
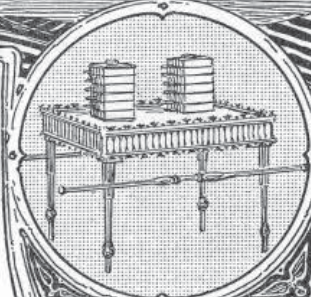


The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

HUMILITY

“Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” 1 Pet. 5:5

“Humble yourselves in the sight of the Lord, and he shall lift you up.” James 4:10

HUMILITY, a secondary grace, is produced by the higher primary graces' suppression of the efforts of the brain organ of self-esteem to control us. This suggests that humility is the chief of the secondary graces, for the brain organ of self-esteem is by position and function the highest of our selfish organs. If self-esteem dominates, it produces the worst of the selfish faults—pride, whereas the higher primary graces suppressing self-esteem's efforts to control us produces humility, the highest secondary grace, the opposite of pride, the worst of the selfish faults. We do not think that humility is the greatest grace; for the greatest is charity—unselfish, disinterested love (1 Cor. 13:13), whereas the other higher primary graces are in every case greater than humility, which among the remaining graces is doubtless the greatest.

So important a grace as humility well deserves a discussion in a treatise devoted to the exposition of God's Word in all of its seven lines of thought, also in its ethical thoughts. The theme is certainly important, because without humility, under present conditions, especially in one's relations to God, little progress in knowledge, grace and service is possible. It is this peculiar function of humility that has misled some to think that it is the greatest of all graces. Its function justifies a lengthy pertinent discussion. We trust it will be a blessing to the heart and head of each of us and others.

THE DEFINITION OF HUMILITY “A PROPER SELF-ESTIMATE”

Our study of humility will begin with an inquiry into its nature—what is it? Many false notions prevail as to what it is. Some think it means the dull and somber face, the lowly work, the meager or coarse attire, the plain food or the hard living condition of the ascetic—in caves, in deserts, in wildernesses, in monasteries and convents. Some think it is the patronizing of the poor and lowly on the part of the monarch and the noble, rich and mighty. Some think it is the physical abasement of ritual, etiquette, voice, court ceremonial and subordinate position. Some think it is the “voluntary humility [servility to superiors] and worshipping of angels [messengers]” (Col. 2:18). Some think it is the stooped shoulder, the bowed head, the downcast eyes and the slow, faltering step. Some think it is the berating of self, especially if done in a melancholy voice.

Needless to say, any and all these things can be exercised while pride rules the heart. We must look for something else than these as humility. Humility is often defined as a lowly self-estimate. While there are cases of humility to which such a definition is adequate, still there are other cases which it does not fit. God is humble, but He certainly does not have a lowly self-estimate; for He thinks of Himself, and that rightly so, as the greatest, highest, best, wisest, most just, strongest and most loving and unique Being in the universe. Yet He is humble; these facts prove that humility is not in every case a lowly self-estimate.

Also, our Lord Jesus thinks of Himself, next to the Father, as the greatest, highest, best, wisest, most just, strongest, most loving and unique Being in the universe. Yet He is humble, which, again, is a proof that humility



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

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

is not in every case a lowly self-estimate. The various orders of other good spirit creatures lower than those on the Divine plane—cherubim, seraphim, principalities, powers, thrones, dominions and angels—all know that they are perfect, sinless, higher, greater, *etc.*, than the best of perfected humanity will be (Heb. 2:7, 9). Yet they are humble, while having a high self-estimate, which is another proof that humility is not in all cases a lowly self-estimate. So, too, Jesus' Body members in glory know that, apart from the Father and the Son, they are the best, greatest, highest, wisest, most just, strongest and most loving beings that are or shall be in existence. Yet they are humble, which is still another proof that humility is not always a lowly self-estimate.

So, too, the Great Company after experiencing their resurrection change do not have a lowly self-estimate, yet possess humility. During the Millennial Mediatorial Reign the perfect Ancient and Youthful Worthies will know that they are greater, higher, better, wiser, more just, stronger and more loving than the rest of mankind, yet they will be humble. And after the end of the Millennium, when they will have been raised to spirit existence, they will know that in the above-mentioned qualities they will be much greater than the faithful restitutionist, yet they will be humble, which proves that humility is not always a lowly self-estimate.

HUMILITY ABSOLUTELY AND RELATIVELY

By the above we do not mean to be understood as teaching that under no circumstances is humility a lowly self-estimate. It is so relatively, though not absolutely, in all cases except one—God, and is so absolutely in some cases. In God's case it is never a lowly self-estimate. While in Jesus' case it is such in His relation to God, it is not so in His relation to others; for as we saw above He has a high self-estimate as to Himself, and as related to all other creatures. The same in principle is true of all the other spirit beings already created or to be created, as to their relation to God. In that relation they all have a lowly self-estimate, regardless of their self-estimate as to lower beings and as to themselves. The same should be true of fallen man and will be true of restored man.

In fact, a lowly self-estimate should, as their humility characterize every order of moral beings in their relation to higher orders of beings. Within each order, inferiors should have a lowly self-estimate as to their superiors in that order. Inferiors in relation to superiors in their own, or in all higher orders of being, in exercising humility toward such superiors, have in it and as its heart, a lowly self-estimate. As fallen beings, like the penitent angels and men, of and in themselves have a lowly self-estimate

which is the heart and nature of their humility. Of course, in relation to lower beings this is not the case. Accordingly, from the absolute standpoint, for fallen angels and men it is proper to define humility as a lowly self-estimate, and in the relation of inferiors to superiors the same is true.

Since a lowly self-estimate is not a broad enough definition of humility, as it does not cover all cases of humility, what then, is a definition of humility that would cover all cases implied in the term? We raise this question, because a definition of a term is only then true when it covers all cases implied in that term. To this question we reply: A definition of humility that will cover every case of it is this: *Humility is a proper self-estimate.* That this definition is a true one we can see by an examination of every case of true humility.

God's humility is His proper self-estimate—the only kind of an estimate that He has, as to His relation to Himself and to all others. The same is true of our Lord's humility—a proper self-estimate that He has, as to His relation to Himself, to God as His Superior and to all others as His inferiors. This is true of the varied orders of present and future spirit beings, as to their relation to God and Christ, and to one another as equals, superiors or inferiors in rank and nature. This is true of the penitent fallen angels and fallen humans, as to their relation to God, Christ, His Body, the varied orders of present and future spirit creatures, as their superiors in nature and rank, to one another as to their varied ranks and natures and to lower natures.

Accordingly, the definition fits every case, and is therefore true. And this is the Bible definition that fits every case, though it uses also the definition, a lowly self-estimate, of certain cases, like those mentioned in Rom. 12:10, 16 "In your brotherly love unto one another being tenderly affectioned, In honor unto one another giving preference;" "The same thing one to another regarding, Not the lofty things regarding, But by the lowly being led along. Be not getting presumptuous in your own opinion." Also Eph. 4:2; 5:21; Phil. 2:3, 5-8 (Rotherham).

The passage above all others that gives a description of humility as a basis for its definition is what was given through the Apostle Paul in Rom. 12:3 (ASV), which shows it to be *a sober or proper self-estimate*: "I say, through the grace [in the exercise of my Apostolic office] that was given me, to every man that is among you [to every consecrated one], not to think of himself more highly [an exaggerated self-estimate] than he ought to think [which is a proper self-estimate; and what a proper self-estimate is, he describes as follows]; but so to think as to think soberly [he describes what a sober self-estimate is in the

following part of the verse], according as God hath dealt to each man a measure of faith [God's estimate of each one's capacity for faithfulness]."

God measures the ability of the consecrated to be faithful by three things: (1) the varying degrees of their having the holy Spirit, (2) their varying talents and (3) their varying providential situations.

According to the combined percentage of these, 100% counting as perfection, God grades their capacity for faithfulness, and as a result sets them into various positions of greater or less responsibility. Those who have larger measures of the Spirit, better abilities and more favorable providential situations are given higher positions of responsibility. These higher positions vary also according to the varying percentage of the combination of these three things in those of large, larger and largest measures of the Spirit, abilities and favorable providential situations, *i.e.*, those of varying capacities for faithfulness are given corresponding positions of responsibility, just as those of less capacity for faithfulness are given corresponding lower positions, differing according to the varying percentages of the combination of these three things.

For example, our Lord had 100% perfection in all three of these respects and was the only one having that percentage; He was given the highest position, that of being Head over the Body members and all others. According to their varying ratings the Twelve were given varying positions of responsibility in the Body of Christ. God does not rate these three things equally in calculating their combined percentage but varies them in proportion as they contribute to the capacity for faithfulness. In rating our Lord at 100%, which He had in each one of the three, He did not rate each at 33⅓%. How do we know this? Because God values at a higher rate the weight of the Spirit than that of the other two and rates the weight of talents above that of the providential situation. In reaching 100% for Jesus' combined percentage, though not knowing it with exactness, we may reasonably suppose, as not far from the exact weights of these in the combined percentage, that He probably counted Jesus' 100% of the Spirit as about 60% of the combined percentage, His 100% of talents as about 25% of the combined percentage and His providential situation of 100% as about 15% of His combined percentage. These—60%+25% +15%—rated His combined percentage as 100%.

After the same method, which in the three respects would vary in each one, God has rated every consecrated one as to his capacity for faithfulness, and accordingly set him in that position in which his capacity for faithfulness,

if loyally exercised, would enable him to administer efficiently and thoroughly; for some positions are so taxing as to make it impossible for some to administer them efficiently and thoroughly.

For example, none except Jesus had a sufficient capacity for faithfulness to administer efficiently and thoroughly the place of Head over all. Again, *e.g.*, Bro. Johnson did not have the capacity for faithfulness in a sufficient degree to have been able to administer efficiently and thoroughly the position of the Parousia Messenger; yet we know from the fact of the Lord's giving Bro. Johnson the position of the Epiphany Messenger that he did have the capacity of faithfulness in sufficient degree to enable him to administer it efficiently and thoroughly.

So with every other consecrated child of God: each one has the capacity for faithfulness in sufficient degree to enable him to administer the position into which God has set him; for each one knows that God so set the members, proved so by Rom. 12:3 and 1 Cor. 12:18, 28. To estimate oneself according to the place assigned him by God is a sober self-estimate; for that is God's estimate of him. And so to estimate himself is a humble self-estimate, for it is a proper, correct self-estimate, because this is how God has soberly judged him. Therefore the all-embracing and correct self-estimate is a sober thinking of oneself. It is not too high; it is not too low; but it is just right as true to the facts. Following are some passages showing the nature of humility: Psa. 86:1; 138:6; Matt. 5:3; 11:29; Luke 18:13, 14; Rom. 12:10, 16.

THE ELEMENTS OF HUMILITY

We will come to a clearer understanding of humility if we come to understand its elements or parts. And to see these clearly, we will first have to recognize the parts or elements of self-esteem. These are self-confidence, self-satisfaction and self-respect. As humility results from the higher primary graces suppressing the efforts of self-esteem to control, so when the higher primary graces suppress the efforts of self-confidence to control, that part of humility is developed which is the opposite of self-confidence, *i.e.*, *self-distrust*, which is, accordingly, the first element or part of humility. When the higher primary graces suppress the efforts of self-satisfaction to control, that part or element of humility is developed which is the opposite of self-satisfaction, *i.e.*, *self-dissatisfaction*, which is, accordingly, the second element or part of humility. When the higher primary graces suppress the efforts of self-respect to control, that part of humility is developed which is the opposite of self-respect, *i.e.*, *self-disrespect* and *self-abasement*. This shows that there are two qualities opposite to the qualities resulting from the control

of self-respect, *i.e.*, arrogance and self-exaltation. The ingredients of humility are *self-distrust*, *self-dissatisfaction*, *self-disrespect* and *self-abasement*.

EXAGGERATIONS OF HUMILITY

But these ingredients of humility, like humility itself, can be exaggerated into faults, which must work evil in one's character and works. Self-distrust can be cultivated and exercised to such an extreme as to make one incapable of accomplishing physically, mentally, morally and religiously what he can accomplish; and he makes a failure of himself and of his undertakings, when he can be induced to undertake anything of which he is capable, which often it is impossible to influence him to do because of his exaggerated humility.

Also, self-dissatisfaction can be cultivated and exercised to such an extreme as completely to discourage one physically, mentally, morally and religiously from undertaking anything in these spheres of activity, or if he does undertake anything therein, he will give it up uncompleted. So, too, self-disrespect can be cultivated and exercised to such an extreme of self-abhorrence physically, mentally, morally and religiously as to mar or ruin everything that one undertakes in any of these four spheres of action.

Likewise, one's self-abasement can be so exaggerated physically, mentally, morally and religiously as to injure or ruin everything that he undertakes. Care must be exercised to avoid such extremes, and the way to avoid them is not to allow humility in its entirety or in its parts to control the higher primary graces, rather by these to control it and its ingredients as servants of Truth, righteousness and holiness. In this way humility and its ingredients are kept in a proper balance, and it becomes a quality of great value and usefulness in the processes of character development and of character expression.

The fact that God put self-esteem into the human disposition proves that it can be used as a servant of Truth, righteousness and holiness. If we have so much of self-confidence as enables us to do what God wants us to do, and no more, and if we have so much self-respect as makes us despise doing wrong and appreciate our doing good and right, we make servants of Truth, righteousness and holiness of these two parts of self-esteem. In our fallen condition we cannot make use of self-satisfaction as a servant of Truth, righteousness and holiness, for when we have done our best we have done but imperfectly (Luke 17:10), and, of course, we should never be satisfied with imperfection.

But when we become perfect, then we will be able to exercise self-satisfaction as a servant of Truth,

righteousness and holiness; but if used by *sinful* beings it always develops pride, and always is an exercise of pride. God, Christ, the glorified saints and the various orders of good angels, all are satisfied with themselves, but only to the extent of making their self-satisfaction a servant of Truth, righteousness and holiness. The following Scriptures treat of one or another ingredient of humility: Prov. 27:2; Isa. 51:1; 1 Cor. 13:4; 2 Cor. 11:30; 12:5-11; Phil. 2:3, 5-8 (Rotherham); Jas. 3:1.

PRIDE THE OPPOSITE OF HUMILITY

We will obtain still clearer ideas of the meaning of humility, if we understand its opposite, pride. Pride is an improper, untrue, incorrect self-estimate, that takes the form of an exaggerated self-estimate. Pride never underestimates its possessor. It is always an exaggerated self-estimate. The following Scriptures prove this of it: Job 37:24; Psa. 10:2-6; 12:3, 4; 18:27; 49:11; 52:7; 73:6-9; 75:4-6; 101:5; 119:21, 69, 70, 78; 131:1; Prov. 6:16, 17; 8:13; 11:2; 13:10; 15:5, 12, 25; 16:5, 18; 25:6; 30:32; Jer. 45:5; Hab. 2:5; Matt. 23:6-11; Luke 1:51, 52; 1 Cor. 1:29; 4:6-10; 5:2, 6; 8:1, 2; 10:12; 2 Cor. 10:5, 12, 18; 12:7; Gal. 6:3; 1 Tim. 3:6; 6:3, 4, 17; 2 Tim. 3:2, 4; Jas. 4:6; Rev. 3:17, 18; 18:7.

Little does it behoove any fallen being to be proud; yet, strange paradox, they are the only ones who are proud! In other words, the very ones that should not be proud are the only ones who are proud! As all will agree that pride is an exaggerated self-estimate, we will pass on to a consideration of pride's elements. These are an overweening [excessive] self-confidence, an overweening self-satisfaction (in fallen beings all self-satisfaction is overweening) and an overweening self-respect, whose constituents are arrogance, or haughtiness, and self-exaltation. An overweening self-confidence makes one self-sufficient. Such an one thinks he needs no one's help; for he thinks he is capable of doing anything physical, mental, moral or religious, even those things that the ablest who are humble shrink from attempting.

An overweening self-satisfaction fills one with conceit over his (1) physical, (2) mental, (3) moral and (4) religious supposed *perfections*. Doubtless they are the people with whom wisdom was born and will die (Job 12:2). An overweening self-respect always produces arrogance along the lines of the four spheres mentioned above. And it is sure to lead one to self-exaltation, regardless of how unfit one is, or of how much injury he thereby inflicts on others and himself. Satan is the classic example of such (Isa. 14:12-20). No station, condition or attainment is immune to it. It even sets itself up among the Lord's people, especially among their leaders. It has,

accordingly, various degrees of exaggeration in all spheres of operation. Yet how true is the saying, “O, why should the spirit of the mortal be proud?” Certainly the contrast between pride and humility helps us better to understand both.

THE FUNCTIONS OF HUMILITY

Humility has varied functions. In general, its office is to help our qualities of heart and mind to keep their place, to avoid wandering, to encourage in proper directions, to restrain from improper activities and to help maintain a proper balance among and toward one another.

Specifically, it helps us to take a proper attitude toward God, which instinctively helps us to regard and treat as the Supreme Being, whose it is to command and forbid, whom it is for all others to obey and reverence, to love and trust, to serve and please, to worship and adore, to thank and praise, to learn about and preach about, with all our heart, mind, soul and strength. Humility assists one to come into and remain in a right heart’s appreciation and relation to God. It assists toward exercising repentance toward, and faith in Him and Christ. It looks to Him as the Source of Truth and righteousness, as Teacher, Justifier, Sanctifier and Deliverer, as well as the Creator, Provider and Redeemer, and assists in making one act in harmony with Him in these respects. Learning that in all respects He has appointed our Lord Jesus as His Agent, under Him, it helps us to submit ourselves to this way of dealing with God. Humility has the office of assisting us to come into a right attitude toward, and relation with God and with our Lord Jesus, through whom God works.

Also, humility has the office of helping us to come into right attitudes and relations to our fellows. It imparts to us a proper respect to our superiors, without fear, or terror. It helps us to a proper fellowship with our equals, without excessive familiarity. It bestows a proper graciousness toward inferiors. It helps us to prefer others in honor, and to esteem them better than self. It keeps us from trampling upon the rights and sensibilities of others. It prevents busy-bodilying in others’ business, and inquiring too closely into their private affairs. It frees us from envy, vanity, arrogance and self-exaltation toward others. It enables us to know and keep our place in our relations to others.

Humility also has an office work toward self. It keeps us from self-sufficiency, self-satisfaction and an overweening self-respect, with their resultant arrogance, haughtiness and self-exaltation. It keeps us from self-distrust, self-dissatisfaction and self-disrespect. It helps us quickly to recognize our faults, weaknesses and lacks and to put them aside. It makes us feel our need of approaching God

as our Creator, Provider, Redeemer, Teacher, Justifier, Sanctifier and Deliverer, and to take the necessary steps to come into at-one-ment with Him. It helps us to restrain ourselves when we need restraint, to be moderate in all things and to keep our place. It has a fine function in character and conduct in all our relations—toward God, Christ, others and self.

HUMILITY’S REASONABLENESS

Humility is certainly reasonable. We are aware that the arrogant, ambitious and self-seeking resent it, seek to denounce it and to suppress it in its hindrances to their course. We are aware that at times, even the well-meaning resent its restraints, yet it is reasonable. God’s requiring it of us (Micah 6:8) should commend it as reasonable to have and exercise. “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

What is more reasonable than the attitude and conduct that it inculcates toward God as Creator, Provider, Redeemer, Teacher, Justifier, Sanctifier and Deliverer? What is more reasonable than the attitude and conduct which it cultivates and exercises toward our Lord Jesus as God’s Agent toward us in the above-mentioned seven relations in which God stands toward us? What is more reasonable than the attitude that it helps us to maintain and the conduct that it helps us to exercise toward our superiors, equals and inferiors among men? Few things conduce to more peaceful relations with them than humility; while pride is continually trampling on their toes and causing friction. What is more reasonable for us to have and exercise in our relations with self than humility? And what makes us more trouble and gives us more injury than pride?

Even if we were perfect, as God, Christ, the saints and the good angels are, humility would still adorn us better than the most precious jewels, than the costliest raiment, than the most beautiful surroundings, including the sweetest perfumes. How much more does it become us in our fallen, imperfect condition! As pride is the most unseemly thing for creatures full of faults, weaknesses and lacks, so humility is most becoming to those who, like us, are encompassed by these imperfections. Are we not at best needy beggars; and why should the beggar be proud? Rather, humility should mark him. “What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” (1 Cor. 4:7). Surely, therefore, humility is a very reasonable quality to have.

THE ENEMIES OF HUMILITY

Very few of our qualities stand in more danger than our humility; for it is violently attacked by Satan and our enemies more subtly, perhaps, than any of our other qualities. Especially in the leaders and the more gifted. However, it is not the leaders alone that have been targets for Satan's shafts of pride; also all the brethren, particularly the more gifted among them, have been more or less such targets; for if one is gifted physically, mentally, morally or religiously, Satan is sure to incite flatterers to give him abundant praise to arouse pride in him.

Consider how the Truth gives its possessor powers of argument that others do not have, and then can one truthfully say that no temptation lurks in its possession to one of a more or less combative disposition, which all soldiers of the cross, to overcome, must have, at least to some degree. Consider how the possession of the Spirit makes one more attractive, cheerful and pleasing than others, and will one then assert that the temptation to consider oneself better than others is foreign to such a possessor of the Spirit? It is not despite, but because of the privileges that God's calling gives one, that seductions of pride are offered such. Our humility is in constant danger, and it is a quality that we should especially guard well, lest Satan beguile us with his subtlety. And they that fail so to do are sure to fall among the slain.

THE CULTIVATION OF HUMILITY

A quality so important certainly should be cultivated, and that in relation to God and Christ, to others and to self. Many methods might be suggested as to the way of its cultivation in these relations, but the following will be suggested as among the best: submission of our hearts and minds to the control of humility-producing thoughts from the Word of God. To develop humility toward God, the following thoughts, held upon the heart and mind by the new will subjecting itself to their influence, will produce that form of humility: God's greatness and our littleness; God's wisdom and our lack of wisdom; God's justice and our sinfulness; God's love and our selfishness; God's power and our weakness; God's knowledge and our ignorance; God's infallibility and our fallibility; God's supremacy and our subordination; God's Saviorhood and our lost, undone condition; God as Teacher and we as His pupils; God as Justifier and we as justified by His grace without our merit; God as Sanctifier and we as sanctified by His Spirit, Word and providences; God as Deliverer and we as made conquerors by His grace.

These thoughts kept firmly, continually and obediently upon our hearts and minds by our new wills, will develop humility in us toward God. The same sets of thoughts,

modified to suit the changed person, if kept upon a submissive heart and mind by our new wills, will enable us to cultivate humility toward our Lord Jesus. Let us use this method, and we will find ourselves growing in humility toward God and Christ; and it will also enable us to maintain our humility amid all its tests after it has been cultivated.

THE EXERCISE OF HUMILITY

Humility cultivated in us seeks to express itself by exercise; and it finds an ample field so to do in the domain of the physical, mental, moral and religious world. It knows that it becomes stronger by exercise; it seeks to express itself in thought, motive, word and act. It finds opportunities so to do in the family circle, in the work and affairs of shop, factory and office, in the field of social life, in the sphere of citizenship and, above all, in the hallowed precincts of religion. It has all spheres of activity and all relations of life as the stage upon which it can perform its functions in character expression.

Humility expresses itself with all its native attributes, it observes order and poise. It considers and acts in harmony with the rights, feelings and privileges of those with whom it has to do. It uses modesty as an ornament. It is the peacemaker on all occasions. It is generous, but secretive with its generosity. It is without self-indulgence.

The gorgeous poppy holds up its head for admiration, but the lovely violet bends its head downward to the earth and hides self out of sight whenever possible. During the day on earth's surface we can see no stars, but in a deep well or pit the galaxy of the heavens opens to one's view. The moon has no light of its own but delights to reflect the sun's light. The diamond has no light of its own but reflects other light. So the best and ablest sons of God are clothed with the greatest humility, and delight to draw attention to the good in others and not in self, especially to the good in God, Christ and His faithful consecrated ones.

Nature abounds with illustrations on humility's various phases, especially in contrast with pride, its opposite. Not the mountain tops and steep sides get the benefit of the generous rains of heaven, which frequently lay them bare as masses of rock, but the valleys below are enriched by these. Not the heads of wheat that stand erect are the desired ones, but the ones that are bowed down by the weight of their ripe kernels. The water must sink deep into the earth to the roots of the tree before as sap it can be sent upward throughout the tree.

THE RESULTS OF HUMILITY

In many ways humility leads in the direction away

from that toward which the flesh pulls. The flesh seeks honor, reputation, prominence, ambition, high station for self. It delights to occupy the center of the stage, and to stand in the limelight. To shine is its aspiration; to gain human applause and acclaim are its aim and endeavor. It seeks to acquire a great name, amass great wealth, achieve distinction, attain power, and exercise authority. All this leads in the direction of pride and away from humility. These things the flesh considers its gains, and they are its advantages.

Humility calls one away from all this as the ambitions of vanity; for it loves the quiet of obscurity, to be away from the crowd, to be free from the flesh's honors, to be without worldly reputation, to be free from its ambitions. It shuns to occupy the center of the stage and to stand in the limelight. It prefers others than self to shine. To it human applause and acclaim are empty and meaningless.

As a grace it contributes its part to abhorrence, avoidance and opposition to evil, especially in oneself, and cooperates in its overthrow, which, of course, is an advantage to the Spirit. It is its peculiar province to furnish a fine atmosphere for the cultivation of all our other graces. How could we cultivate faith, hope, love and obedience without it? What would become of our self-control and patience, if humility did not furnish them a good springboard to add impetus to a leap toward their development and practice?

Humility is very fruitful in service. It does not irritate those who oppose themselves to us; and it helps one to keep from being angered by opponents of the Truth. It bestows a pleasing spirit and manner on the one that serves, and serves to win favor, which, of course, helps to make a better impression, especially if it is the Truth that is being presented. Moreover, under the trials that one's faithfulness in the study, spread and practice of the Truth brings upon him, humility greatly assists him to bear them in a right spirit. Humility is peculiarly our way to God, for without it approach to God is denied. And it is peculiarly the way of God to us through His son our Savior. Had He not taught us repentance, faith and consecration, how could we have known how to draw near to Him, and how could we have drawn near to Him—to reveal Himself, His character, Plan and works to us? He must humble Himself to accommodate Himself to our estate—condescend to them of low estate “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isa. 57:15).

Here we see the great humility of God, and the fruits that His humility has won, is winning and will win for Him. And we are the beneficiaries of these fruits of His humility. These principles apply to our Lord's humbling Himself on our behalf. We see that humility has advantages for God, Christ and Their creatures, especially for the consecrated (PT 1981 p. 59).

THE TRIAL OF HUMILITY

A final word—on the trial of humility. Just as Jesus was tested on every point of character (Heb. 4:15), including humility, so too must we be tested. Our humility is subjected to pride-alluring conditions, that under test it may overcome them. These tests first come under easier conditions, which, if faithfully endured, the conditions are made more and more untoward, and gradually more and more compound forms of untoward tests, until finally, every selfish, worldly and sinful allurements is allowed to work on our humility amid a multiplied set of untoward pressures brought to bear upon us in the one experience. Humility is tried more severely than any other of our secondary graces, doubtless to make us fall-proof amid conditions of greatest exaltation.

Next to God, Jesus is the classic example of endurance of severe tests on His humility (Phil. 2:5-8, Rotherham), and that because of the high exaltation to follow His faithfulness under tests (Phil. 2:9-11). The Apostle Paul and “that servant” are, next to our Lord, classic examples of tests on humility, the latter more so even than the former, by reason of the wider publicity as a target of abuse to which God's providence permitted him to be exposed. Every prominent servant of God has had, in proportion to his wider use, especially crucial experiences along this line.

Every overcomer must undergo the trials of humility—not only the overcomers of the Little Flock, but the overcomers who are of the Ancient Worthies, the Great Company, the Youthful Worthies and the non-Spirit-begotten Consecrated Epiphany Campers as pre-Millennial seed of Abraham. All the angels found worthy of everlasting life will have had to overcome amid tests of humility. So will it be with the overcoming restitutionists. Whoever would overcome must, among other things, overcome in the tests of humility! Let us take to heart the Apostolic statement and its pertinent and accompanying exhortation: “God resisteth the proud, but giveth grace unto the humble.” “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time” (Jas. 4:6; 1 Pet. 5:6). If and when this is done faithfully unto the end, one will have in his reward a jewel of rare value, beautiful ornamentation and everlasting usefulness.

ISAIAH'S VISION—STILL APPLICABLE

Isa. 6:1-13

We are privileged to present this study about God's use of zealous believers. In the prophetic word of God, Isaiah is often spoken of as the greatest of the Old Testament prophets. Isaiah's long career was during the turbulent period of King Uzziah, to the end of Sennacherib's siege of Jerusalem. Under the rule of Judah's kings making political deals with Assyria or Egypt to save the country was common practice, especially timid Ahaz. Luxury and vice were ruining the nation's vitality. With insight into the workings of God in history, Isaiah stated that Assyria was God's instrument to chastise His disobedient people. At the same time, he announced that there were limits to what any earthly power, even Assyria and other superpowers, could do. Isaiah predicted a remnant would be spared to continue God's work, and ultimately a God-sent Deliverer would inaugurate a new age of justice and peace. Judah's gravest crisis came in Hezekiah's reign. Strong pressures were brought to bear on the king to join the revolt against Assyria and enter into intrigue with Egypt. Isaiah, master statesman and spokesman for God, pointed out the politicians' lack of trust in God, their desire to break an agreement with Assyria and their foolishness in relying on Egypt. Isaiah's advice was ignored. Inevitably Assyria invaded the ten northern nations and Isaiah alone was calm. Then miraculously a plague decimated the Assyrian armies and Jerusalem was spared. Apart from the information that Isaiah was the son of Amoz, lived in Jerusalem, married a prophetess and had two sons [whose names signify "a remnant shall return and the spoil speeds, the prey hastens"]. Isaiah always managed to get the ear of the reigning king; we know nothing of his personal life. His public career closed after Sennacherib's ill-fated siege of Jerusalem.

Isaiah, chapters 1-5 contain denunciations against Israel and Judah, mingled with exhortations to reformation, in which God calls to them, saying: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If you be willing and obedient, you shall eat the good of the land: but if you refuse and rebel, you shall be devoured with the sword" (Isa. 1:3, 16-20).

But these Divine offers of mercy fell on heedless ears, and consequently God sent a different message, to which Isa. 6 specially relates. And since the new message would be a difficult one to proclaim, a vision was given to Isaiah to encourage him and to lead him to volunteer to be the bearer of that message. The vision represented the majesty of God, His greatness and glory; and His holiness is markedly brought to attention by the acclaim of the seraphim, "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory" (Isa. 6:3). In this vision Jehovah presents Himself to the attention of Isaiah as a King above all kings, as though to suggest to the Prophet and to all to whom the vision would be related, the thought of Divine majesty, which ultimately shall be revealed to the whole world of mankind. The vision is a prophecy of the future, when the "glory of the LORD shall be revealed, and all flesh shall see it together" in the establishment of the Kingdom of God during the Millennium (Isa. 40:5).

The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed—a glorious throne was there, and upon the throne the LORD. On either side of him, as representing the Divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. In Isa. 6:3 the temple was full of glory-light and two of the seraphim cried, "Holy, holy, holy is Jehovah of hosts." The two on the other side replied, "Let the whole earth be full of His glory." Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory (Isa. 6:4). The shaking of anything represents its instability, its removal and the Jewish nation was removed from its favored position.

The signification of this vision we draw from the words of Jesus. He refers us directly to this vision. (John 12:41) "These things Isaiah said when he saw His glory and spoke of Him." In fulfilment of the Divine promise Jesus appeared at His first advent and tentatively offered Himself to Israel as their great King of Glory, the great Mediator of the New Covenant promised them by Jehovah (Jer. 31:31). God knew that Jesus would be rejected; nevertheless the offer was made. Had He been received and had He then taken to Himself His Messianic glory and power it would have meant that a sufficient

number of the Jewish nation had received Him with the Bride class, to be associates in the spiritual Kingdom. In that event there would have been no offer made to the Gentiles of joint-heirship with Messiah in His glorious Kingdom—Israel would have gotten the entire blessing. The Kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have become the channel of Divine blessing to all nations.

Only from this prophetic standpoint would the words of the seraphim be true, for the whole earth has never yet been filled with God's glory. Quite to the contrary, the earth is full of sin and violence, and every evil work prospers under the dominion of Satan, the great adversary of God and righteousness, "the prince of this world." But God would have Isaiah, and especially spiritual Israel of the Gospel Age, for whose benefit the Prophet specially wrote (1 Pet. 1:12), know that evil shall not always prevail, but that, as expressed in our dear Redeemer's model prayer, eventually God's Kingdom shall come, and His will shall be done on earth as it is in Heaven.

Then, with evil and evildoers destroyed, and "the knowledge of the LORD" filling the earth (Isa. 11:9), this prophecy will be fulfilled, and the whole earth shall be full of God's glory (Num. 14:21; Hab. 2:14). But His people in the meantime are to wait patiently for Him—for His time for bringing in everlasting righteousness. In the meantime His servants are to serve Him and to endure opposition from the world and the brethren, just as if seeing Him, who is invisible; and recognizing "the glory of the LORD," who is as yet discerned only in vision and promise.

The repeating of the word "Holy" (Isa. 6:3) has an intensifying effect, as signifying superlatively holy, most holy. Then in vision did God impress upon His servant Isaiah His own holiness and indirectly as well His grace. All the surroundings of the vision were such as to support these thoughts, the very doorposts being seen to reverberate, and the Prophet's own person thrilled with the sight and the message. Naturally and properly, his first thought was of his own unholiness, imperfection, as a member of the fallen race; he felt himself unworthy even to see so great a sight, or to be in the Divine presence in vision, and immediately began to lament his own infirmity and his unworthiness, saying, Woe, I am a man whose lips are not clean enough to join with you seraphim in praising the Great King, much as I would like to do so (Isa. 6:5). Subsequently, the selective processes having continued throughout the Gospel Age proper, with its close the Holy Nation was completed by the power of the First Resurrection. We who are living in this expanded Gospel

Age Harvest recognize the great privilege extended to the Consecrated Epiphany Campers, the last of the five selective classes to be gathered under a special call. We have the needed understanding of the history of this study to remain in the loving care of Jehovah. When everything comes into proper readiness, and the command, let the whole earth be filled with the glory of Jehovah God goes forth, the world will be blessed.

SIMILAR EXPERIENCES OF OTHERS OF GOD'S PEOPLE

We find that those who are brought closest to the Divine presence, and who see the Divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God—these feel, more than do others, their own blemishes, shortcomings and unworthiness, although actually they are far superior to others of the human family, else they would *never be granted* such insights into the Divine plan, character and coming glory. In the vision Isaiah recognized that the shaking of the door-posts and the obscuring mist signified unpreparedness somewhere for the glory of the LORD and he cried out "Woe is me, for I am undone" (Isa. 6:5). This was the effect of Jesus' teaching upon the holy ones of Israel, knowing of their own demerits and recognizing God's perfection. The blessing from this lamenting is our recognizing the need of humility! Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also for the angels, for is it not one of the fruits of the holy Spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the Divine perfection, is in a condition of heart ready for Divine blessing and for usefulness in the Divine service, while the hypocritically self-righteous, who claim perfection for themselves in thought, word and deed, are in a condition of heart that is deplorable, and are wholly unfit to be used of the LORD as messengers of Divine grace.

When Isaiah, in the vision, cried out in Isa. 6:5 "I dwell in the midst of a people of unclean lips" Isaiah was lamenting his own imperfection, and that his lips were wholly inadequate to and unfit for the telling of the Divine glory, one of the seraphim brought a live coal from off the altar, and therewith touched the Prophet's lips in Isa. 6:7. In the symbolic language of the vision, God said to Isaiah: Since you have realized your own blemishes and the Divine goodness, you shall be granted powers of speech, eloquence and words that are not your own, but which are beyond your natural ability, and inspired by the

LORD—your lips shall be inspired with the message of the great salvation, the message of love, the fire, the zeal, which shall prompt and consume the sacrifice, and with the grand results which shall flow from it: you may, in your lips at least, be cleansed from all sin, even in advance of the great sacrifice of which you shall speak as My prophet and mouthpiece. This privilege of having the live coal of v. 6, touching the lips of v. 7 continues to this day, allowing some to have the opportunity of being mouthpieces for God, having been touched with an antitypical coal. The message taught in Rom. 12:1 is a cleansing from sin and a service to God.

“HERE AM I; SEND ME”

The vision had its designed effect upon Isaiah, establishing more firmly his faith, manifesting to him the Divine greatness and power, to him the highest of holy things. Isaiah's heart was quickened with a desire to further engage in the Divine service, no matter what the message which God would send. Consequently, when further on in the vision he heard the LORD inquire for a faithful servant, he immediately responded, offering himself, and was accepted, and the message given to him. The words of Isa. 6:8 explain God's need for an earthly vessel to present His Word to those with a hearing ear; “I heard the voice of the LORD saying: ‘Whom shall I send?’ ” God sends this invitation to sacrifice to all who have an ear to hear. “Then I said, ‘Here am I! [The sanctified] Send me.’ ” All soldiers of the cross must be volunteers.

This same invitation is extended to those whom the LORD would specially use in His service during this expanded Gospel Age. None are forced into Divine service: all soldiers of the cross must be volunteers—none will be drafted. The LORD does not even press us to become His servants as was illustrated here with Isaiah. Oh, He shows to His faithful ones His character and plan, then lets them know that He is seeking such to serve and worship Him in spirit, in Truth and this knowledge is His “call.”

This is quite sufficient for all who have tasted of God's grace appreciatively: for such to know that there is an opportunity of rendering service to the King of kings is to volunteer their service, to pray that God will grant them a privilege of using all their talents to fit them in His service. Only such are true mouthpieces of the LORD. The false prophets and teachers of error are those who pretend to serve the LORD's cause for hire of money or for praise of men or self-adulation or aggrandizement.

The message, of which Isaiah was made the channel or mouthpiece of the LORD, was as already intimated an

unpleasant one. It was a message to the effect that the Divine counsel had already foreseen that all the warnings, threatenings and chastisements which came upon Israel and Judah had failed and would fail to reach their hearts and turn them to repentance. As a consequence, the land would be made desolate and the people would be carried away into captivity.

Such a message would be difficult to deliver to any people, yet this was the message which God sent, and for which He specially prepared His servant. We are not surprised to learn that the message was resented, and although Isaiah lived to the good old age of seventy, there seems to be reasonable ground for the Truth of the claim made by tradition that he eventually died a martyr's death by being sawn asunder. Even the ray of hope which his message contained, to the effect that a remnant of the people would be spared and returned to their land, and that the national hope would be revived, was no doubt considered to be the addition of insult to injury, by the proud and self-willed people to whom the message was delivered.

It was not long after Isaiah had this vision that the ten tribes of Israel were carried away into captivity, and although a reformation set in with Judah, it was but temporary, and Judah's share in the prophesied captivity occurred about 150 years later. In Isa. 6:9 “And He said, ‘Go, and tell this people: Keep on hearing, but do not understand; keep on seeing, but do not perceive.’ ” This same message of Jehovah was quoted by our Lord Jesus and the Apostle Paul, as further applicable to Israel, at the First Advent, when, on their rejection of Messiah, the nation as a whole was rejected of the LORD and scattered among all the nations of the earth, and only a “remnant” of Israelites indeed, who accepted the Messiah, were received into the higher dispensation of Divine favor of the Gospel Age, as sons of God. Let us reason on this thought; since natural Israel is a type of nominal spiritual Israel, we find a somewhat similar message due to the Gentiles. John 1:12 “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name” (Matt. 13:13-17; Rom. 11:5-11).

THE MESSAGE TO NOMINAL SPIRITUAL ISRAEL

Finding, as we do, in the Scriptures, that Fleshly Israel was a type of Nominal Spiritual Israel, we are not surprised to find also that there is a somewhat similar message due to the spiritual house now, in the end of this Age. The LORD's message now is that the harvest of the earth is ripe, that the time of harvest is here, that He is seeking Israelites

indeed, that He is gathering out His jewels, which, during the prevalence of evil, have been undergoing polishing to fit and prepare them for the coming glory, to reflect the Divine light and beauty.

The message now is that nominal Christendom is “Babylon,” confusion, and that all who are truly the LORD’s people are now to hear His voice and to flee out of Mystic Babylon, that they be not partakers of her sins, and that they receive not a share of her plagues (Rev. 18:1-4). V. 4 speaks of a voice from heaven; the voice of God, the voice of enlightenment—NOT an audible voice. He calls us by the principles of righteousness. Oh, the LORD is still mindful of His true saints. We read of it every day in our Morning Resolve. In the same breath that declares Babylon is fallen from Divine favor, there comes this wonderful message “come out of her.” In Present Truth 1977, p. 38 we read “God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers, symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel, the special means of assisting the non-elect up the Highway of Holiness. He will exalt them for this purpose.”

God bids His people to separate themselves from all sin and sinful conditions. Our forefathers did not hear this voice, did not see this condition of sin, for the voice had not then spoken. This is a call to associate with Christ, “Gather my saints together unto me” (Psa. 50:5). It is our privilege to be His people.

While God has indeed put into our mouths a new song, that we may show forth the praises of Him who has called us out of darkness into His marvelous light, and that we may tell of His loving-kindness and His tender mercies over all His works, and that eventually all shall come to a “knowledge of the LORD,” that they may be saved, if they will. Nevertheless, this particular feature of the message of present Truth, which calls God’s people out of Babylon, is in many respects, like the message which Isaiah was bidden to deliver to the faithful of Israel in his day: it is a message that is not favorably received—a message that is resented by many and that brings upon those who present it, even in the most gentle and loving manner, the curses and the scowls of those who love sectarianism and the worship of human theories and creeds better than they love the LORD and His message.

Those who would speak the message of present Truth in love, and yet with courage and fearlessness of man,

need just such an encouragement as the LORD granted to Isaiah. They need that the eyes of their understanding be granted a vision of the King in His beauty; and they need to hear distinctly uttered the fact that ultimately God shall establish His Kingdom, which shall fill the whole earth with His Glory. And just such a view and such a message He is now granting to those whom He would use as servants and mouthpieces.

The present Truth, the eating of the “meat in due season,” now provided by our present Lord, affords His faithful ones a waking vision of God’s glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer Truth. In this light of the Divine Plan of the Ages we indeed see the Divine character as never before—Divine wisdom, Divine justice, Divine love and Divine power, fully coordinated, operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision there comes to us also the seraphic testimony, “Holy, holy, holy, is the LORD of hosts: the whole earth is [to be] full of His glory.” From this standpoint of the future work of our God, through the Millennial Kingdom of the glorified Christ, Head and Body, and the rest of the pre-Millennial seed of Abraham, who shall bless all the families of the earth, we can see Divine holiness, love, wisdom and justice, as it is *not* possible for them to be seen from any other manner. As it is, those who see Divine grace in the effulgence, and who, nevertheless, realize their own imperfection and unworthiness—these it is who today have granted to them the opportunity of being mouthpieces of God by being touched with an antitypical coal from the antitypical altar.

Psa. 63:5, “My soul shall be satisfied as with marrow and fatness, my mouth shall praise You with joyful lips.” Lips represent teachings and unclean lips represent unclean teachings. The altar represents the sacrificed humanity of the Christ; the live coal the Ransom Truth and the tongs the refutation of error. Isaiah here types God’s people who, while dwelling in Babylon, were proclaimers of unclean teachings, but whom, on coming into the Truth from 1874 onward, were cleansed from errors, especially by the Ransom Truth, and eager to render service to our Lord. The consecrated children of God are commissioned and given the work of proclaiming the present Truth to others, until the Time of Trouble brings its destruction (Isa. 6:11, 12). In v. 11 Isaiah asks “LORD, how long?” God answers “till the land is utterly desolate.” Yes, the Time of Trouble continues to do its work! The heat of the

fire represents the fiery trials that result from ministering such Truth teachings. But such trials should not deter any from continuing steadfastly to abound in the LORD's work (1 Pet. 4:12-14). Let us consider the thoughts of Isa. 6:13; we have two trees pictured, the mighty oak and teil, as being cut down (casting their leaves) leaving the stump—"so the *holy seed* shall be the substance thereof." This *holy seed* represents the Ancient Worthies cut down in death for thousands of years returning in restitution to be a special blessing especially to the faithful loyal and holy Jews.

"Therefore, my beloved brethren, be steadfast, immoveable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord" (1 Cor. 15:58). How grateful we are to have our eyes of faith to help us stand fast that we adhere to fixed principles. Establishing ourselves in present Truth signifies that our faith is steadfast and immoveable. Those who love the Lord and study to show themselves approved can understand the Apostle Paul's words "Knowing that your labor is not in vain in the Lord." Oh, faith sees the accomplished victory of the future; and even now we rejoice in the privilege of co-laboring with our Master, giving of our time, energy and life. Our labor at the present time seems small and insignificant, because few have ears to hear and hearts to receive, but it is acceptable to God through Christ and it is fitting us for our share of work in the Kingdom.

We complete this study of our privileges of service toward God with some comments on prayer as our method of communicating with God. Jehovah has given the principles as to who can pray to Him in James 5:16 (R.V.), "The supplication of a righteous man availeth much in its working." God desires us to learn to watch for the answer to our prayers and thereby get the lesson of appreciation and gratitude to Him, as we realize that He has given us our request. We should therefore pray with all perseverance, watching for the answer until it come—not watching merely for a few minutes, or for a day or a week. The LORD might see best to further defer the answer to our petition, either to test our faith or to increase our earnestness and get us into a better condition to receive the blessing. It requires time to become emptied of self and prepared to receive the mind of Christ; and with some, more time is required than with others.

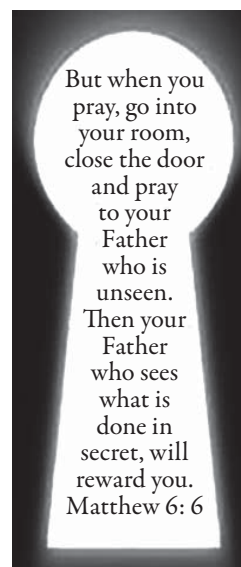
We are sure that the LORD will pursue the course which is best for us, just as a teacher with his pupils, and a parent with his children. The parent exercises judgment as to what is best for the child. So our Heavenly Father wishes

to give us the good things, however sometimes He sees best that we wait a long time before getting the answer to our petitions; at other times He may give us a speedy answer to our prayer. Nevertheless, as the Apostle Paul declares, we know that all things are working together for our good, because we love God and have been called according to His purpose. And we must ever bear in mind the conditions which our LORD imposes: "If you abide in Me, and My words abide in you, you may ask what you will, and it shall be done unto you" (John 15:7).

The fully consecrated will not want anything which is not in fullest harmony with the will of Him we so love and adore, and Who is so worthy of our love and loyalty. We must remember, too, that while we are praying with persistence and faith, the LORD is preparing for us, not only the blessing and opportunity of service which we desire, but He is also preparing the circumstances and conditions which will bring this blessing or opportunity in the best form. The Scriptures commend both public and private prayer amongst the children of God. But secret prayer is absolutely essential to the life of a Christian.

We are to pray always, to be always in the spirit of prayer, to be so devoted to the LORD that we shall ever manifest in our lives the beauty of holiness, that we shall be shining lights in the world. But we hold that no Christian can maintain this heart attitude, or glorify God in his life, without going to the LORD in a particular and formal manner, and preferably upon his knees, and if possible in solitude at certain times. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6).

Our dear Master's constant attitude of prayer did not hinder His more particular devotions when He turned aside from the busy affairs of His life to converse with the Father



in secret—sometimes briefly and sometimes spending the entire night in prayer in the mountain solitude. The very isolation of the Lord from all human help drew Him nearer and more often to the Father in prayer and communion. So it is, or should be, with all the true followers of the Master. As Israelites Indeed we desire to grow in His character-likeness and we will like Him, pray without ceasing, in everything giving thanks, singing and making melody in our hearts to the LORD, and recognizing Him as the center of all our hopes and joys.

Some Thoughts on Our Movement's Leader in 2018

Some brethren are passing through a very difficult and expanded period of time. That a time of great difficulty would be due in this movement, was made manifest in October 2006, when it became clear that some senior brethren in America were acting in an unruly fashion. This continues into 2018. History shows that during interim times comes unrest, for some, with the Lord's choice of leadership. In 1917-19 and in 1954-56 there have been parallel difficulties in America, as well as other countries and so indeed it has occurred yet again. This fact should, in itself, have warned the brethren that a great spiritual danger was to develop and make itself felt among the brethren at this time.

In both of the previous cases the difficulties arose at a time when a major change of Leadership had just taken place; in the first case with the death of Brother Russell, "that Servant" and in the second with the death of Brother Johnson; the last priestly member of the Church. So it was to be expected that with the death of Bro. Hedman, the last scripturally installed special assistant to Brother Johnson, that some kind of sifting could well rise.

Bro. Ralph Herzig took his office in 2004 and soon provided a legal document that would go into effect when necessary: "I have, in following the Lord's leading selected two brothers, Leon Snyder and Daniel Herzig, here in the U.S. to be the potential leader of the Lord's People and the Executive Trustee after I am no longer able to occupy that position. Bro. Leon Snyder is the first choice to fill the vacancy when it shall arise." In Brother Ralph Herzig's case the peculiarity also has to do with uncharted territory: the manner of successorship in the case of a living, but unable to perform, incumbent Executive Trustee. Unlike the other leaders that went into death shortly after their illness; Brother Ralph Herzig continued to live; however, unable to do the work of his appointment from Nov. of 2012 until April of 2016. In some minds this complicated the operations of the movement.

Also, during this same time period of 3½ years the leadership was changed from a Youthful Worthy to a Consecrated Epiphany Camper. Yes, peculiar uncertainties. Some are willing to set aside that God continues at the helm and has always set in place those of His choosing, and as Brother R. G. Jolly wrote in 1952: "Such an office does not depend on everyone recognizing it. In fact many will fight and oppose the idea. The

existence of the office depends upon God's appointment, rather than man's acceptance." [Also E 5 page 501]

A strange teaching, in parts of the world wide movement, has been discussed among some brethren for some time: it is that the Lord's people no longer need a leader. This anarchistic idea is ill conceived and poorly thought out and those foolish enough to entertain such an idea, clearly are in danger of entering into a profound spiritual blindness. The consequences of such a teaching would be devastating, for it would lead to the abandonment of the Biblical teachings and arrangements of the Parousia and Epiphany Messengers. This package should be returned unopened to its sender-Satan!

I quote from some thoughts sent to the Bible House "It appears that God has changed His method of providing the Truth as due." "We have not had a God appointed leader since Bro. Hedman." "Do Bro. Ralph or Bro. Leon have any scripture to prove they are the appointed leaders?"

A certain superficial legitimacy has been given apparently to this fallacy by quoting the Epiphany Messenger's thoughts on Proverbs 30:27; he wrote in E11 page 669; "the Youthful Worthies, who have no special leader of their own class, yet go forth to their work as a firm unit in unison of purpose." Now this was correct in the days of Brother Johnson, however, matters had to change with the departure of the final member of the Gospel Age Church from the earth in 1950 and the final member of the Great Company in 1979.

The leader and final member of the Great Company, Brother Jolly, made it quite clear the "locusts" of Proverbs 30:27 type the Youthful Worthy class. He gave further light on this matter in his day in PT '72 page 54 when quoting the above; "The Youthful Worthies, who (*as long as spirit-begotten ones are still in the flesh*) have no special leader of their own class, yet they go forth to their work as a firm unit in unison of purpose." When Brother Jolly died he arranged that Bro. Gohlke, a Youthful Worthy, succeed him as a leader of the Lord's people.

By denying a proper and authorized leadership, this teaching is advocating a form of anarchy. Would the Shepherd leave his flock? Would the God who inspired the apostle to write; "Let all things be done decently and in order" (1 Cor. 14:40) allow His flock to be in anarchy? Does the Almighty God change his arrangements to conform to current political thought or delusive human philosophies? (Mal. 3:6) Each should examine the beliefs they hold; are they in harmony with the Lord or in

harmony with the wisdom of this world? (1 Cor. 2:12, 13)

The world is rapidly going into anarchy and it may well be that many in the world may become more receptive to the Parousia and Epiphany Truth as a result of this increasing lawlessness. It is the privilege of the brethren to uphold the doctrines and arrangements of the Messengers as never before. The spirit of anarchy has no place in the sphere of the Truth; it belongs to this present evil world and that is where it should stay. Brethren should not be caviling at Brother Herzig's or Brother Snyder's offices, rather they should be thanking the Lord that He continues to provide us with qualified leaders. Our Lord will not leave his people without a special watcher to assist them.

I close these pertinent thoughts on the understanding of Leadership for Bible Standard Ministries [LHMM] with this 1978 quote from Brother R.G. Jolly: "We have every confidence that after the Great Company finishes its earthly course, our Lord will continue His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers" (Until Restitution).

How extremely painful it will be if some brethren were to lose their standing at this time!

Bro. Leon Snyder

ANNOUNCEMENTS

CONVENTION DATES

AFRICA

Nigeria Nov. 23, 24, 25, 2018

Kenya Nov. 3, 4, 5, 2018

INDIA

Nazareth, Oct. 26, 27, 28, 2018

NOTE FROM INDIA'S REPRESENTATIVE

Dear Bro. Leon:

Christian Greetings!

By the grace of the Heavenly Father, the Lord's work in India is going well and good. Last year (2017) we received showers of blessings from our dear Lord. Thank you so much for your Christian love and support which is very much encouraging us to do the Lord's work more and more diligently.

Remember us in your prayers.

Your brother in the masters service,

V. Vincent Jeyakumar



OBITUARIES

Sr. Darlene Dobruk, Erie, PA. wife to Bro. Nick Dobruk, died at Age 76. She was a devoted wife and companion and always considerate of others. Bro. Bob Steenrod will give the memorial service.

Glen Atkinson, born May 21, 1931 in Earlsboro, OK., died March 8, 2018. He lived a honorable Christian life for 87 years. He joined the US Army when he was 16, and served his country for 20 years. While stationed in Germany, he met Sr. Ruth and they remained married for 63 years; being blest with two children, Alice and Sam. After retiring from the Army Bro. Glen worked, until he retired, for Cities Service Oil Company.

Russell Tupper, We invite all brethren to remember Sr. Jeanie Tupper in the death of her Husband of 54 years, Russell Tupper 88. He was kind, gentle and a child of God. Let us hold up his memory in prayer.

Walter Willacker, Let us keep in loving-kindness Sr. Marlyn Willacker in the death of her husband of 62 years, Walter 83. He was a loyal, happy, honest hard working man.

We look forward to seeing our Friends in the Lord, in the time of restitution blessings. Yes, when someone we loved becomes a memory, the memory becomes a blessing.

RESULTS OF SUCCESSOR VOTE

On July 13, 2018 at the Headquarters Convention a vote was held for Bro. Leon J. Snyder's future successor, Bro. Daniel Herzig. For the attendees of the business meeting, the vote was unanimous with 0 nay votes and 0 abstentions.



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

TO:

VELBERT GERMANY CONVENTION

May of 2018 the Bible House USA sent Bro. Brandon Penney to represent the headquarters at the Velbert convention in Germany. We desire to share some thoughts from Bro. Brandon with you in picture and word.

The convention was filled with joy and many wonderful experiences. The Lord's Spirit was evident. It was an international convention, with representatives from six countries: Germany, Poland, Ukraine, France, Belgium, United States. Pictured below are Bro. George (Jerzy) Zywicki [Aux. Pilgrim] and Bro. Wolfgang Janke, our German Representative [on the right].



The camp fire hymn sing Sunday evening was a most memorable event. These dear brethren do love to sing! It was a very spiritual atmosphere; quite beautiful when the sun is going down and the fire is blazing and the Polish and Ukrainian hymns flowing. And the fire-roasted kielbasa was delicious!



Prior to the convention, Bro. George took me to see some very interesting sites. It was very nice to spend the time with him. As we were preparing to leave I was

told I was going to learn how to fly. Well, I found out what that meant, because the way we traveled through Wuppertal was by “flying train”! (This is the translation of the German word.) It has been Wuppertal's public transportation for over 100 years. Bro. Russell traveled on it when he came here — which astounded me; this would've been extremely modern at that time.



Bro. George had a packet of Watchtower quotations about Bro. Russell's visits to this area in 1903 (when he chose this area for the German headquarters). Using this as our road map, we walked to a number of the sites, including the massive, beautiful buildings which Bro. Russell chose for his public speaking engagements, one of which is the Concordia [entrance pictured below].



I am very grateful to have had this opportunity to serve the brethren in Germany. I am so happy that the Lord saw fit to bless it. And thank you for encouraging me to do so and for giving me this great privilege.

In the Master's joyful service,
Bro. Brandon Penney