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CONTENTS

PRINCES IN THE
 EARTH 34

THE ELECTION OF
 CHURCH SERVANTS 38


STRIVING LAWFULLY 42

THE UNDERMINING OF A
 CHARACTER 44

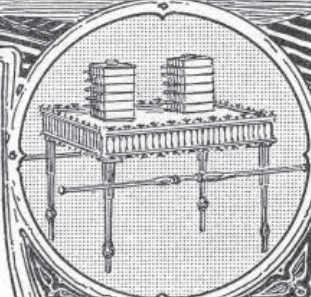
BIBLE QUESTIONS 47

Back Page

ANNOUNCEMENTS
 OBITUARIES

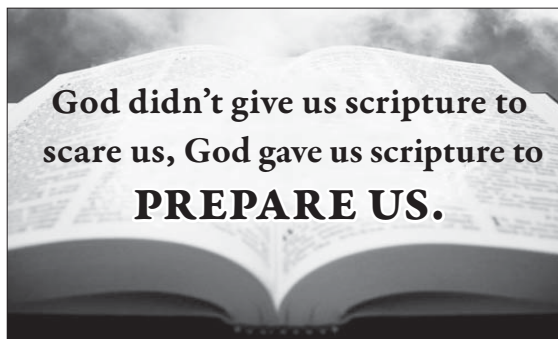


"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved,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



PRINCES IN THE EARTH

Is it proper that consecrated children of God have questions about events spoken of in the Bible? Of a certainty and some questions require more than a simple answer, but often we do not have the patience to hear those answers out. With this decision, we create another problem! Because we refuse to take the time or mental energy to hear and consider the answer, we go away assuming no answer exists. We meander through its pages with a lazy mental attitude, taking things out of context and failing to understand figures of speech. The apostle Paul, one of our favorite Bible personalities, tells us to correctly handle the word of Truth. 2 Tim. 2:15, "Study to shew yourself approved unto God, a workman that needeth not to be ashamed,



rightly dividing the word of truth." With this consideration before our mind, it's apparently possible to incorrectly handle the word of Truth!

Let us examine 2 Pet. 3:15-16, "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles,

speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Oh, the apostle Peter warns us not to distort the Scriptures, reminding us that some things in the Bible are just plain hard to understand. We need to treat God's Word with respect, digging hard to find the intended meaning.

The KJV of the Bible uses the word Princes 277 times. It is our desire to identify the Millennial Princes. Are they exclusively the Ancient and Youthful Worthies, or are others included? There are several Scripture passages that have to do with the Millennial princes. Prominent among these is Psa. 45:16, "Instead of thy fathers (Messiah's progenitors) shall be thy children, (Ancient Worthies, the first-born children of the Messiah) whom thou mayest make princes (examples of perfect manhood on the earthly plane) in all the earth." In Psa. 45:13-14 the Body of Christ, the Bride class, is presented as "the king's (Jehovah's) daughter" who is "all glorious within:" whose "clothing is of wrought gold (the Divine nature)." She is "brought unto the king (our Lord Jesus, the royal Heavenly Bridegroom) in raiment of needlework: (having wrought unto crystallization in their characters the graces of the Spirit)" Gal. 5:22, 23; 2 Pet. 1:6, 7. The Bride class, the Body members, share with Jesus as the Millennial and post-Millennial Kings and Priests (Rev. 5:9, 10; 11:15; 20:4, 6; Dan. 7:13, 14, 18, 22, 27).

Next in order, the Great Multitude (Rev. 7:9-17), the Great Company, is presented in vs. 14, 15 as "the virgins (both the Little Flock and the Great Company are presented as virgins in Matt. 25) her companions (the Bridesmaids) that follow her" and are brought into Jehovah's palace with gladness and rejoicing, for the Marriage Supper of the Lamb (Rev. 19:7-9). They



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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.

are nobles and antitypical Levites Millennially and post-Millennially.

In Psa. 45:16 some further considerations show that in due time children are brought forth—the resurrection of the first of the Millennial restitution separate classes—the Ancient Worthies. “Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” Those who have been the “fathers,” the Ancient Worthies, will become Millennial children of the Christ, Head and Body, the Bridegroom and the Bride. Only the Ancient Worthies, the primary class of Millennial princes, are the “fathers,” and therefore the only Millennial princes specified in Psa. 45:16. Of course, the Youthful Worthies share in service, nature, and rewards with the Ancient Worthies, as other Scriptures show, though not specified in this scripture.

The Youthful Worthies as the fourth class are still with us and will, before long, complete their development at the Lord’s hand in preparation for their position under the Ancient Worthies in the earthly phase of the Kingdom. This time of trial has been, in part, the years of wandering in the symbolic wilderness, at the conclusion of which the faithful Little Flock and Great Company have gained their promised rest in Canaan. The Youthful Worthies are cooperating with the Lord in making the finishing touches in their development for their installation in the Millennial Kingdom. The attendant experiences have been of a very mixed character. But amid all of them, our Lord has been leading His people, even as Moses led Israel in the typical forty years’ wandering.

We briefly state that the people that praise God forever, mentioned in Psa. 45:17, include the Consecrated Epiphany Campers and the rest of the saved *quasi-elect* and the saved non-elect of the world of mankind in general. All who will be of the seven saved classes from among mankind pre-Millennially, Millennially and post-Millennially are included in Psa. 45:13-17 (E-17 chapter 2).

Another forceful passage is Isa. 32:1, which states, “Behold, a king shall reign in righteousness and princes shall rule in judgment.” The king here quite evidently is the Christ; and their reigning in universal righteousness and peace, as the great antitypical Solomon, is in His Millennial Mediatorial Reign (Psa. 72:1, 2, 7), when the Ancient and Youthful Worthies (antitypical Levites) awakened from the dead as perfect humans in all their faculties will as princes rule in judgment, the earthly rulers on earth under the Christ as spirit beings, the Kings and

Priests. “The princes here are the Ancient and Youthful Worthies” (E-17, pp. 111, 329).

Evidently, the princes that head these 12 tribes are the Ancient (Psa. 45:16) and Youthful Worthies (Isa. 32:1). These Ancient and Youthful Worthies will be the subordinate rulers under Christ; while the world (typed by the twelve tribes of Israel; Matt. 19:28) will then not rule at all but will be subject to these Worthies. The Ancient and Youthful Worthies will stand before the world as the latter’s visible rulers, and as such will be recognized and obeyed by the world (E-17, p. 107).

Each tribe, being headed by an individual prince (Num. 1:5-16) does not necessarily mean that only one individual of the Worthies would be the head of each respective tribe, for in the Gospel-Age application the princes in each case represented “the leaders (not one, but a number)” in each one of the antitypical tribes (E-8, p. 12). In the type, the leaders or princes had “subordinates” (E-8, p. 665, bottom), who are assistant princes or captains.

So, the Worthies as princes will have able assistants in the *quasi-elect* (especially in the Consecrated Epiphany Campers), according to their varying abilities, for apparently the *quasi-elect* are represented by the subordinate princes or captains. They will assist the non-elect, the “daughters” (Isa. 60:4; Joel 2:28), up the Highway of Holiness, for as the great missionaries of the Millennial Age under the direction of Christ and the Church first, and the Ancient and Youthful Worthies second, they will go everywhere converting the Gentile people and the apostate Jews in God’s Word and work (see Joel 2:28),(E-17, p. 339; compare PT ‘78, p. 54).

Millennial princes are mentioned also in Psa. 107:40. Vs. 32-42 refer to Millennial conditions. The Restitution class during the Millennium is brought to our attention in vs. 33-38. The rivers which are turned into a wilderness and the water springs into dry ground are the streams and fountains of Babylon. They will be utterly dried up in the Kingdom time. Even though it has been a fruitful land in some respects to its inhabitants, God will devastate it. In its place, the sphere of the Truth and its Spirit and the true knowledge of God will be given to the people. Then will come the time when the Spirit and the Bride will say Come, And let him that is athirst say Come, And whosoever will, let him take of the water of life freely (Rev. 22:17). The people will declare God’s works with rejoicing, as shown in Psa. 107:22. They will be given a city, the true religious government, the New Jerusalem, as their place of dwelling. Vs. 37 and 38 show the prosperity

of the Millennium. Then in vs. 39 and 40 the trial in the end of the Millennial Age, in the Little Season, is brought to our attention.

“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.”

Psalm 107:21-22

During the Little Season, all the restored world of mankind will be thoroughly tested by the affliction and oppression which Satan and his underlings will bring upon the human family. God will pour out His contempt upon those who are unfaithful. These are indicated as being princes at the end of the Millennium, *i.e.*, they were on the way to becoming kings of the earth and are mentioned as princes. They will be caused to wander into the symbolic wilderness, the Second Death, where there is no way, such as God's people must follow. Of a certainty, they will go into utter annihilation (see PT '50, p. 172).

Mankind in general, will be princes in the end of the Millennial Age, on the way to becoming kings post-Millennially, when mankind reaches perfection at the close of the Millennial age. Righteous mankind will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designated, each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John the revelator; for in vision he not only saw the people walk in the light of it, but he saw the *kings* enter it in glory.

The Diaglott version of Rev. 21:24-26 says, “And the NATIONS will walk by means of its LIGHT and the KINGS of the EARTH bring their GLORY into it; and its GATES shall not be shut by Day; for there will be no Night there; and they shall bring the GLORY and the HONOR of the nations into it.” None can become identified with that city (kingdom) who has not first been thoroughly tested; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you.”

HOW ARE THESE TRUTHS UNDERSTOOD?

Pastor Russell's passing beyond the veil, October 31, 1916, will always be a date of special sacredness to God's people. One hundred four years ago, all the spirit-

begotten who had been enlightened with the Truths of the Parousia Harvest were shocked by the news of his departure. For some it was hard to believe as true until the evidence became unanswerable, and then it was realized by their great loss and his great gain in the rapture. So greatly did the Lord's own love him, and so greatly did he enter into their experiences, that his going away left a void in their lives. His memory was fragrant and blest to those of the three elect classes living the consecrated life at that time, and it has passed over and enveloped those of us who remain and who have been immersed into the Harvest Truths revealed by the Lord through his ministry. Connected with it are some of the greatest joys and privileges of God's people living at the end of the Gospel Age: the Little Flock, the Great Company and the Youthful Worthies. The first two of these classes, the spirit-begotten ones, have finished their earthly sojourns and are now in their eternal heavenly inheritances. The Worthies, complete in number since 1954, will finish this life soon and then, together with the Ancient Worthies, will have part in the “better resurrection” and be installed as princes in the earthly phase of the kingdom (Heb. 11:35; Psa. 45:16). Pastor Russell will ever occupy in our hearts the large place that his holy character, unselfish service, and faithful sufferings have won for him so that his memory may continue fragrant and blest to us. Let us together briefly review the activities, achievements, and attainments of this forty-eighth star member and seventh Principal Man of the Laodicean stage of the Church (Micah 5:5).

He certainly was a scholar in the truest sense of that term. Those who require a university diploma as indispensable evidence of learning will deny him the merit of scholarship. However, there are many cases of scholars that were self-made, gaining their knowledge apart from the schools of world repute. Among such, our Brother Russell won a high place. Apart from English, he was not a linguist, though he learned how to use well, for his Biblical work, the gains of the best scholarship in Greek and Hebrew. He was deeply versed in History, as his writings attest. So thoroughly did he understand Business that able financiers eagerly sought his advice. His writings show that he was at home in the perplexing questions of Industry, Economics, Sociology, Capital and Labor. The realms of Philosophy were deeply explored by him, and he was an expert in theoretical and practical psychology. Few have understood the workings of the human intellect and heart as well as he. Human anatomy and physiology were open books to him. His knowledge

of these sciences, combined with that of medicine, equipped him so that he attained better results in the healing art than the average physician. However, his real eminence in learning was in the domain of Theology, in which he was without a peer since the days of the Apostles. His knowledge of the Bible was phenomenal, and when other theologians will have been discarded, he will be recognized as a standing authority in this the greatest of all sciences.

We continue to be fed more understanding about Princes in the Earth with another wonderful text (Mic. 5:3, NKJ), “Therefore He shall give them up, until the time that she who is in labor has given birth; then the remnant of His (Jesus’) brethren shall return to the children of Israel.” Jesus was the Lion of the Tribe of Judah and had many brethren in that tribe. His brethren will return along with the children of Israel (the ten tribes). We have here the two tribes (Judah and Benjamin) and the ten tribes. His brethren of Judah (the Jews) returning with the children of Israel (the ten tribes). Are they all going to come back from the tomb? Oh, yes, the ten tribes, as well as the two!

We read of this in Mic. 5:4 (NKJ), “And He shall stand and feed His flock in the strength of the LORD in the majesty of the name of the LORD His God; and they shall abide, for now He shall be great to the ends of the earth.” Here we have the history of the Gospel Age for the Church. All during this Age, Jesus, “stands.” This refers to His time when He is in glory, at His ascension and subsequent. “He shall stand and feed in the strength of the LORD” (in the strength of Jehovah). Jesus stands in the strength of Jehovah, *viz.*, Jesus said when He was here on earth, He didn’t know the time of His Second Advent. But Jehovah gave Him that, which was a part of the strength that Jehovah supplied, and Jesus fed the sheep, the flock, with that fruit. So that when we came to understand that our Lord came, He was already here. “He shall stand and feed His flock.” It doesn’t mean feed Himself. The verb is a transitive verb. He will feed others. He feeds His flock in the strength of His Father. “In the majesty of the name of the LORD His God,” for in His resurrection Jesus stands in His majesty—in the name of Jehovah, His God, “and they shall abide: for now He shall be great to the ends of the earth.” “They shall abide.” What does that mean?

It means that the Church who are victoriously on the throne; including the Great Multitude who are victorious and are before the throne; including the Youthful Worthies who will also be victorious as princes in the

earth; including the Consecrated Epiphany Campers, who consecrate now before restitution begins; and those of the world of mankind who will, as they come to a crystallization of character in the strength of the Lord, have everlasting life. They are going to abide. The Truth has come to stay, brethren, and it’s going to spread more and more until it covers the whole earth. It will not be fleeing into the wilderness again. Those who are counted worthy of everlasting life shall abide, “For now He shall be great to the ends of the earth.” The Truth is going to spread more and more and save more and more until all the sheep of restitution will receive everlasting life. Jesus, during the Gospel Age, has been standing in the strength of God and His majesty, and the Divine nature. He is feeding His flock and they will abide.

While the Ancient and Youthful Worthies are the primary Millennial princes, in a wider sense the princes are the Consecrated Epiphany Campers and the rest of the *quasi-elect*, and in a very wide sense, they are the restitutionists in general at the end of the Millennial Age. Bro. Russell wrote of these faithful servants in 1910. Faith so justified Abraham and the entire class of Ancient Worthies that, as soon as the antitypical Atonement Day shall have ended and the Millennial morning of blessing shall be ushered in under the New Covenant, those Ancient Worthies will come forth from the tomb perfect, justified, restored fully, right and in harmony with God. “They had this testimony, that they pleased God”; they were justified to perfect human conditions by their faith in the promises.

Bro. Hedman in 1986 brought some updated understanding to our attention, “Then the Worthies will all be brought forth from the tomb perfect human beings. Coming forth, they will be saved from their sins, delivered from their sins, freed from the bondage of corruption and brought into the full liberty of sons of God on the earthly plane. Some Scriptures imply that at the end of the Millennium this class will attain to the spirit plane. Following these two classes (the Church and the Worthies) our Lord Jesus will deliver from sin as many as will seek to be His people.” Yes, God is preparing marvelous teachers for the millennial Mediatorial Reign of Christ!

THE SUBORDINATE MILLENNIAL PRINCES

In the Millennial-Age application, the Tabernacle Camp represents “the condition of the world undergoing restitution” (PT ‘40, p. 14; PT ‘53, p. 22). This Camp will be divided into its antitypical twelve tribes of restitutionists—“the Millennial Israel of God” (see, E-17, pp. 360-363).

Apparently, the “princes” that head these twelve tribes will be the Worthies, for at that time, (Isa. 32:1) “princes shall rule in judgment”—“the princes here are the Ancient and Youthful Worthies” (E-17, pp. 111, 329), and “instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” “The Ancient Worthies will be princes—not kings—throughout the earth (Psa. 45:16), and therein will have as their associates the Youthful Worthies (Joel 2:28).” “These Ancient and Youthful Worthies will be the subordinate rulers under Christ;

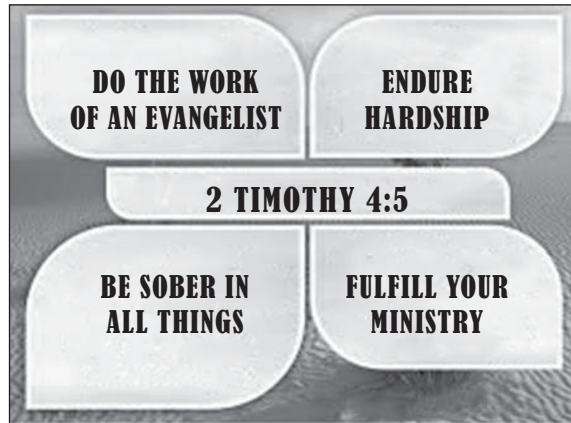
while the world will then not only not rule at all, but will be subject to these Worthies” (the world is typed by the twelve tribes of Israel). “The Ancient and Youthful Worthies will stand before the world as the latter’s visible rulers, and as such will be recognized and obeyed by the world” (E-17, p. 107).

Study To Shew Thyself Approved Unto God

2 Timothy 2:15

THE ELECTION OF CHURCH SERVANTS

The elections of servants in the local ecclesia are usually held toward the end of the year, when elders, deacons, a secretary, a treasurer, a volunteer captain, *etc.*, are chosen for special service for the ecclesia during the ensuing year. Much has been written on this subject in P-6 pp. 273-347 and other Truth writings, and the Truth brethren should be well informed on it. However, as time goes by some newly interested ones and young people who have been raised in the Truth are consecrating and joining the local classes of Epiphany-enlightened brethren. We believe that these dear ones also should be well acquainted with the Scriptural church order and discipline as presented in P-6 pp. 273-347, *etc.* It would be well for all to make a special study of the subject, including what is given in this article, before taking part in the elections of servants in the local ecclesia.



with prayer and fasting. This ordaining was therefore done by a vote made by the upraised hands of the local ecclesia members in each case (P-6 pp. 276-279), and then, commending them to the Lord, they took their departure (Acts 14:21-23). Also, Paul commissioned Titus to go and “set in order the things that are wanting [lacking] and ordain [Greek, *kathistemi*, to *place*, or *set down*—

by the same kind of local church elections] elders in every city.” Their duty was to take the oversight of the Lord’s flock in their respective ecclesias—to feed them with the Truth, to guard them against the false teachings of errorists from outside and inside, and, in a general way, to act as their representatives. They were to serve unselfishly, not for material gain (Titus 1:5; Acts 20:17, 28-31; 1 Pet. 5:1, 2). The qualifications of elders and deacons were also clearly set forth by Paul (1 Tim. 3:1-13; Titus 1:5-9).

The early church needed instruction on how to organize local ecclesias, including how to select elders as their overseers. They did not have the advantage of the printing press; even the manuscript copies of the Apostolic teachings were not in general distribution; nor had the masses the ability to read for themselves. Much of the instruction was given by word of mouth, through the ministry of (1) the Apostles, (2) their assistants who also were general elders (Barnabas, Luke, Timothy, Titus, *etc.*), and (3) the local elders in the various assemblies.

We are living in a time when mankind is seeking personal freedom, and a few of the Lord’s people seem to feel that it is not so necessary today to follow the Scriptural order. For example, the local ecclesias no longer consist of antitypical Priests, but of consecrated non-priests—Levites and Nethinim; consequently several of the ecclesias in which there are brothers capable of serving as elders merely elect someone as a chairman instead of as an elder since the only consecrated brother who is considered as qualified and available to serve as an elder feels that he is not sufficiently well developed to serve as an elder. Humility is always to be commended, but we would encourage the brother in such a case to accept eldership and to try to do the best he can in serving as an elder, and to be diligent in studying and growing in

The Apostle Paul and Barnabas, when they had gathered companies of believers in Lystra, Iconium, and Antioch, “ordained [from the Greek *cheirotoneo*, to elect by *stretching out the hand*] them elders in every church,”

the knowledge of the Truth as well as in grace, so as to increase his capabilities (2 Pet. 3:18).

However, when no one in the class seems to have the necessary qualifications to serve as an elder, it is in order to elect a competent brother or brothers as chairman or chairmen to serve the study meetings (PT '65, p. 39, col. 2). But the one (or ones) serving as chairman should seek diligently to grow in knowledge and grace so that possibly before very long, he would be nominated and elected by the ecclesia to serve as an elder, instead of a chairman. Most brothers by serving faithfully as chairman should soon prepare themselves for the additional duties and privileges of eldership.

In classes where no consecrated brothers are available who can serve as chairmen, it is well to arrange for a sister or sisters to serve in the chair, so that disorder will not reign in the assembly. In studies such sisters can ask the questions, claiming the author of the text as the teacher, and they as ones reciting with the others. They can give their answers the same as the others but are not to sum up the discussion as an elder does.

ORDER STILL NECESSARY TODAY

Since order (1 Cor. 14:40), including the election of elders and deacons, was regarded as necessary to the spiritual prosperity of the early church—and therefore was so authoritatively enjoined and so universally adopted that there were no exceptions to the rule in any place where there was an ecclesia—we believe that the same necessity for order and the election of elders, deacons, *etc.*, in the ecclesias exists today, and for the same good reasons. Note the following reasons:

(1) Because in the church, as in a family, there are various degrees of development. Some are spiritual babes, and need the sincere milk of the Word, while others require its strong meat (Heb. 5:12-14); and it is necessary therefore that someone “apt to teach” should be in a good position to do so. There are also various temptations, trials, difficulties, and dangers which all are not equally prepared to meet. So, the necessity of using, wherever available, wise and discreet overseers, men of ability, deeply interested in looking out for the spiritual welfare of all, and capable of instructing them in the Truth.

(2) Because now, as in the early church and ever since, there are “wolves in sheep’s clothing” who “privily shall bring in damnable heresies,” against which the chosen elder or elders should be able to defend the flock, and against which they should be able to arm them by leading them to a very thorough knowledge of the Truth. Then,

too, the Apostle forewarned us, “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them”; and the loyal elders will be quick to discern and prompt to warn and defend the flock against all such influences (Acts 20:28-30; Titus 1:10, 11; 2 Pet. 2:1-3).

(3) Because if such arrangements and elections are not made in the legitimate and orderly way, by a vote of the upraised hands of the ecclesia, enjoined by the Disciples, someone may *take* leadership and hold it indefinitely without being elected from year to year; and almost imperceptibly the whole company will find itself more or less in bondage to that one. Such a one may be or may become a veritable power-grasper, an antitypical Baal-worshiper, lording it over God’s heritage (1 Pet. 5:3), and consciously or unconsciously, advancing the cause of Satan, the great power-grasper (Isa. 14:13, 14); and those who partisanly support such leaders are, consciously or unconsciously, antitypical Baal-kissers among God’s real people and are the partisan, sectarian, supporters, of power-grasping leaders, doing them homage (E-4, pp. 290, 291).

(4) If no elections of servants in a local ecclesia are instituted and held regularly, those who are most solicitous for its welfare, and very desirous to spend and be spent in its service, may sometimes find themselves in a most embarrassing situation. How can this be? Well faithfulness to the Truth often causes division. And some who dislike that faithfulness may strongly intimate that the services of the faithful are not desired, though such might not be the sentiment of all, nor even of the majority of the company. Without an election, the faithful one, or ones, would lack the support which a full expression by a vote of upraised hands would give; and the faithful leader must, therefore, fight the battle in defense of the flock almost single-handed and alone, or else leave them to the mercy of the Adversary.

The fact that things are running smoothly in any locality without any systematic order having been agreed upon, or the duties, rights, and liberties of the congregation thought of and properly arranged for, is no guarantee that they will always run so. Our ever-vigilant Adversary will be sure at some time to take advantage of every unguarded place or principle in an ecclesia collectively, as well as in the individual members of it. Therefore, as an ecclesia, as well as in individual cases, we should “*Leave no unguarded place, no weakness of the soul; Take every virtue, every grace, and fortify the whole*.” The seasons of peace and rest are the times for preparing for the emergencies of coming storms and tempests, which, both collectively and individually,

we must meet. It would be a very short-sighted captain and crew that would put out to sea in a vessel prepared only for fair weather. Wisdom counsels that no matter how fair the weather, how calm the sea and how balmy the breezes on starting, the arrangements for battling with the storms—the provisions for lifeboats, for life-preservers, for battening down the hatches, *etc.*—must all be on board. In these testing times especially, when Satan is very active and subtle in his opposition to God's people, we need to look well to all the precautionary provisions that our Lord, through the Apostles, has counseled for our protection.

THE EXPRESSION OF THE LORD'S WILL

It should be kept in mind that none are to vote in the ecclesia's elections except those professing full consecration to God and claiming to be members of the pertinent ecclesia, manifested by a reasonable amount of attendance. Only the Lord's consecrated people, who have "the mind of Christ" (1 Cor. 2:16) and have brought "into captivity every thought to the obedience of Christ" (2 Cor. 10:5), are really qualified to express His mind. If this is done by a vote of upraised hands in the church elections periodically—say yearly—the liberties of the congregations will be conserved, and the elders, deacons, *etc.*, will be spared much unnecessary embarrassment. If it still seems advisable and propitious, and so manifestly the Lord's will, there would be no barrier to the re-election of the same elders, deacons, *etc.*, year by year; and if a change is thought best, it could then be made in love, without any friction or without unnecessarily causing unpleasant feelings on the part of any.

A vote of the ecclesia allows the opportunity to every justified and fully consecrated member to express his convictions of the Lord's good pleasure in the matter—the Lord's will, not his own will; for if he is fully the Lord's, he reckons his own will dead, and he realizes that he must act and speak as the Lord would have him do (additional details in PT '65, p. 92, col. 2). This method secures to all equal rights and privileges. It was the method recommended by the Apostles (Acts 6:1-5), and evidently was the method used by Titus and others who looked after the matter in the early church—for we cannot think they arbitrarily appointed the elders without any consultation with the brethren, who by experience were better acquainted with the prospective elders than they, as comparative strangers, could be.

The occasion of choosing elders, deacons, *etc.*, by the

vote of upraised hands, should always be a solemn one. It is the Lord's business and should be done with thoughtful consideration, as in His sight. The brother who serves as chairman of the meeting should endeavor to impress this upon all. If each one in the ecclesia seeks to know and do only the will of the Lord, and in harmony with his consecration expresses what he believes to be God's will in the matter, then, on the strength of the promise, "The meek will he guide in judgment" (Psa. 25:9), the result of such deliberations should be accepted by all as the mind of the Lord, the holy Spirit speaking through God's consecrated people. Preferably a week should be set aside between the nominations and the election, for prayer and careful consideration of the qualifications and availability of the nominees, so that decisions respecting God's will in the matter are not made hastily. Each one voting should carefully consider the weight of his stewardship in the matter, that he may do that which is pleasing in God's sight. Such deliberations will result most of the time in an unanimous agreement.

THE QUALIFICATIONS OF ELDERS

In 1 Tim. 3:1-7 (see Diaglott) the Apostle Paul describes the qualifications of an elder or overseer, and in vs. 8 to 13 the qualifications of a deacon. Those voting should have studied these verses. The elder or elders should be selected first, and the deacons should be chosen next. Deaconesses may also be chosen as assistants; for some of the services can best be performed by sisters, especially in visiting the female sick. When the Apostle said (v.11), "Let the women in like manner be serious, not accusers, vigilant, faithful in all things" (Diaglott), he was evidently referring to these female assistants, even as Phebe and other sisters were commended by him for much service (Rom. 16:1, 3, 6, 12; Acts 18:26; P-6 p. 267, par. 2; p. 282, par. 2). It seems very evident that in the early church many sisters did good service, including witnessing to the Truth. And today many sisters are serving in their classes as secretary, treasurer, pianist, sick and relief visitor, volunteer captain, *etc.*, doing the deaconess service, whether designated as such or not. The choice or vote in electing elders should be in harmony with the qualifications given by the Apostle according to the judgment of each voter as to the will of the Lord.

"If a man desires the office [service] of a bishop [an overseer], he desires a good work [any service we can render to the Lord's people is a blessed service]. The overseer then must be irreproachable [of good character], the husband of one wife [not necessarily a married man; for both our Lord and the Apostle recommend the celibate state as

preferable (Matt. 19:12; 1 Cor. 7:7, 8, 32, 33, 38); but he must not have more than one wife], vigilant, sober, of good behavior, given to hospitality, apt [fit] to teach; not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money; presiding well over his own family, having his children in subjection with all dignity; (for if a man know not how to preside over his own family, how shall he take care of a congregation of God?).” The idea is not that these servants of the church are to rule the church—to legislate for it and hold it in subjection to their will—but that, with loving interest, they should oversee and serve it, looking out for its interests and affairs, and counseling and assisting as faithful servants of God. Our Lord Jesus, under God, is the only Lord the church needs; and no synods, or councils, or clergy, or elders are authorized to assume any of the prerogatives of the only Lord and Head.

Brethren in the church may advise and counsel, but in so doing they should endeavor always to speak, not according to their own opinions, but according to the Word of God— “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified through Jesus Christ” (1 Pet. 4:10, 11). Their counsel should be of weight with the church only as it is backed by the Word and Spirit of God, of which all are to judge individually. But when such counsel is founded on the Word of God, calling attention to its precepts and commandments, it should have the careful consideration of all, in the spirit of meekness. And if in pride of heart, any despise such instruction, through disrespecting or lightly esteeming the human instrumentality which God has chosen for calling attention to it, the opposition is really against the Lord and His way.

It is for this reason that the Apostle urges that we “look diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb. 12:15): for the grace (favor) of God comes to the church *mainly* through His chosen human instruments. And if any man, through strife or vainglory or from any other motive, seeks to unsettle the confidence of the Lord’s people, and to plant a root of bitterness in their hearts against such servants as God has set for the presentation and defense of the Truth, he thereby hinders the grace of God to them, and the result is almost certain to be the defiling of many. Any who pursue such a course are in the Lord’s hands for judgment; and, whatever their professings, they will sooner or later be

brought to naught, with all who follow their pernicious way.

If brethren who are true to the Lord and to each other and to the interests of the flock differ in their judgment of the Lord’s will, they should differ in love and should endeavor, by prayer and careful study and by earnest effort to purify their hearts from every disposition that would render them unworthy of the Truth, to come speedily to the *unity* of the faith. “Let us therefore, as many as be perfect [in heart and will], be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing” (Phil. 3:15, 16).

The Apostle continues in 1 Tim. 3:6: “Not a novice [an inexperienced or untried person], lest being lifted up with pride he fall into the condemnation of the devil [*i.e.*, lest like Satan (Isa. 14:13, 14; Phil. 2:5-9, Diaglott) he become ambitious to be some great one, thereby necessitating his abasement; for ‘pride goeth before destruction, and an haughty spirit before a fall’ (Prov. 16:18)]. Moreover, he must have a good report [for honesty and general uprightness of character] of them which are without [the world]; lest he fall into reproach [the reproach of hypocrisy] and the snare of the devil.”

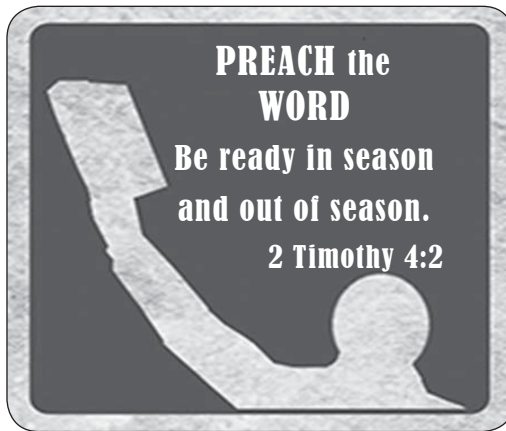
THE QUALIFICATIONS OF DEACONS, etc.

“Deacons in like manner ought to be serious, not deceitful in speech, not much wine, not eager for base gain; holding the secret of the faith with a pure conscience. But let these also be proved first, then let them serve, being unblameable. Let the women in like manner be serious, not accusers, vigilant, faithful in all things. Let deacons be husbands of one wife, presiding well over their own families.”

In his letter to Titus (1:9-11) the Apostle Paul adds to these qualifications the following: “ *Holding fast the faithful word*, as he hath been taught, that he may be able by *sound doctrine* both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers . . . whose mouths must be stopped.” How necessary to the prosperity of the flock are these qualifications in their chosen elders! Surely they should be very careful to choose only those who have made their consecration and are living in harmony therewith and also are “sound in the faith,” “holding fast the faithful word”; and they are to avoid most carefully those who deal in human speculations and vain philosophies. This caution

indicates also that the flock should know positively what the faith is and be able to judge of the soundness of the faith of its elders. We should “avoid profane and vain babblings, and oppositions of science falsely so called” (1 Tim. 6:20).

The ecclesia should not expect to find elders or deacons who are perfect in the flesh and who live fully and perfectly up to all the standards established by the Apostle Paul, nor should these servants of the flock become discouraged or refuse to serve because of their inability to do perfectly, or because of criticism. The Apostle has stated what the ideal elder or deacon would be. Each voter in the ecclesia should have this ideal before his mind in thinking of the Lord’s will, but God would not



have the class left without an elder unless there are serious blemishes in the only brothers who are available.

Our Lord similarly set a perfect standard before us when He said, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). Who is perfect in the sense that God is perfect? “There is none righteous, no, not one” (Rom. 3:10). The Master evidently meant that we should not measure ourselves

by a low standard, but by the perfect standard, that we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters, also in respect to those chosen to be elders and deacons are “ensamples to the flock” (1 Pet. 5:3). May God bless us all to this end!

STRIVING LAWFULLY

“No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.” “Know ye not that they which run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”—2 Tim. 2:4, 5 (NKJ); 1 Cor. 9:24-27.

After making a full consecration of our all to the Lord. WE MUST RUN THE RACE, NOT IN OUR OWN STRENGTH, BUT IN THE STRENGTH THAT GOD SUPPLIES. Then we run with all our diligence, energy, patience and perseverance, “because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:14



These earnest exhortations of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of Him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude that except we

be similarly supplied with the help of Divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. For the Consecrated Epiphany Camper class that is being developed now, the Divine grace is imparted to us

through the exceeding great and precious promises of God inspiring us with glorious hopes of everlasting life terrestrial that is far beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these, we see in the approaching dawn of the day of Christ a new heaven and a new earth; and by faith we dwell together in the spirit of Christ in the hope of earthly places of glory and honor, and are crowned with everlasting life. By faith we see also the blessed privileges of assisting the Worthies as Christ’s earthly representatives engaged in the Divinely appointed work bringing restitution blessings to the world of mankind.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate

such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities, if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our calling. But if, on the contrary, we love our fellow-men as God and Christ loved them, if we pity their weakness and remember the hereditary cause, we will lay not all their sins and short-comings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices, and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our calling, when we shall be able to assist the Worthies to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience, and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"—by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate; . . . because strait is the gate and narrow is the way that leadeth unto life, and few there be that

find it" (Matt. 7:14). The class that God is calling now (CEC's) are required to enter the race course by a full consecration just as did the ones responding to God's previous callings. We should not slack off from that "strait gate" by thinking that we simply would find ourselves among the unconsecrated quasi-elect! Why? God has not ever called a class that was not to enter into consecration. The class of our day being called (CEC's) are expected to enter the race course and not to indefinitely shy from it. The unconsecrated quasi-elect are not classes that were/are called by God as such. These are those who were not taught of consecration but were measurably faithful and God has promised to remember their measurable faithfulness in this life. He has promised to graciously apply it to them when they consecrate in the Kingdom and the predicate term unconsecrated will no longer apply. They will be of the various classes of the quasi-elect.

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which He has marked out. Then the body, the human nature, must be kept under the control of the new mind, the Spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh" (Gal. 5:16).

If we are *filled* with the spirit—with the same mind that was in Jesus Christ—we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in His work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that He could not do otherwise than to devote His life to the good of others. Yet in all His labors He strictly observed the Divine Plan. Though, like the Father, He loved the whole world, He did not go beyond Israel to bless the Gentiles with His ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed His life until from the prophets He recognized that His hour had come to be delivered into the hands of His enemies. He taught His disciples not to go into the way of the Gentiles until the due time, and then He sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet

indicated, He did not lift up His voice nor cry aloud in the streets (Isa. 42:2). He chose God's methods which are rational and wise, and which are effective in selecting out from among men the classes which He desires to share eternally in the Kingdom.

If so filled with the same mind that was in Christ Jesus, we, like Him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free

as possible for the Lord's service, and then to devote all energy, ability and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving—a mind which humbly and faithfully submits itself to the will of God as expressed in His great Plan of the ages, and which devotes all energy to the accomplishment of His will, because of an intelligent appreciation of the ends He has in view.

THE UNDERMINING OF A CHARACTER

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—Matt. 12:36

We give some pertinent thoughts of our Lord's arrangements presented from the Lord's headquarters in the U.S.A., as they have been since December 9, 1918 when the first Present Truth was published. It remains our understanding that the Truth as due will be dispensed through Bible Standard Ministries [LHMM]. Following Bro. Johnson (the first leader of our Epiphany Movement) the successors have been given the leadership and editorial privileges given by the Lord to His chosen vessels! Because America lived truer to God's ideals than any other modern nation, God made her His special ward: yes, a refuge of the oppressed, a helper of the helpless, and a cornucopia to the industrious, favoring her with the headquarters and as the main field of activity for the greatest religious work ever carried on in the earth since the days of Christ! (Isa. 18:1-7; E-3, p. 239).

Jehovah, in harmony with His arrangements, expects the appointees to adhere to the arrangements of the Headquarters as initiated and practiced by Bro. Johnson. Then as now, the adversary has raised up opposition to the Truth and its arrangements. The sifting actions by some brethren against the leaders, appointed of God, have been going on since Noah. Thereby we are not surprised that sifting actions continue today. As the appointed leader at this time we find great sadness in these actions by some. While we continue to deal with the wrong doings, we feel the necessity to point out the great risk that comes with wrong doing. Our writings set before us the potential disastrous results of this evil behavior.

Bro. Russell wrote that these leaders were attempting "to undermine the confidence" of the brethren in him, "while speaking fairly to my face." "The venomous circular recently issued by O. Von Zech, E. Bryan, J.B. Adamson and S.D. Rogers is now to be the 'bomb' designed to destroy confidence in Bro. Russell (whom Providence has made to some extent an under-shepherd to the Lord's

sheep), and thus to shatter the work—in order that the conspirators may gather some of the wreckage; for already they have a new paper under way. So much for the conspiracy, of which we were in ignorance until a few days ago. Meanwhile, the conspirators were fair to my face and spoke endearing words, . . . written during the very time they were concocting their scheme and *keeping* their 'bomb.' Meanwhile, we were their *sincere* friend, and all but one of them has shared the hospitality of our home within the last three months. Yet, at the very time that they were *preparing* the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master" (PT '55, p.75).

Bro. Jolly in giving further light on antitypical Zelophehad says, "Some of such servants have lost wholly or partially the Parousia Truth, some the Parousia and Epiphany Truth, some the Epiphany Truth and some the lesser amount of Truth possessed. Such losses of important features of God's precious Truth have brought much sadness in the Epiphany period. Many of such servants have as a consequence of such losses fallen away from favored standings before God. Some of them who were Spirit-begotten ones, new creatures, have as a result lost out entirely and have gone into the Second Death (Heb. 6:4-6; 10:27-31), and some who are Spirit-enlightened, non-Spirit-begotten consecrated servants have thereby so undermined their characters that it is unlikely that they will gain eternal life in the Mediatorial Reign" (Matt. 23:33; PT '77, p. 91).

We must recognize and accept that there is a limit to Divine favor in forgiveness of willful sins. Although we are not living in a time when God is judging the world—rewarding and punishing every act of mankind, as will be done when Christ shall take to Himself His great power and the Millennial reign shall begin—nevertheless we

see that in the case of the consecrated believer there is a judgment already enforced along spiritual lines, so that those who have made a covenant with the Lord by sacrifice, if willing and obedient will receive great blessings in the present time as well as in the blessings of the future, while those who neglect their covenant will receive correction and stripes, and fail to enjoy the riches of God's grace and peace. This is often a result of receiving the grace of God in vain (2 Cor. 6:1). We cannot entirely escape the wrong doings of the present time—that every misdeed will work an injury to character in proportion as it was willful and against the light, and that all such undermining of character will require repairs under the restitution processes of the Millennial age. God has arranged a very just and equitable system of rewards and punishments, measured according to the knowledge and attitude of each individual. Some have said I will not accept the arrangements God has set forward! This usually results in that individual doing a sifting work against the arrangements.

The Consecrated Epiphany Campers, “antitypical Nethinim, are regarded, or considered, by God as beforehand ‘*bringing*’ or *presenting* offerings to the World's High Priest at the Gate of the Court, though this type does not really enter into fulfilment until the Mediatorial Reign begins and all the antitypical Israelites bring their offerings. The C.E.C.'s, being *justified* by faith (and consecrated also), will share in the resurrection of *the just*, but not in ‘the better resurrection,’ which is only for the Worthies.” *Neither class of Between-the-Ages consecrators (Y.W. or C.E.C.) are in danger of the Second Death at the end of this life, though by persistently sinning willfully they can undermine their characters to such an extent that they will become Second Deaths Millennially or post-Millennially, after the Kingdom is set up (Matt. 12:34; PT Question Book, p. 566; PT '80, p. 62).*

The testing time will be the Millennium in its widest sense, in which the little season at its close is included (Rev. 20:7). This implies that there will be two periods of testing—the Millennium in its narrow sense as distinct from the little season, and the little season itself. Throughout the Millennium proper, as well as during the little season, we are to look for these tests. In a variety of ways they will be applied and there will be a great difference between those of the Millennium proper and those in its closing little season. One passage that implies these differences is Isa. 65:20. “Among such will doubtless be many of the Scribes and Pharisees of the Jewish and Gospel Age Harvests (Matt. 23:33) who have through

their sins, especially against God's Truth, so greatly undermined their characters as to make it in some cases impossible for the Millennial arrangements to reform them. The old men who do not fill their Millennial days with good works, are those who at the end of the Millennium—in the little season—will be found unworthy of life, and be put into the Second Death. So, post-Millennially these classes will no longer exist. From these facts we conclude that all will be given at least an hundred years' opportunity to reform. Those who refuse to reform even externally, will be put to death at the end of the hundred years' trial, and end their trial for life in complete failure, a longer trial in their case being useless, because of their irreformability” (E-16, p. 175).

As the present executive trustee and editor, I must follow the principles established by the Lord and conducted by my predecessors. Notice how Bro. Jolly wrote about Bro. Roach and his dismissal in PT '62, p. 59. It is apparent that a representative of the movement becomes a misrepresentative when he opposes the Truth as due/and or the arrangements put in place by the Lord through His representative.

“We cannot read the heart nor know what those sent forth as ministers by our Lord may finally prove to be, but we are to receive as His ambassadors those who give evidence of being His ministers, of teaching the Truth, until the contrary appear. Though some, by entertaining strangers, have entertained robbers unawares, yet we must be hospitable so long as appearances are favorable, for thereby some have entertained the Lord's angels, or messengers. And if later on one who has served us as a minister of the Lord and has brought us blessings in the Truth and its Spirit, finally makes shipwreck of himself, we have nevertheless received blessings from the Lord by having received him as one of the Lord's messengers when he was such” (PT '67, p. 34).

“These opposers of the Truth, be it noted, were not professed infidels, nor worldly people: they were the greatest religious teachers of their day; and one was the great High Priest. According to God's own arrangement for the Jewish nation during the Jewish age, these were the appointed guides of the people; but now a new dispensation was dawning, and these professed teachers, who had been unfaithful to their trust, and who had grown proud and self-righteous and out of all harmony with the spirit of God, were entirely unprepared for it, so that when the glorious gospel of the new dispensation reached their ears they could not receive it. Their learning and their leisure to devote to the study of the Divine Word

were of no avail to them in finding the Truth, for their hearts were not in the proper attitude of humility before God. ‘Consequently the lowly and untitled—the humble fishermen, yea, and the publicans and reformed harlots—went into the kingdom before them.’ And so it has been ever since those days: the most determined opposition to the Truth has always come from the recognized religious leaders in whom pride and ambition were fostered and cultivated. And these were nearly always followed by the multitude, while the few who dared to be true to God and His Word have always endured persecution from them in some form. This is none the less true of our day than of the past. It is the clergy today that offers the most strenuous opposition to the truth; and it is only here and there that a few faithful souls are found brave enough to believe and teach the truth as the Lord is now unfolding it to us in the dawning light of the Millennial day” (R-1425).

We recognize that after elective salvation completes its work of gathering in all the Pre-Millennial seed of Abraham, Jehovah will set up the Millennial Mediatorial Reign of Christ. This time and season remains unknown to us, however, God has given to us much understanding of the work that is to be carried out under the Millennial Mediatorial Reign of Christ. We are given to understand that “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.” In preparing for this great work Jehovah is now selecting the last of these listed classes—the Consecrated Epiphany Campers—which God will highly honor for they, by walking on a narrow way, are proving themselves faithful under a greater trial than restitutionist in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He is to us all! “Keep yourselves in the love of God” (Jude 21; PT ‘77, p. 38).

I believe it would be well for us at this time to speak on Isa. 35:8 by asking this question: will any be coerced to go up the Highway of Holiness? No! We explain the answer by studying the meaning of *coerce* [to make someone do something by using force or threats]. Also we study the meaning of *persuade* [to cause someone to do something through reasoning—to provide a reason for someone to react to an order]. Bro. Russell says of the non-elect in

P-1, p. 216, top, “Every man for whom Christ died, who will recognize and avail himself of the opportunities and blessings purchased by the precious blood, may go up on this Highway of Holiness to the goal of restitution to human perfection and life.” We are informed by our studies that *persuasion* will be used when inviting the unsaved world to walk upon the Highway of Holiness; it will *not be coercion*. Bro. Russell states in R-1772, col. 2, par. 4, “Those who will be ‘cut off’ during the Millennium will be such as when given full opportunity to enter upon the King’s highway of holiness will refuse to ‘go up there on.’”

Bro. Johnson comments in E-16, pp. 339, 340: “The highway of holiness refers to the public road in harmony with holiness that the world of mankind will have the opportunity of traveling upon when they are given the blessings of restitution in the Millennial Age. . . . Those who travel this way will be learning God’s Word (Isa. 35:5), spreading God’s Word (Isa. 35:6; Psa. 107:22) and practicing God’s Word (Isa. 35:6; Ezek. 36:25, 27).” In E-17, p. 331, par. 1, Bro. Johnson quotes Isa. 35:8, “And an highway shall be there, and [even] a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.”

He then comments: “A highway is a public way and here the public way of salvation for the restitution class is brought to our attention. It is called ‘even a way,’ *i.e.*, the way that shall be for the restitutionists. It shall be called, The way of holiness, for it will require justification and sanctification on the part of the people. Those that continue unclean shall not pass over it; those who refuse to reform will not be allowed to go to the full end of that way—some will be cut off at the end of a hundred years, others will be cut off at the end of a thousand years, not having filled their days with good. But it shall be in the interest of the wayfaring man; it shall be in the interest of those who want to travel in the way of Truth and righteousness and holiness” (Isa. 65:20) [E-4, p. 422; E-16, pp. 155, 164].

Those of mankind who fail to practice and spread the Truth, sinning by omission (Matt. 25:41-46), even though obeying outwardly during the Millennial Reign, will be cut off in the Second Death as of the Goat Class in the Little Season. Obadiah makes a concise statement in Oba. 1:16, “For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.”

BIBLE QUESTIONS

Question: (1983)

Are the Consecrated Epiphany Campers, as part of those “Between the Ages” consecrators to develop disinterested (unselfish) love during their present trial time? (1983)

Answer:

These consecrators are not on trial for life, but, like the Ancient Worthies, are on trial for places as “princes” in the Mediatorial Reign (Psa. 32:1; P. ’72, pp. 32-46; ’78, p. 54). They are therefore not now under the law of disinterested (unselfish) love *in its fulness* as the rule of their overcoming under their trial, which would be the case if they were now on trial for life. They must nevertheless exercise much disinterested love, otherwise they will not carry out their consecration faithfully; for duty love does not make one sacrifice one’s rights for others, though it requires one to yield to others their rights.

Thus, the law of justice, which is the law of the justified human, does not require one to sacrifice one’s rights for others. But the law of sacrifice, which is disinterested (unselfish) love, does require one to sacrifice one’s rights on behalf of God’s Plan in the interest of others; and by consecration one accepts the law of sacrifice, which must be done on account of the ascendancy of Satan and sin at the present time; because as long as sin and Satan dominate human conditions, they put the present advantages on the side of sin and selfishness, and the present disadvantages on the side of justice and love; hence present conditions require one to sacrifice one’s rights, if he would be faithful to his consecration vows; *i.e.*, they compel one to exercise disinterested love, if he would be faithful to his consecration vows. This will not be the case in the Mediatorial Reign, when all the then current advantages will be on the side of righteousness, and the then current disadvantages will be on the side of sin.

What then is the difference between the consecration of the Little Flock and Great Company on the one hand and that of the “Between the Ages” consecrators on the other hand? We answer that *there is no difference in so far as the nature of the vows made therein is concerned*; for consecration during the ascendancy of Satan and sin *always implies the sacrifice of one’s rights in the interests of God’s cause in the service of others, i.e., it always implies disinterested love.*

If there is no difference between the vows that they assume in consecration, wherein is the difference? We answer, not in their vows, nor in their assumed obligations

but in the way that God requires the fulfilment of their assumed obligations. Putting the Little Flock and Great Company on trial for life first, God tried them more crucially by His Word, Spirit and Providences than He now tries the “Between the Ages” consecrators by these things, since they are not now on trial for life, and therefore are not now being tried to a finality, as was the case with the other two classes.

What does this mean? It means that while God does desire all the consecrated to develop as much disinterested love as they possibly can; He actually does not now require “Between the Ages” consecrators to become crystallized in disinterested love. Therefore He does not give them experiences that require them to develop the same quantity and quality of disinterested love as He did require of the Little Flock and Great Company. As a result He does not now require of them for overcoming to develop perfect crystallized love as He did of the other two classes, though He is pleased for them to get just as close as possible to crystallized love; but He does require of them the development of disinterested love to the good degree of overcoming faithfully in the lesser trials that He gives them than He gave the other two classes, *i.e.*, they must overcome in duty and disinterested love amid the experiences to which God subjects them to the degree necessary to qualify them for places as “princes” in the Mediatorial Reign. It is not true, as some have taught, that the Youthful Worthies are not now required to develop disinterested love.

Question: (1969)

Do the six sons of Keturah represent six *classes* of restitutionists, or *six divisions* of one class?

Answer:

They may be spoken of correctly in either way. Bro. Johnson mentions “the entire restitution class” (E-4, p. 451, line 13) and “the restitution class” (E-15, p. 682, line 19), thus referring to them as one class; but many times he refers to various classes among the restitutionists, such as the “sheep and goats” of Matt. 25:31, 32 as representing “two classes” of restitutionists (see, *e.g.*, E-6, p. 252) and the “vessels” of honor and dishonor of 2 Tim. 2:20 as representing “classes” of restitutionists (see, *e.g.*, E-4, p. 320). Similarly, he describes the angels as being divided into eight “orders” or “classes” (E-2, pp. 72, 73; E-6, pp. 488, 489). In many



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BIBLE QUESTIONS (continued)

places he speaks of the Ancient Worthies and Youthful Worthies as two classes of restitutionists (see, *e.g.*, E-4, pp. 320, 322, par. 1), and he speaks of these two classes and the 70 leading Worthies (Zimran; comp. P. '57, p. 23; '58, p. 6) as "groups" and as "classes" (see, *e.g.*, E-11, pp. 405, par. 1, 412, par. 1). Thus Bro. Johnson here uses the terms "groups" and "classes" synonymously and interchangeably.

In connection with Keturah's descendants, Bro. Johnson lists these two "classes" in restitution, the Ancient and Youthful Worthies, as being represented by Sheba and Dedan, two of Keturah's *grandsons* (see, *e.g.*, E-6, p. 717). These two "classes" are parts of the Worthies as a class, pictured by Keturah's *son* Jokshan (Gen. 25:2, 3). Accordingly, we see that it is proper usage, which Bro. Johnson followed and approved, to consider various divisions or groups of restitutionists as "classes," divisions or subdivisions of the restitutionists as one class, whether pictured by Keturah's sons, grandsons or great-grandsons. If we include only the sons, there are six classes; if we include the grandsons, thirteen; and if we include the great-grandsons, sixteen.

INDIA CONVENTION 2020

Nazareth, October, 23, 24, 25

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OBITUARIES

Sr. Martha Richardson, born Nov. 27, 1922; of Guysville, Ohio died April 8, 2020. Sr. Martha was a life-long Bible student in harmony with Bible Standard Ministries. She was born into the truth by a very studious father. She was a faithful servant to the Lord and let her faith be known every day. She also constantly reminded us that the world will recognize the message of the Worthy classes when they return, and that the world will witness it through ever changing technology. She is remembered for her faithfulness to the truth message she loved so much.

Bro. Joseph Copeland, born July 26, 1913 in Belfield Manchester, Jamaica, died April 18, 2020; he was 106. He came to the U.S. in 1954 and lived in Springfield, MA for most of his life. He had a caregiver and was in relatively good health until the last few days. Bro. Copeland was a devoted Bible student who loved the Lord and understood God's plan. He attended weekly Bible studies with the Bible Standard Ministries (LHMM) ecclesia in Springfield, MA for many years.

Bro. Godfrey Simpson of England (Jamaica), born September 10, 1931, died June 8, 2020. He served as an Evangelist with Bible Standard Ministries [LHMM]. It was his joy to share the Gospel Message with any who would have an ear with which to hear. He loved the Brethren and his family. He is survived by his wife of 58 years, Sr. Millie, and many family members. We look forward to seeing him again in restitution times.

Sr. Virginia Archer, born July 12, 1939, daughter of Bro. Carl and Sr. Jennie Seebald, died June 16, 2020. She is survived by many family members. Those best known to us are: Sr. Carlla Olson, Bro. David (Paula) Seebald, all raised in and students of the teachings of Bible Standard Ministries [LHMM]. Bro. Lawrence Williams officiating. May her memory be blest.