical topics, providing spiritual food for the head and the heart.



A highlight of the Convention was the child blessing service (above), in which Bro. Martin and Sr. Eva Cutler's children, John and Michelle (North Carolina), were blessed by Auxiliary Pilgrim Bro. Jan Wojnar (New Jersey).

The Business Session was conducted by Bro. Bernard Hedman (General Editor), who provided interesting information concerning the work and conditions at the Bible House and the Movement in general. Also included were reports from several brethren, starting with Bro. John Lewis (Minnesota), who explained the design work of the Movement's Web sites. Sr. Sue Herzig and Evangelist Bro. Dan Herzig (Connecticut), who together are the joint Webmaster for the U.S., gave their reports on the U.S. Web work. Finally, Bro. John Davis gave a report on the work that takes place in the Editorial Department.



U.S. Web team (From left to right): Bro. Dan and Sr. Sue Herzig, with Bro. John Lewis



Bro. Hedman conducted the Question Meeting, fielding a variety of questions. The praise and testimony meetings were spiritually uplifting and heartily participated in by the brethren. The Convention ended with Closing Remarks by the Chairman, followed by the Love Feast. The brethren (above) voted to send their Christian greetings to all. Those remaining gathered at the Bible House for a meal and the singing of hymns.

HYDE CONVENTION (ENGLAND)

THE ANNUAL British Convention was held at the Festival Theatre in Hyde, which has been the venue for the event for the past 40 years. Meetings are held in the ground-floor auditorium, and a large upper room serves as a dining hall and provides space for the booktable. Overnight hospitality was provided for visiting brethren in the homes of members of the Hyde Ecclesia, and in local hotels, so that fellowship was extended into the evenings.

In the absence of Pilgrim Bro. H.W. Roberts, who was unable to be present because of illness, Auxiliary Pilgrims — Bros. Richard Doidge, Torry McMillan and John Scale shared chairmanship duties. Auxiliary Pilgrim Bro. Raymond Horn also was absent because of ill health.

From the Bible House, Bro. John Davis served as guest speaker: though in fact he was on home ground at the Hyde Convention. The brethren were happy to extend a warm welcome to Bro. Davis and his family once again. A strong bond exists across the ocean through the work and visits of all the dear brethren from the U.S.A.

The theme of the convention was “The Ways of the Lord are Right” (Hosea 14: 9). In an eight-part symposium, the various “ways” of the Bible were discussed

and the many aspects of this subject were well-presented and thought-provoking.

Bro. Roberts had prepared his discourse on audiotape, and the brethren were blessed to hear his voice, while greatly missing his strong personal presence. His subject “Epiphany Soundings” gave much encouragement in our study of the more advanced Truth teachings. He had also prepared a Business Report, which was read for him by Bro. Doidge.

Bro. Scale gave an update on the progress of the Web work, which is showing some encouraging responses. For the benefit of those brethren unfamiliar with such things, a computer was provided at the booktable to demonstrate how the internet works.

Bro. Davis gave two discourses, and a report from the Bible House. The brethren were pleased to hear how the witness to the Truth is being developed by the improvements to *The Bible Standard* and in other ways. He also conducted the Question Meeting, tackling various doctrinal and ethical questions. He had the additional privilege of performing the child blessing service, in which Bro. and Sr. Scale’s grandson, Jack Lowe, was blessed.



As always, the praise and testimony meetings were joyful occasions, and the sharing of meals together in the cheery upper room gave much opportunity for spiritual fellowship. The brethren (below) parted after the customary Love Feast, giving thanks to our loving Heavenly Father for a time of rich blessing and spiritual uplift. Their message of warm Christian love was expressed and extended to the brethren everywhere.

* * *



QUESTION BOX

Introductory Note: Since the class we speak of as the *Consecrated Epiphany Campers* are coming now more to the fore, it seems timely and profitable to take up some pertinent questions regarding their identity, consecration, development, some relevant types, and their hopes and prospects.

Who are the Consecrated Epiphany Campers?

The Consecrated Epiphany Campers as a class consist of those individuals, both Jews and Gentiles, who, *after* September 16, 1954, but *prior* to the opening of the Highway of Holiness, accept Jesus as Savior, consecrate their lives to God, and prove faithful therein.

The fact that they consecrate after September 16, 1954, means they are too late to be eligible for membership in the Youthful Worthy class, the fourth and final elect class. However, they have the privilege of constituting the highest of the three general groups among the *quasi*-elect. The other two general groups of the *quasi*-elect besides the Consecrated Epiphany Campers are: (1) the Jews who during the Jewish and Gospel Ages have in faith and practice come into harmony with the Abrahamic and Mosaic Covenants, and remained faithful therein, though not consecrating; and, (2) the Jews and Gentiles who throughout the Gospel Age, while not consecrating, have repented of their sins and accepted Jesus as their Savior and remained faithful to the ransom and to righteousness.

The *quasi*-elect are designated by that name because they are treated by God as if they *actually were an elect class*. Bro. Johnson in speaking of them as the “fifth order of the seed of Abraham” (the lowest order of Abraham’s pre-Millennial seed) even refers to them as the “fifth elect class,” showing their close resemblance to one of the four elect classes. The *quasi*-elect will be the “sons” of Joel 2: 28 and Isa. 60: 14 in the Millennial Age Kingdom, and as such will be given many privileges of service. This will be especially true for the Consecrated Epiphany Campers.

Although the term “Consecrated Epiphany Campers” is not found in the Scriptures, the three words that make up their name are Scriptural. This clear designation can be explained as the name for that class who come in among God’s people, the antitypical camp of Israel, and become consecrated followers of Jesus after the Gospel Age elect have all been chosen, but before Christ in His second Advent appears or is revealed to the world as the destroyer of Satan’s empire and the establisher of God’s Kingdom. This term also distinguishes them from those who will consecrate during the time when the Highway of Holiness is set up. Those we could appropriately designate as *Consecrated Millennial Campers*.

Do the Consecrated Epiphany Campers consecrate “unto life”?

No. The Consecrated Epiphany Campers, like the elect classes, consecrate “unto death.” As long as sin is in the ascendancy, and Satan operates as the god of this world, any consecration to the Lord, to be carried out faithfully, requires that it be made “unto

death.” Besides the conditions of the present which deal out death to the faithful, their covenant of consecration implies deadness to self and the world and aliveness to God. Though possibly some Consecrated Epiphany Campers could live through the Time of Trouble into the Kingdom, their consecrations must have the *spirit that would be faithful unto death*.

When the Highway of Holiness opens up, and conditions are conducive to righteousness, though the consecrated of that time will not be required to give up their humanity unto death, they will be obliged to die to sin and error and remain dead to them, and to live to truth and righteousness, if they would attain to everlasting life on earth. Consecration then will be “unto life.”

Under What Covenant are the Consecrated Epiphany Campers developed?

The Consecrated Epiphany Campers, like the Ancient and Youthful Worthies, are being developed under the earthly features of the Oath-bound Covenant (Gen 22: 16-18). These earthly features of the Oath-bound Covenant could also be called their spiritual mother, because the promises of that Covenant that pertain to them, nourish their spiritual life.

We could also properly say that they, like the Ancient and Youthful Worthies, are having their names written in the book of life, though unlike the two named elect classes, do not have their names prospectively written in heaven. Members of these three classes, upon consecration, began to inscribe their characters into the earthly features of the Oath-bound Covenant, even though they will not actually receive life until they come under the New Covenant in the next Age.

Though not on trial for life in this Age, there are some things in this life and some things in the Millennium that will be wrought in the Consecrated Epiphany Campers to prepare them for eternal life. In this life, in order to prove faithful as the secondary earthly seed of Abraham, they need to pass their trial of faith and obedience — in fact they will need to crystallize these two graces. Also they will need to develop a large measure of unselfish love, which is necessary in order to faithfully carry out a consecration unto death. Perhaps some will reach the mark of perfect untested love.

They suffer for righteousness’ sake, and fight the good fight of faith, which develops their characters and proves their worthiness for the special place of favor which God has reserved for them in His Kingdom. But even in this life, they receive many blessings, because God through Christ deals with them as His prospective sons. As such, He gives them an understanding of His Word (1 Cor. 2: 9-12), draws near to them in fellowship (James 4: 8; 1 John 1: 3), sanctifies them through His Truth thus setting them free more and more from the power of sin and error (John 17: 17; 8: 32), gives them His holy spirit (Luke 11: 13; 1 John 3: 24), and corrects and disciplines them (Heb. 12: 6-11).

What are some of the types in the Bible that refer to the Consecrated Epiphany Campers?

There are several but we will briefly explain two of them: (1) the *Queen of Sheba* and, (2) the *Nethinim*.

(1) The Queen of Sheba types Epiphany Campers, who after September 16, 1954, but prior to the opening of the Highway of Holiness, have either consecrated or are *about to consecrate* and *who come into contact with the Epiphany Messenger, especially through the Truth writings, or through those already enlightened by them*. The Queen of Sheba antitype emphasizes the seeking after the Truth, the asking of related questions, and the astonished and overwhelmed reaction to the Truth.

In the final picture, all of the Queen of Sheba class will have consecrated, and they will then all be included among the Consecrated Epiphany Campers. On the other hand, not *all* of the Consecrated Epiphany Campers will be of the Queen of Sheba class. The reason for this is that many in Babylon will consecrate and be faithful unto death as Consecrated Epiphany Campers *without ever coming into contact with the Parousia or Epiphany Truth*.

(2) The Nethinim were the servants of the Temple. We need to recognize that the Scriptures present them in different pictures, depending upon the time period. In the post-1954 period, the Nethinim picture three classes: (1) the Consecrated Epiphany Campers, (2) the unconsecrated tentatively justified ones, and (3) the unjustified, nominal people of God. (The third class is not included in the finished picture.) These three classes have done three things: (1) left Babylon, (2) come at least measurably into the Truth, and (3) specially assisted the Great Company and Youthful Worthies to become prepared for their places in the Millennial Age Kingdom; and helped to build up the Epiphany Camp from among Jews and Gentiles.

This antitype stresses the close and sympathetic association that the Levites (Great Company and Youthful Worthy brethren) and the Consecrated Epiphany Campers that have left Babylon and come measurably into the Truth have, in their *service in relation to the antitypical Temple*.

The Tribe of Manasseh

The close association that the Youthful Worthies and the Consecrated Epiphany Campers have is also shown in the antitype of the two halves of the tribe of Manasseh — the Youthful Worthies typing the half that had its inheritance *east* of the Jordan River and the Consecrated Epiphany Campers typing the half that had its inheritance *west* of the Jordan.

Another antitype showing the close association that the Nethinim who are Consecrated Epiphany Campers will have with the Worthies in general under the New Covenant, is that the Consecrated Epiphany Campers are pictured in Medan, Keturah's (the New Covenant's) third-born son, whereas the Worthies in general are pictured in Jokshan, Keturah's second-born son.

For what reward can the Consecrated Epiphany Campers hope?

Of course, for any class of God's people the motive for consecration is not to receive a reward; however, after consecration is made, it is proper to hope for the reward that the Lord in His grace offers, according to one's class standing.

In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers, will be privileged to take part in the "resurrection of the just," though they will not take part in the "resurrection of life," which includes only the four elect classes, nor the "better resurrection," in which the Worthies will take part. The Consecrated Epiphany Campers will probably become the first completed class under the Worthies to take their Millennial place and service, under the New Covenant. Because of the progress that they have made in this life, it will likely not take long for them individually to go up the Highway of Holiness and attain perfection of faculties.

In the type, the Nethinim (see previous question) were the main assistants of the Levites. Antotypically, the Consecrated Epiphany Campers, as the Millennial Nethinim, will be the main assistants of the Levites (the Ancient Worthies, the Great Company, and the Youthful Worthies). What a marvellous prospect to anticipate the privilege of specially assisting individuals like Moses, David, Abraham, Isaac, Jacob, and other princes in the Millennial Age Kingdom!

And after the Millennium, "the Ancient Worthies, Great Company and Youthful Worthies (all three classes then being spirit beings), in their capacity of serving under the Christ toward the world" (P'40: 14), as antitypical Levites, will have on earth as their main assistants the antitypical Nethinim — the Consecrated Epiphany Campers — to help them in their ministry toward mankind.

References

P'55: 20-23, 41
 P'57: 31
 P'58: 7
 P'59: 41-43
 P'62: 14, 30, 31
 P'65: 62
 P'67: 13, 14
 P'69: 30, 31
 P'71: 38, 39
 P'72: 14, 73-75
 P'73: 60, 61
 P'83: 11, 78

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LETTER BOX

Dear Friends in Christ:

I find the monthly magazine *The Bible Standard* very helpful. Please send me the two booklets mentioned in the April issue — *The Preservation of Identity in the Resurrection* and *What is Hell?*

Thank you very much.

Sincerely, H.B., Kentucky, U.S.A.

Dear Sir:

May God bless all of you this year as He has blessed me. The last time we were in touch I was not so fortunate as I am these days and times, so I am ordering the books listed below: one complete set of clothbound “Bible Keys” (including a year’s free subscription to *The Bible Standard*). Thank you and may God be with us all in these times of testing.

Respectfully, J.M., Texas, U.S.A.

Dear Brothers and Sisters in Christ:

Thank you for sending *The Present Truth* issue 539, which refutes false statements about Bro. Russell, in response to a question I asked last October. It was very helpful. I also really enjoyed reading *The Bible Standard Question and Answer Book*, which I ordered at that time.

I would appreciate receiving a copy of *The Preservation of Identity in the Resurrection*, the free booklet offered in your April *Bible Standard* magazine. I am also interested in receiving a copy of *The Present Truth* 633 to study with my 19-year old son. This was offered in the Winter 2002 edition of *The Present Truth*. Thank you.

Sincerely, M.J., New York, U.S.A.

Dear Friends in Christ:

Hello and greetings from Kansas. Please renew my subscription to *The Bible Standard*. I love your magazine very much and pass it on when I get through reading it. I have learned so much from your magazine. It is a must in my life. I’m always blessed by the articles. Thank you so much and God bless you all.

Sincerely in Christ, A.R., Kansas, U.S.A.

Dear Israel Commission,

Thank you for your letter and enclosures. When I was young and in my school years, I had a dear girl friend who was of Jewish ancestry. The people are dear to my heart. Through some years I have made a comparison of the Old Testament and the New Testament. I have much more to learn.

With times as they are, and events swiftly moving in Israel and the regathering continuing, we must be aware of happenings each day and what God has to say.

I would like to subscribe to *The Bible Standard* magazine. Please also send tracts for distribution.

I would like to know more about Pastor Charles Russell, and where to acquire a copy of his book, *The Restoration of Israel*.

I am nearly 73 years of age and as I said, still have much to learn.

Thank you for contacting me, and may the blessing of God be with you all.

M.R., Wisconsin, U.S.A.

Dear Brethren:

Christian greetings. Thank you for the *Present Truth* and *Bible Standard* articles on the “Permission Of Evil,” and also “Knowledge versus Emotion.”

Good to read current events, and that we can believe the Truth brethren. Am so thankful for all the letters telling us where the Truth is being given, so that we can pray for them, as we pray for all of you.

Enclosed please find a check for the Lord’s work. May God bless you all.

With Christian love, E.K., Oregon, U.S.A.

Dear Pastor, Sr. Hedman, and Co-workers:

Thank you again for your able and consecrated leadership in spreading the full Gospel to all who are looking for better answers to the puzzle of life!

I enjoyed the August *Bible Standard* as always, and also the fact of increasing interest sparked by the internet work. I am well aware of my ignorance of all things technical, but suspect I have company, especially among the older and less educated as myself.

Still we need to be reached on our less-talented level; humanity was not cloned, die-cut, nor cookie cut. To me it seems God is more interested in diversity than in sameness and uses diversity (as He does evil) to help us learn from our experiences with each other? I have long wondered whether the natural cocooning tendencies of professed Christians (sects) are the adversary’s hugely successful deterrent to genuine Truth-spreading. . . .

Please forgive me for not being a “hard line” LHMMer! Being a mere human I’m prone to err, and having been wrong for years, I prefer chancing too little honor for humans than for Jehovah, Jesus, and His resurrected Bride.

My deepest thanks for your patience. God is so Merciful and Good!

Your sister by Jesus’ merit, T.B., Florida, U.S.A.

* * *

We welcome your letters. We reserve the right to edit all letters received. Our practice is to indicate only the correspondent’s initials, except where the writer is an appointee of the Movement. You may submit your letters (for *The Present Truth* or *The Bible Standard*) marked “Editorial” to our postal address on the back page, or by e-mail to editorial@biblestandard.com (enter “Letters” in the subject line).

TIMEPIECE

Consecration to a work

Zion's Watch Tower, May 1, 1892

The following, clipped from the "*National S.S. Teacher*," well illustrates what we have sometimes stated, namely, that the word *consecration* is given only a limited meaning by the majority of Christians — that to these it means consecration to a self-imposed or sect-imposed work, rather than a full giving up of *their all* to God, to seek, to learn and to do his will regardless of party, sect or self. The clipping reads:—

"By consecration is meant such devotion to any given line of Christian work as will secure oneness of aim and effort. It is fundamental to success. No S.S. teacher can hope to be a winner of souls without it. Pupils can easily perceive the difference between the teacher who is

consecrated to his work and one who is not. After all, it is the key to the situation. What we as teachers need above all things else is thorough consecration to our work. But let us remember that God alone can consecrate. We can dedicate ourselves to his work and then await his consecration. Have we taken the preliminary steps? I have in mind a teacher who was eminently successful in winning souls to Christ. Some envied her, others praised her and wondered at the secret of her success. It is all summed up in one word — consecration." [We would say *concentration*].

* * *

IN MEMORIAM



Bro. D.E. Shantharaj of India, died on March 5, at the age of 77. He is survived by his wife, two sons, and a daughter. He was the eldest member of the Bangalore Ecclesia. From being an atheist, he became a

Christian after the death of his father, and later a witness for the Truth.

Sr. Evelyn Hummel of Natrona Heights, Pennsylvania, passed away in March. She is survived by her husband, Bro. Bruce Hummel.

Isaiah Williams, the nephew of Bro. Larry and Sr. Deborah Williams of Ohio, whom they raised as their own son, was killed in May in a car accident.



Sr. Alice Davis of the Kingston Ecclesia in Jamaica, died on June 4, at the age of 95. She is buried at the family plot in Williamsfield. We have no further details.

Bro. Jack Howard of Cleveland, Georgia, passed away in June. He is survived by his wife, Sr. Lois Howard. His mother, Sr. Nellie Howard, was a member of the New Haven class for many years.



Sr. Jane McKenzie of the Mandeville Ecclesia in Jamaica died on June 19, at the age of 94. A devoted Christian, she was a light and example to the brethren.

Bro. Clarence Venzke of Parkers Prairie, Minnesota passed away in June. Bro. Clarence had been associated with the Truth for years and had served the brethren during Bro. Jolly's and Bro. Gohlke's time. Bro. Don Lewis of the Minneapolis Ecclesia conducted the funeral service.

Bro. E.B.U. Affah died on July 8, 2002, following a stroke he had in June. He served as the LHMM's State Representative for Lagos, Nigeria under the executive trusteeships of Bros. Jolly, Gohlke, and Hedman. The LHMM is appreciative of his faithful service.

Sr. Geneva May Beauchamp Taylor died on August 18, at the age of 91. She lived in the Baltimore area and attended the class there for many years.

Our thoughts and prayers are with the friends and families of the deceased. We trust that the joyous prospect of the resurrection will strengthen and comfort all of them.

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PUBLICATIONS

Some of our publications are listed below. Prices for U.S. addresses *only*; others add 25% toward postage. As a courtesy to subscribers, we supply low-cost Bibles, concordances, *etc.*, for which payment is required with order. Please ask for our catalogue.

STUDIES IN THE SCRIPTURES Library Edition (Hardbound)

Costs \$13.95 for a 6-volume set. Volume 1 is 1937 edition (reprinted 1960 and 1997), and includes a year's free subscription to *The Bible Standard* (ordinarily \$7.00 a year). Volumes 2 through 6 are the 1937 edition. This is a good-quality hardbound set. Each book has a Scripture index, questions, and notes in the back. Volume 6 has additionally a topical and Scriptural index for all 6 volumes.

- Vol. 1, *The Divine Plan of the Ages* (424 pages) \$5.00
- Vol. 2, *The Time Is At Hand* (451 pages) \$2.50
- Vol. 3, *Thy Kingdom Come* (458 pages) \$2.50
- Vol. 4, *The Battle of Armageddon* (709 pages) \$3.00
- Vol. 5, *The At-One-Ment Between God and Man* (560 pages) \$2.50
- Vol. 6, *The New Creation* (896 pages, with topical index) \$3.00

Complete set (includes year's subscription to The Bible Standard) \$13.95

EPIPHANY STUDIES IN THE SCRIPTURES Library Edition (Hardbound)

- Vol. 1, *God* (547 pages) \$2.00
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- Vol. 5, *Miscellany* (542 pages) \$1.50
- Vol. 6, *Merariism* (749 pages) \$1.50
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- Vol. 8, *Numbers* (757 pages) \$1.50
- Vol. 9, *The Parousia Messenger* (Vol. 1) (605 pages) \$1.50
- Vol. 10, *The Epiphany Messenger* (829 pages; with index to Vols. 1-10) \$1.50
- Vol. 11, *Exodus* (716 pages) \$2.50
- Vol. 12, *The Bible* (794 pages) \$2.50
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ANNOUNCEMENTS

ANNUAL MEMORIAL REPORT FOR 2002

Following is a summary of the record of classes and individuals who partook of the Lord's Memorial earlier this year. There were probably some who partook who did not submit a report.

United States and Canada, 59; Poland, Lithuania, Moldova, Ukraine, and Russia, 76; France, Belgium, and Switzerland, 26; India, 30; Africa, 14; Britain, 7; Caribbean, 6; Germany, 6; South America, 6; Scandinavia, 1; Australia, 1.

BIBLE STANDARD WEB SITES — U.S. AND U.K.
The English language Web sites are:

www.biblestandard.com (United States)

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The sites contain articles from *The Bible Standard*, along with other articles and features of interest. We ask the Lord's blessings on our endeavors to spread the basic Truth teachings across a wider field. We encourage you to promote the sites, by word of mouth or otherwise. Both sites contain links to affiliated sites in France, Germany, and Poland.

If you have comments relating to the Web sites please direct them to the appropriate Webmasters. Joint Webmaster for the U.S. is Dan and Sue Herzig; they are assisted by volunteers throughout the United States. The Webmaster for the U.K. is John F. Scale; he is assisted by brethren there. The contact addresses appear on each site.

If you stamp the Web address in the space at the back of our tracts, it should appear right after the U.S. headquarters or British Branch address, providing that you do not thereby forfeit space to add your own class address, notices, etc. *Please do not imprint any other Web addresses than our official sites nor promote personal sites in competition with them.*

HERALD OF THE EPIPHANY AND BIBLE STANDARD MAGAZINES

The study of earlier issues of these magazines is helpful to a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through Dec. 1951 as *The Herald of the Epiphany*.) We offer these at 10 cents per single

copy. Up to the year 2001 single issues are 20 cents; for 2001, \$1.00; thereafter \$1.50. We also offer bound volumes (stiff black cloth binding) as follows:

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1977-81, 1982-86, 1987-91, or 1992-96 *Bible Standard*.

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HYMN FOR THE DAY IN 2002

On the first of each month, use the year's hymn, 63, "God moves in a mysterious way." On other days, use the second in each Manna list.

The Present Truth

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