

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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ANNOUNCEMENTS**

MOTTO TEXT FOR 2016

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."
Jeremiah 15:16

King Josiah, dying in battle (2 Chr. 35:22-24), made no arrangement respecting his successor on the throne, and the elders of the people chose his youngest son to be the king of Judah. The king of Egypt, on his victorious return from war with Assyria, exercised a suzerainty over the kingdom of Judah, and took the king a prisoner to Egypt, and exalted to the throne his eldest brother, Jehoiakim, who proved to be a thoroughly bold and bad man (2 Chr. 36:1-5). Under his guidance of the kingdom, evil of every kind seemed to prosper, and the good reforms instituted by his father gave way to fresh idolatry.

This was at the time when Jeremiah was one of the principal prophets in the land, who had been

hindered for some time from prophesying publicly; but, under the LORD's guidance, he wrote out his prophecy respecting the coming judgments and chastisements upon the people of Judea, his scribe being Baruch. When it was finished it was read by Baruch before certain prominent people of Jerusalem, and so deeply impressed them that they desired that the matter should be brought to the king's attention. Apparently they were friendly to the prophet and the scribe, and suggested the necessity for their concealment, lest the king should be angry with the prophecy and should seek to do them injury (Jer. 36:2-20). King Jehoiakim, not satisfied with the general report given him respecting Jeremiah's prophecy, demanded to see the document itself, and had his own scribe read it before him. The king was unmoved by the message, and after hearing the contents of three or four of the columns of the manuscript he took his scribe's penknife and cut them off and cast them into the fire before him, and so he continued to do with the remainder

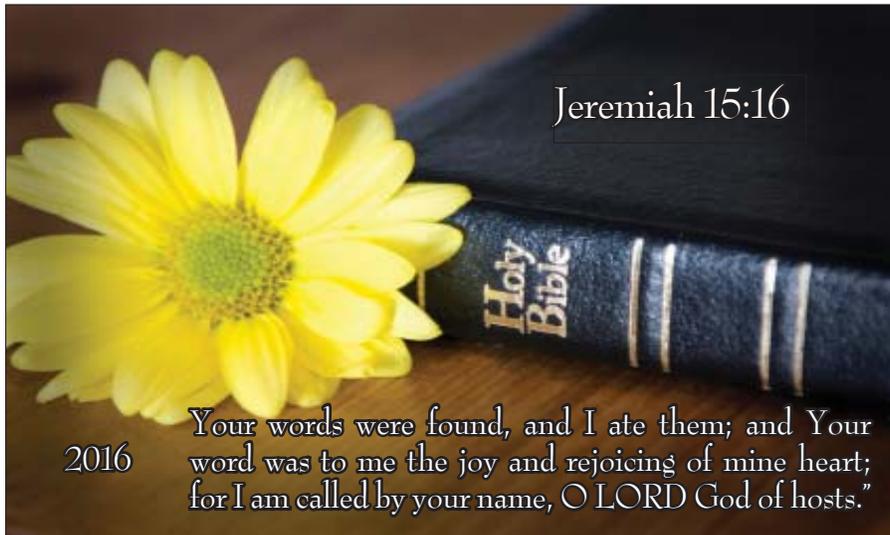
until the entire manuscript was read and destroyed (vs. 21-23). He emphasized his determination to take no counsel from God, or we might say that he evidenced his lack of faith in God and his disregard for His Word.

The king ordered the arrest of Jeremiah and his scribe, but, in harmony with God's providences, they had already secreted themselves and were not found (v. 26).

In their seclusion they learned of the destruction of the manuscript, and prepared another statement of the prophecy, which we are informed had certain further additions (v. 32), and this constitutes the book of Jeremiah as found in our Bibles. This gives us a little view of the manner in which the Bible came

into existence piece by piece under God's supervision. Doubtless the first manuscript delivered to the king was more particularly in respect to his own time and affairs. This served its purpose, and then the larger and fuller book of Jeremiah's prophecy, as we now have it, was prepared—not especially for the people of that time, but, as the Apostles point out, for the instruction and edification of the Gospel Church (Rom. 15:4; 1 Pet. 1:12). Even those things which were applicable in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon were of twofold significance—applying not only to Fleshly Israel and literal Babylon of that time but also to Spiritual Israel and the mystic Babylon of the Gospel Age.

God declares, "My Word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it" (Isa. 55:11). We see this not only in the narrative



foregoing—that God’s plans were *not* frustrated by the king—but we see it also in all the various steps of God’s providences in connection with the giving to us of His Word. Much of that Word for centuries has seemed dark and meaningless to God’s people, but in the light of the dawn of the Millennial day it is becoming luminous. Not that we should consider that every little item and detail of the prophecies of old would contain the same great value and great instruction, for this we do not find. Our understanding is that the pearls of Truth are scattered throughout the Word, here a little and there a little, and that in this manner God has hidden the beauties of His plan from the casual reader.



**In Simple Humility,
Let Our Gardener, God, Landscape
You With The Word, Making A
Salvation-Garden Of Your Life.**

We have doubtless all noticed that in the quotations made in the New Testament from the prophecies of the Old Testament, only a fragment here and there is quoted and applied. We have all doubtless noted also that frequently the context seems very irrelevant, without connection with the part quoted. And so at the present time, as the Spirit of the LORD through His servants opens the Old Testament before His people more and more, and we see in it wonderful things, we do not find every item and every verse of every chapter equally as full of meaning and spiritual nourishment. We must expect that a considerable portion of it will not be quite as well suited to our spiritual nourishment, though necessary to the presentation of the meat in due season necessary and proper in connection with the giving of the same. Yes, “thy words were found and I did eat them.”



**Meekness Is Not
Weakness
Just Strength
Under Control**

We remember, too, that even if we have found grain it needs a certain preparation of grinding or bruising, *etc.*, before it is ready for our nourishment. So even after we have found the wheat and other grains, the spiritual things pertaining to our time, we still require the assistance of the holy Spirit and the agencies used of the LORD for the grinding and preparation of the meat in due season. By whatever means it is provided it is necessarily of God’s provision, and to Him we should render the thanks and praise and appreciation for all that has been done under

the various instrumentalities—the Lord, the Apostles and others.

As Jehoiakim found it in the end vain to fight against God, and that burning the words of Jeremiah did not destroy nor render null and void his prophecy, so others are finding the matter to this day. History shows that, among others, Roman Catholics have been opponents of the Word of God, the Bible, and under their direction considerable Bible burning has been done. History tells us that the first edition of Tyndale’s translation of the New Testament was bought up in the bookstores of London, *etc.*, and burned. The Bible may be set down as the strongest foe of ignorance, superstition and every wrongdoing: it is no wonder, therefore, that many hate the book.



**Reverence And Truth
Go Hand-In-Hand**

Some hold to the Bible merely as a fetish, a charm, a book of good luck, which they like to have on display in their homes without which in the house they would not feel entirely safe; they regard it as the Word of God, but do not understand it themselves nor do they believe that others can understand it. These would not burn or otherwise destroy the Bible itself, but would be in full sympathy with the burning or destruction otherwise of any other book which would remove the dust and smoke of ignorance and superstition of the Dark Ages from the Word of God and let its true light and beauty shine forth. They would not hesitate to burn or otherwise destroy these, because they feel instinctively that such a shining forth of the Word of God means a proportionate decline in the luster of their earthly systems of Churchianity. In some cases such burning has been done in public; in many instances, on the advice of this class of people, timid ones of the LORD’s sheep have burned or otherwise destroyed their books privately. We have this testimony from a sister at a Bible Convention “The LORD in His providence sent me The Divine Plan of the Ages several years ago, but I listened to the voice of those whom I supposed to be my religious superiors and proper Christian guides and I burned the book. Still gracious to me, the LORD sent me another copy: Again I listened to the voices of darkness and burned the book. The LORD in great mercy sent me a third copy, and this time I was ready for it—it burned me! It has set me free, and I am rejoicing in the favor of God and in the light upon His Word.” Her husband at her side spoke up, saying, “Yes, and it has burned me, too—”

burned the old self-will and sectarianism and opposition to the Way, the Truth and the Life, which God has revealed to us through His Word, to which Jesus and His redemptive work are the key.



The Hunger For Truth Remains A Universal Human Desire, And That's What Gives Fact Checking Power

Let us, dear friends, realize more and more that we could not turn aside the Divine Plan by our puny oppositions even if we were so disposed, and let us get into such heart harmony with God, let us exercise such faith toward Him, that nothing will be farther from our thoughts than to substitute a plan of our own for His, or in any wise to alter, change, or amend the gracious plan which, rightly seen, includes all the lengths and breadths and heights and depths of love and wisdom Divine. Let us not fight against God, and be overwhelmed and suffer loss of position if not loss of life eternal. Let us not seek to destroy God's Word, either by directly opposing it or by opposing its true and harmonious understanding. Let us on the contrary receive the great blessing which comes to all those who are children of the light, who receive it into good and honest hearts, and who rejoice in it.



Holiness Is Not A Feeling, It Is The End Product Of Obedience Purity Is Not A Gift It Is The Result Of Repentance And Serious Pursuit Of God

Many of the world's best and noblest characters have acknowledged the grandeur of God's Book, the greatest of all books, even those who like Presidents Lincoln and Grant, were not themselves professedly consecrated Christians. General Grant declared that he esteemed the Bible to be the cornerstone of the liberties enjoyed in the United States. President Lincoln said, "Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man." Coleridge said, "The words of the Bible find me at greater depths of my being than all other books put together;" John Ruskin said, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Huxley, the agnostic scientist, declared, "The Bible has been the Magna Carta of the poor and the distressed." Gladstone declared, "What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply?" Theodore Roosevelt said, "If we read

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the Bible right, we read a book which teaches us to try to make things better in this world."

These testimonies come to us from the outside rather than from the inside—mainly from those who understood very little of the true Divine Plan of the Ages. How much deeper and more meaningful is the testimony of our hearts to the value of the Bible as we come, step by step, to a proper appreciation of the glorious and wonderful words of life which it contains and the true meaning of its exceeding great and precious promises, by which in the LORD's plan it is designed that His One True Church, is being prepared to be the LORD's instruments for the eventual blessing of all the families of the earth (Gen. 12:3; 22:16-18). Perhaps we should ask at this time for whom are the words of our text written. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." God does not reveal His secrets to everyone, but only to those who have certain qualities of heart and mind. There are especially seven qualities needed.

SEVEN HEART & MIND QUALITIES OF DEVELOPMENT

1 - Humility is needed, because with it one has a proper, lowly, self-estimate and feels his lacks and his need of God, Christ and the Bible and its teachings.

2 - Meekness is necessary, because it furnishes the teachableness of mind and submissiveness of heart that will make one open and responsive to proper teachings.

3 - Reverence is needed, because without it one is not, and with it one is rewarded by God with the Truth.

4 - Hunger for the Truth and for righteousness; strong yearning for them is needed to make one's love for these strong enough to overcome obstacles in the way of his attaining the Truth. Those who are really hungry will earnestly seek for food and will eat heartily. The trouble with many who profess to be Christians is that they are not really hungry for the Bread of Life; not hungry enough to search diligently the Scriptures for the Truth, and then to partake heartily of it.

5 - Holiness, a setting apart from the common and ordinary, and a dedication to Truth and righteousness, is also necessary.

6 - Honesty of heart and mind is needed to accept the Truth as true, since a dishonest heart naturally impinges against the Truth, while an honest heart has affinity for the Truth.

7 - Goodness of Heart is needed, because, as like attracts like, the Truth being an expression of goodness, a good heart naturally appreciates it.

Humility “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Matt. 11:25); Meekness “The meek will he guide in judgment: and the meek will he teach his way” (Psa. 25:9); Reverence “The secret of the LORD is with them that fear [reverence] him; and he will show them his covenant” (Psa. 25:14); Hunger and thirst after righteousness “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matt. 5:6); Holiness “holiness without which no man shall see the Lord” (Heb. 12:14) and Honesty and goodness of heart “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Luke 8:15).



**Tell A Lie Once
And All Your Truths
Become Questionable**

Such are the heart qualities which one must have, at least in some measure, if he is to gain the Truth, and to keep on getting it as it becomes due in his day. And these qualities must grow and increase in him if he is to retain the Truth. The reason why some people who once have understood the Truth of God’s Word have later lost it is that they have lost these heart qualities to a sufficient degree.

The words: “I did eat them” indicate that study is more important than reading! Some read the Bible whenever they have an opportunity, and try to read it through consecutively as many times as possible during their lifetime, and think that they have God’s highest approval. Bible reading is commendable in order to familiarize ourselves with the text and histories of the Bible, and to draw from these histories lessons for our daily lives, enabling us to take a proper stand toward evil, *i.e.*, hating, avoiding and opposing it, and to take a proper stand toward good, *i.e.*, loving, practicing and encouraging its cultivation in ourselves and others. For helping us to take such a stand against evil and for good, and for devotion, it is well for us to read also such books as the Psalms and Proverbs.

Exodus 16:14 says “And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground: v. 15 And when the children of Israel saw *it*, they said one to another, *It is* manna: for they knew not what it *was*. And Moses said to them, *This is* the bread which the

LORD hath given you to eat.” Let us examine the manna for its deeper teachings.

The Israelites going about as *dealing with the manna* represents the antitypical Israelites giving their attention to the LORD’s Word privately and in fellowship by conversation and class study. The Israelites’ *gathering the manna* types the Spiritual Israelites’ getting an understanding of the meaning of the Truth. Their *grinding* it in mills or *beating* it in mortars types the analytical processes whereby one divides, subdivides, sub-subdivides, *etc.* it into its main parts, which are doctrines, precepts, promises, exhortations, prophecies, histories and types, and into its smaller parts, *i.e.*, as to the subjects coming under each of these general heads and as to the contents of each of these subjects. *E.g.*, on the general division of the Truth’s subject matter we might instance the subject of God as a subdivision of doctrine. The subject of God may be subdivided into the following parts: His being, His character, His teachings and His works. Each of these in turn may be sub-subdivided, *e.g.*, His being may be divided into its existence, its nature, its faculties, its attributes. Each of these in turn may then be divided, *etc., etc., etc.* This same process can be applied to any other doctrine or to any of the other main divisions of Truth thoughts given above. The Israelites’ *baking*, or as it might be rendered, *boiling*, it represents the Truth-proving processes, whereby by proofs from Scripture, reason and facts one demonstrates it as true to his own satisfaction. The Israelites’ *making cakes* of the manna types the adapting of the Truth for fitness to one’s heart appropriation unto character development and character correction for oneself and others individually or in groups, as well as for one’s development in doctrine and refutation (2 Tim. 3:15, 17). His eating these cakes types such appropriations of the LORD’s Truth to one’s development in the LORD’s Word, Spirit and Work.



**It Is Difficult To Bring People
To Goodness Of Heart With
Lessons, But It Is Easy To Do
So By Example.
Goodness Can Endure A Few
Moments; Holiness Is
Life-Defining**

The manna or life-support fed to Israel was *not incorruptible*, and was to be gathered daily. The manna, just like the Truth, requires much work of preparation: gathering, grinding or beating in mortars, boiling, baking to make into cakes. The taste of these crystallized grains of

manna is peculiarly sweet. It is most of all like honey when it has been left for a long time to solidify. “And the house of Israel called its name Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers *made* with honey” (Ex. 16:31).

The taste of these cakes was like fresh oil. After people have tasted olive oil that is old and somewhat rancid, fresh oil tastes very good. This suggests the fine taste of the good Word of God. It tastes very good to the mind and heart inasmuch as its abounding verity, harmony, reasonableness, beauty, sublimity, sufficiency and practicability satisfy both

head and heart. O, how its “taste” enlightens, satisfies, delights and uplifts in the holy Spirit! The holy Spirit of it (oil) makes it taste so good to our holy Spirit. So it has been throughout the whole Age from Jordan until now and will, until the Epiphany work is past, to all real Spiritual Israelites. We should ask, under what circumstances the manna fell? Upon the night’s dew it fell. It did not fall directly upon the desert earth, which doubtless would have made it sandy and muddy, but upon the sand-and earth-covering dew.

The night long falling of the manna upon the dew suggests the progressive development of the Truth (Prov. 4:18), ever reminding us of the thought expressed in a hymn. “Still there’s more to follow.” This is also suggested by the manna continuing to fall throughout Israel’s wilderness journey, even as in the antitype from Jordan to the present, the Truth as due came upon the Truth that had already been due among God’s people, the antitypical camp. The advancing Truth does not set aside the Truth formerly received, as some deceivers teach. Those during the Parousia watched this peculiarity of the Truth, its dueness, *i.e.*, its coming as the needs, circumstances and experiences of God’s people require, likewise those during the Epiphany and those watching now know that this is a true principle in practice.

Our text exhorts us to study, to eat the words. Other Scripture passages also approve Bible study and enjoin it upon God’s people “The secret *things* belong unto the LORD our God: but those *things* which are revealed belong unto us and to our children for ever, that *we* may do all the

words of this law” (Deut. 29:29); “But his delight *is* in the law of the LORD; and in his law doth he meditate day and night” (Psa. 1:2); “To the law and to the testimony: if they speak not according to this word, *it is* because *there*



But the path of the just is like the shining sun, that shines ever brighter unto the perfect day—Proverbs 4:18.

is no light in them” (Isa. 8:20); “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4; 2 Pet. 3:2; Rev. 1:3). Accordingly, all of God’s true children agree that the Bible is to be studied; but all do not agree as to the best method of study. The question arises as to

which method is the most beneficial to us and the most pleasing to the LORD.

While it is God’s purpose that after the earthly phase of His Kingdom is set up and the Highway of Holiness is opened the Bible will be made so plain that the wayfaring men, though fools, will not err therein (Isa. 35:8; 11:9; Jer. 31:34), it is not His purpose to make it plain to all at this time, especially in its deeper meaning. He has purposely hidden the Bible’s meaning from the unworthy, and the “here a little, and there a little” nature of its structure has helped to hide its meaning. Jesus spoke in parables to hide the meaning of His Words from the unworthy “All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world” (Matt. 13:34, 35; Mark 4:11, 12).

There continues to be enemies of the LORD’s Word. Satan, with the help of non-Christian religions and some Christian religions filled with infidelity, whether great or small those who are doing their utmost against the spread of the Truth and to oppose the helps for Bible Study which the LORD is sending forth. We may be sure that eventually the object, the purpose, of the Divine Word will be accomplished—the elect will all be called, schooled, prepared for the Kingdom and gathered into it to do the work promised, the blessing of all the families of the earth “so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall

accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:11).



They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea. Isaiah 11:9

As illustrating that the Bible has stood the test of time where other books have failed, we note the fact that while other books have no particular opposition, no attempts having been made to destroy them, nevertheless they sink out of sight—while the Bible, with all the opposition which has been brought against it for centuries, is more widely circulated today than ever. Mere fragments of all the literary wealth of Greece and Rome have made their way down the centuries, while the riches of Solomon,

David, Moses, prophets and scribes, have held their steady place. Not a manuscript of the classics is a thousand years old, but at least fifty manuscripts of the Greek New Testament are more than one thousand years old.

Our experiences in the study of the Word in this expanded Harvest time of the Gospel Age, the new beauties and rich depths of the Divine wisdom, love and power which our wondering hearts behold, are illustrated well by the experiences of the French electrician, Ampere. He was nearsighted without being aware of it. When he became conscious of his defect of vision, through the casual use of a friend’s eye-glasses, he burst into tears as he realized how much he had missed throughout his life of the wonderful beauty of the world.

As earth’s inhabitants come under the terms of the New Covenant, the curse of dying and death will be repealed. Then, the full force of the love and power of God will be revealed to a joyful creation as in a remarkable display of Divine power, all graves throughout the earth will give up their dead (Ezek. 37; Isa. 38:18; Hos. 13:14). Evil on the earth will begin to be eradicated (Isa. 25:6-9), and a vast work of rehabilitation will be directed toward the nations of the world. All—whosoever will— shall be brought to a full and accurate knowledge of the Truth (Isa. 11:9). Yes, “thy words were found and I did eat them.”

ONLY GOD APPOINTS HIS PEOPLE’S LEADERS

Jehovah has arranged for the Movement of His choosing to continue to dispense the Truth as due and guide the general service under the arrangements He has set forth through His special servant Pastor C. T. Russell. As the Epiphany-enlightened brethren well know, it is most convenient and effective for the leader of the Lord’s people in directing the work of the Bible Standard Ministries (LHMM) [hereafter referred to as BSM] to serve also as its Executive Trustee, to look after its business affairs, etc. If the leader and the Executive Trustee were two different persons, it might work misunderstandings, lack of proper co-operation and possibly disruption.

This of course brings up the question as to who the succeeding leader of the Lord’s people might be and whom therefore to approve and accept as the succeeding Executive Trustee of the BSM. We believe the following considerations will help us to recognize God’s will in the matter. Only God has the right to appoint a leader for His people in general (see, e.g., Num. 27:18-20; 1 Sam. 2:35; Isa. 55:4; PT ‘48, p. 45). Being subject

to His arrangements, and desiring only a leader of His appointment, we would not presume to look for a leader of our own choosing, or one chosen only by the brethren. We are glad to see that He has not left us to grope in darkness on this subject, for we believe He has clearly indicated Bro. Leon Snyder as His choice for the next general leader for His people.

In our writings it’s pointed out that the Epiphany Messenger referred to the BSM as a “movement, a voluntary activity,” as the “name of our public work,” as a “foundation or fund” with an individual as it’s Executive Trustee and that the Movement would no doubt continue on the same basis in charge of the Youthful Worthies after the Great Company leader’s death. We believe that the same general arrangement will continue as the Consecrated Epiphany Campers are brought into the role of leadership.

By analogy, and in harmony with Scriptures, reason and facts (power of attorney), it seems evident that the Divinely chosen leader of the Lord’s people to succeed the Youthful Worthy leader in the event of his disability

or demise, not as leader of the Youthful Worthies, but rather as leader of the Consecrated Epiphany Campers, would be the one who for a considerable time had been serving faithfully as the special helper of the Youthful Worthy leader and has continued faithful to the Truth as due.

The Movement has been held in this period of transition since July of 2012. The Lord seems to have indicated to us, that due to the length of Bro. Ralph Herzig's disability, that it is His will for us to move forward with a special business meeting to be held at the Florida Convention, Friday, March 11, 2016 from 2:00-4:00 PM. In recognition of

Bro. Leon Snyder as the Lord's choice as leader of the Consecrated Epiphany Campers, the brethren will vote for him as Executive Trustee (Conducting the business) of our Movement. Bro. Leon was named by Bro. Ralph as his choice to succeed him. Accordingly, this vote is the affirmation of that choice and election of him as our Executive Trustee.

As a further confirmation of the Lord's will regarding our Movement, this vote will be ratified at two additional business meetings to be held at the Muskegon Convention, May 20, 2016 and at the Chester Springs Convention, July 15, 2016

LOVE OF THE BRETHREN — A CRUCIAL TEST

"Behold, how good and pleasant it is for brethren to dwell together in unity" Psa. 133:1.

Psalm 133 is evidently prophetic and seems to refer to the brethren in "the Church, which is the Body of Christ." This thought is implied in the second verse, which says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments," which is a picture of the holy Spirit running down over the Body of Christ, the Church.

The Psalm seems to be especially applicable also to our day, although it has always been a pleasant sight to see brethren dwelling together in unity. In times of persecution there is often greater unity, because persecutions from without would be likely to deter all but the truly consecrated from including themselves among God's true followers. Such persecutions are likely to be felt by all, and only those who had common interest and common cause would be drawn together.

But as persecutions cease and as more come in among God's true people who are not so zealous, the opportunities for differences tend to increase. Although today there is much opposition to the children of light, there is apparently little persecution. The Truth has attracted a number, some of whom probably are not all that they should be. In fact, none of us are what we desire to be—copies of God's dear Son; nevertheless each and all should be striving to attain to that standard.

CAUSES OF FRICTION INCREASING

It might seem strange at first that there would be any friction among the favored children of God. One would suppose that their hearts would be so filled with the holy

Spirit that there would be no room for the weeds of hatred, envy, strife, jealousy, and that these would be crowded out by the fruits of the Spirit. Perhaps such was the condition when we first made our consecration, and there was no room for these works of the flesh. But it seems that the causes of friction increase rather than diminish. It is proper, therefore, that we should note the source of the difficulty and be enabled to ward off the danger and to be peacemakers among the brethren. "Ye that are strong ought to bear the infirmities of the weak" (Rom. 15:1). If this standard be the measure, there are not so many strong as we might have hoped; therefore it behooves each of us to become strong and helpful to the weak brethren among God's people.

One thing to be considered is that there is more opportunity for friction among those who are spirit-filled than among the world as a whole; that is to say, a company of people in the nominal church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the Truth. This might sound unlikely at first, but becomes more apparent as we examine it.

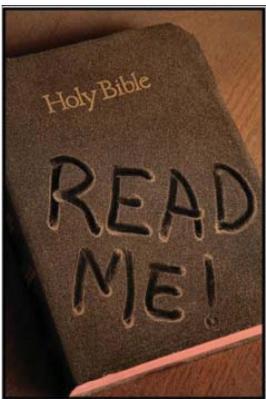
In the nominal church, religion is more a matter of form. With nominal Christians it is customary to dress up and attend meetings, to sit quietly and then to return home. Pleasant things are noticed, as for instance, the sunshine, the flowers, and the latest fashions. The day passes, but with those more enlightened there is a greater activity of mind, of thought. Of course we too love the flowers, as well as all things provided for us by our Heavenly Father. We discuss what we are interested in—



and there is much opportunity for discussion; for as no two persons look exactly alike, so no two persons think alike.

Some of the Lord's people boast that they do their own thinking. But the wisest course is for us to do our own believing. Some subjects are matters of inference and not of knowledge. We are taught of God. He tells us thus and so in His Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; we are obliged to believe that which the Lord has stated to us. But whatever philosophizing we do should be kept in restraint and in harmony with the Divine statements. And if we remember that while we are philosophizing, others are also philosophizing, and then we can see where the doctrinal difficulty comes in.

ADHERING TO GOD'S WORD CAN AVOID CONTROVERSY



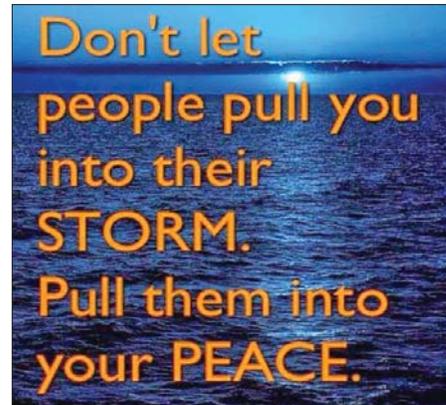
These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We presume that the Lord would not

be averse to our having certain reflections along certain lines. Nevertheless, we are to remember that if we have a thought and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thought to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest.

Each brother has a right to his own opinion. We have no right to make our own views into tests. The things that are tests are the things given us in the Scriptures; as, for instance, it is a test with us and as to our standing with the brethren that we should believe that Jesus Christ is the Anointed One and the Savior of the world; that the Church are joint-heirs with Him and share in His inheritance; that they were bought with a price; that we also are to share in the sufferings of this present time and in the Kingdom to follow.

Such plain Scriptural statements are to be the ground of our belief, and not any fanciful interpretations put on them by some others. Some see the more general outlines; some see the details and fail to see the general outline. While those who possess the different casts of mind are to be neither blamed nor praised, yet they must grasp the thought that we are to be willing to suffer for the Truth—in our loyalty to God, to the brethren and to the Truth in general.

THE TRUTH ATTRACTS STRONG CHARACTERS



We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character. There are some people

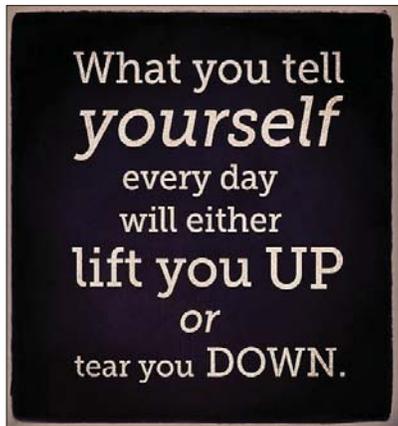
whose characters are like putty; there are others in whom you can make a momentary dent, as in a rubber ball; still others are like diamonds. The class that are diamond-like have attained a firmness of texture, of character. If we put a number of balls of putty, a number of rubber balls and a number of diamonds into a pan and shake them well, the diamonds will scratch everything with which they come in contact, because they are so hard. The Lord is not looking for the rubber ball class now nor for the putty class. In due time the Lord will deal with all classes; the people who are of the putty kind and the people who are of the rubber kind. But we know that the Truth is appealing now only to the jewel class.

When learning that there is danger of stumbling each other, wounding each other, the knowledge should give us wisdom. We should be appreciative of the fact that these brethren have real characters, and that they are not of the putty kind. Even their differences show character. We should try to appreciate the fact and so to exercise ourselves as not to irritate them. We are to counsel them, and to remember that they are just as desirous of pleasing the Lord as we are. We must, therefore, have patience with each other. There is one text in the New Testament which declares, "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). The intimation is that some of the brethren would be hard to love, and that, unless we had passed from death unto life, we would be unable to love them.

The Truth seems to take hold on the stronger characters rather than on the weaker ones. The former have in their flesh more of the firmness, grittiness and combativeness than have many others who are too pliable and “wishy-washy” to be acceptable to the Lord. We see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position is a serious disadvantage in some respects, when a number of these come together as a class of consecrated believers.

Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord’s jewels—the more they come together, the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction. Let us seek, dear brethren, to dwell together and “keep the unity of the spirit in the bond of peace” (Eph. 4:3), and seek to adhere to and increase our love for one another.

**“LET EVERY MAN BE FULLY PERSUADED
IN HIS OWN MIND” ROM. 14:5.**

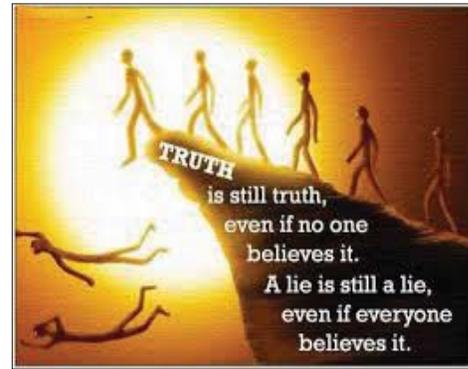


All logical minds delight in reaching a decision, if possible, respecting every item of Truth; and this the Apostle declares should be striven for by each consecrated child of God for himself—“in his own mind.” It is a common mistake, however, to attempt to apply this

personally good rule to a class in Bible study—to attempt to force all to decide on exactly the same conclusion respecting the meaning of the Lord’s Word. It is proper that we should wish that all might “see eye to eye”; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions. Our various kinds and degrees of education are important factors also in assisting or hindering oneness of view.

But does not the Apostle intimate that we should all mind the same things?—and that we will be all taught of God so that we will all have the spirit of a sound mind?—

and that we should expect to grow in grace and knowledge, building one another up in the most holy faith?



Yes, all this is true; but it is not intimated that it will all be attained in one meeting. The Lord’s people not only have differences in experience or education, but

they are additionally of different ages, as babes, youths, matured. It must not surprise us, therefore, if some are slower than others to comprehend and slower to be fully persuaded in their own minds respecting some of “the deep things of God.” They must grasp the fundamentals—that all were sinners; that Christ Jesus, our Leader, redeemed us by his sacrifice finished at Calvary that we are now in the School of Christ to be taught and fitted for the Kingdom and its service; and that none enter this School except upon full consecration of their all to the Lord. All must see these things and fully concur to them, else even the fully consecrated could not recognize them; but we all have need of patience with each other, and forbearance with each other’s peculiarities—and behind these must be love, increasing every grace of the Spirit as we attain more and more nearly to its fullness.

This being so, all questions, all answers, all remarks—in meetings where several participate—should be for the entire company present (and not personal to any one or any number), and should, therefore, be addressed to the Chairman, who represents all—except when the Chairman may for convenience request the speaker to face and address the audience direct. After having expressed his own view, each is quietly to hear the views of others and not feel called to debate or restate his already stated position. Having used his opportunity, each is to trust to the Lord to guide and teach and show the Truth, and should not insist that all must be made to see every item as he sees it, nor even as the majority view it. “On essentials, unity; on non-essentials, charity,” is the proper rule to be followed.

We agree, however, that every item of Truth is important, and that the smallest item of error is injurious, and that the Lord’s people should pray and strive for unity in knowledge; but we must not hope to attain this by force. Unity of spirit on the first basic principles of Truth is the important thing; and where this is maintained we

may be confident that our Lord will guide all possessing it into all Truth due and necessary to him.

THE DANGERS OF BECOMING A MALCONTENT

Persisted in, however, the spirit of discontent must be regarded as a serious character fault, totally unbecoming to any who consider themselves to be followers of the Lord Jesus. It is a dangerous condition which abuses the goodness of God and threatens its possessor's eternal destiny "They shall not enter into my rest" (Heb. 3:11).

One of the great siftings was and is Murmursome-Contradictionism which brings about a marked separation between those who retained and those who have lost the holy Spirit of understanding. Murmuring, whether audibly or in the secret thoughts of the heart, is an unmistakable indication that all is not well with us in our relationship to our Lord and Savior and to our brethren in the faith. What are the implications of Murmursome-Contradictionism? If we are dissatisfied with what we have or where God has placed us in His work, we are telling the Lord—who reads our hearts—that we are ungrateful for His provision for our needs. Are we questioning His goodness? Do we doubt His wisdom? Are we grieving Him, as He was grieved with that generation in the wilderness? Can it be that without realizing it we are hurting our loving Heavenly Father by our actions against one of His called and faithful vessels?

Testing 101

When you are going through something difficult and wonder where **God** is.

Remember, the Teacher is always quiet during a test.

Trust in the Lord

The person with a perpetual gripe is usually quite vocal about it, although the simmering-under-the-surface kind of discontent is also sensed by others. There is often an element of accusation in such an attitude, as if to say: Why are you so favored? Why does God smile on you, but let me suffer? Others

are made to feel guilty about their own good fortune and happiness, and it is painful to them. Such an atmosphere can ruin family harmony, destroy friendships, and disturb the blessed peace of Christian fellowship within a congregation of the Lord's people. The result being they are all hurt by the sifting actions of a very few!

Discontentment in the heart brings hurt to ourselves, if we harbor it. Our complaint may relate to material

things. It becomes our duty to ask, are we being tested as to the genuineness of our consecration to sacrifice earthly interests and give our all to God's will. Or perhaps it is our situation as to family, work, neighbors, brethren that we find too irksome? Or maybe there are privileges of service we covet, but which are denied us, and we are aggrieved. We complain and often the murmursome individual enters into a sifting work against the Truth as due. Having acquired a reputation as a malcontent, we alienate even our Christian friends, and find ourselves lonely. Worst of all, we lose that rest of heart and mind that is the inheritance of God's faithful people "And to whom sware he that they should not enter into his rest, but to them that believed not?" (Heb. 3:18). If we are chronically discontented, then by our own ingratitude [the worst fault with which fallen humanity is beset] we too are deeply hurt.

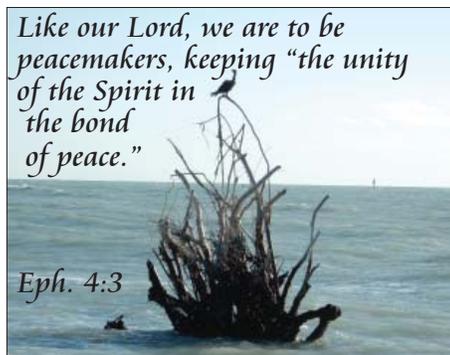
It's not hard to know God's will

- If we're willing to obey, He's willing to reveal
 - *John 7:17 NIV If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.*
- God does not reveal His will to the curious
- He reveals it to those ready to obey

The proper attitude of heart accepts God's decision as not only wiser but more just than our own. Consequently, when we see any who have enjoyed the light of present Truth abandoned by the Lord and led into outer darkness, we are to conclude that before being abandoned there must have been in them an evil heart of unbelief in departing from the living God. He is faithful who hath promised that "If any man will do His [the Father's] will, he shall know of the doctrine, whether it be of God," (John 7:17). Whoever, therefore, loses the doctrines of Christ after once having had them and becomes a sifter has surely done more than get his head confused. His heart must have been separated from the Lord previously; for so long as we abide in Him, it will not be possible for any of the snares of this "evil day," this "hour of temptation," to entrap us; none shall pluck us out of the Father's hand; He is fully able to take care of us. When the Father cuts off those branches from the true vine that bear not fruit, we may not protest against God's doing. We must not uncover our heads or mourn for those who He cuts off! God's judgments are righteous. It is possible for an individual that once enjoyed the light of present Truth,

by ingratitude and murmuring, to so greatly undermine their character as to make it in some cases impossible for the Millennial arrangements to reform them (E 16 p. 175; PT 1977 p. 91; PT 1980 p. 62; R1424).

Little wonder that the Apostle Paul, having the Philippian brethren in his heart, desired their continued peace and harmony, and thought it of great necessity to exhort them to “Do all things without murmurings.” And our Lord Jesus assuredly has us in His heart: “As the Father hath loved me, so have I loved you . . . I command you, that ye love one another” (John 15:9, 17). Like our Lord, we are to be peacemakers, keeping “the unity of the Spirit in the bond of peace” (Eph. 4:3). Doing all things without murmuring, we shall find “How good and how pleasant it is for brethren to dwell together in unity” (Psa. 133:1).



Even the saintly Paul was afflicted. “The good that I would, I do not; but the evil which I would not, that I do . . . O wretched man that I am!” (Rom. 7:19, 24).

Yet this kind of dissatisfaction may have a salutary effect, in spurring us to greater efforts to overcome character defects. Certainly Paul, near the end of his life, could say with assurance: “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day” (2 Tim. 4:7, 8).

Pastor Russell, 104 years ago wrote “with the closing of this Age, there will be an adjustment of matters” as respects Priest and Levities, etc., (R 4745) and that “only the Priests will be in the Holy; only the Levities will be in the Court.” In harmony with the teachings of the Scriptures as elucidated by “the faithful and wise Servant,” the Lord’s Epiphany-enlightened consecrated people have during the Epiphany, “the closing of this Age,” faithfully conformed to the Lord’s “adjustment of matters.” The Epiphany, the Time of Trouble, is a transitional period of which Bro. Russell says; “The transition may be painful, yet it will be blessed, marking the overthrow of Satan’s empire and the reign of sin and death and the inauguration of Messiah’s Kingdom and its reign of righteousness and life eternal” (E 4 p. 48).

The faithful Epiphany-enlightened brethren have conformed themselves to these transitional changes and

adjustments as the Lord has brought them about and revealed them through His Word and providential leadings which continue to this very day. And now (2015) that there are more and more brethren who have consecrated since the Fall of 1954, who have their standing in the Camp, as Consecrated Epiphany Campers. The Consecrated Epiphany Campers in the Truth are the highest class of the antitypical Nethinim, who serve in sympathetic unity with their Youthful Worthy brethren, who are antitypical Levities in the Court. Furthermore, they are very closely related to these Youthful Worthy brethren, both being of the same antitypical tribe of Manasseh.



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



THOUGHTS FOR THE NEW YEAR

AS we cross the threshold of another year, we trust that each of us can truthfully say with the poet:

*Looking back, we praise the way,
God has led us day by day.*

And let us remember that the great Watchman of Spiritual Israel, Jehovah, changes not; His great and precious promises are all yea and amen to those who obey Him—to all who by faith abide in Him, trusting in the merit of His atonement—who, possessing His spirit of love, are seeking to walk circumspectly in His footsteps. To all such, if they continue and abound, we guarantee that the New Year will be a happy year, basing our guarantee on the Lord's promises.

**“The capacity to learn is a gift;
The ability to learn is a skill;
The willingness to learn is a choice”**

LEARNING IN THE SCHOOL OF CHRIST

But how many, who *know* this full well, are disposed to be fearful, doubtful, unbelieving, and thereby are paving the way for troubles! How long it requires for some of the pupils in the school of Christ to find out why they are in this school and under the Great Teacher! Surely, the object should be to be taught—to learn of Him whom God has appointed to be the Teacher of all His justified and consecrated ones in His family. We do not come to this Teacher to obtain His certificate that we need none of His instruction, but that from His Word, in conjunction with the daily experiences in life (His “providences” to all His pupils), we may grow daily in His likeness—in grace and in knowledge.

If at first we, as pupils, get confused and mistake self-will for God's will, and our Teacher points this out to us by some failure of our projects, we are not (1) to be rebellious and resentful of the lesson, nor (2) to be discouraged and disheartened. On the contrary, we are to *profit* by every experience, seeking that the lessons of one day shall be put into practice and become our aids on following days.

The most important lesson of this school-term is Faith: the faith with which we who became the Lord's and entered His school must grow. And our faith can only grow by knowledge (we do not refer to worldly knowledge, worldly learning), knowledge of the Lord—of His methods, His Plan, His character. So we must study well our Great Teacher's words and general conduct and as well His providence or private instructions to us individually—interpreting these always by His words. Much of what we accepted at first by *faith* (respecting the Lord's goodness

and wisdom) will gradually become *knowledge*, giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

As in other schools, so in this; different degrees of learning are found in the students—some are in the primary stage of development, some in the intermediate and some in the graduating class. The graduating degree of discipleship in the school of Christ is the one that all are to strive for: it is absolutely essential that we reach this degree, if we would pass examination—finish our course with joy and be granted the Master's “Well done!” and an abundant entrance into the Kingdom (2 Pet. 1:5-11).

We want to outline this course of “*study*” and to ask all the dear Christian brothers and sisters of the BIBLE STANDARD family, who have not already started in this course, to take it up for the New Year. Blessed are sure to be the results. You will find as you progress in it the peace of God, which passes all understanding, ruling in your hearts; this will transmute the trials of faith and of patience into blessings, the sorrows and disappointments of earthly hopes into channels of God's grace and the perplexities of life into full assurance of faith. This graduating degree of faith, hope and love is attained by giving up our own wills and accepting God's will as our will.

**The best kind of praise to the
Heavenly Father is obedience.**

FULL SUBMISSION OF OUR WILLS TO GOD

Do you answer, “Why, that is what I have been wanting to do ever since I consecrated myself to the Lord, but I have not attained it—what more can I do?” Ah yes! So it has been with all fully consecrated children of God; for a long time we all made the same mistake of *wanting* to fully submit our wills to God's will, instead of *doing so*.

A good *wish* is an excellent thing, very important indeed, but if the *wish* does not lead to *performance* it is valueless. Some people never get beyond the wishing point in any of life's affairs. They wish to rise at a certain hour in the morning, or to attend to certain recognized duties, or render some service, or speak some words of kindness or encouragement in the name of the Lord—but *they never fulfill their good wishes in deeds*. The good *wish* should be followed by a good and determined *will*, which is sure to be favored by Jehovah in matters fully in accord with the Divine will. Now, without dropping a single good *wish*, let us begin immediately to make this a successful year by throwing the entire strength of our wills into *doing*.

But now take care—you are on treacherous ground; a strong will is as dangerous as it is valuable. If misdirected, you have started a force, an energy, which may lead far astray. And conscientious people are in danger along this line especially; for when their wills get hold of a matter which their consciences approve, they may make as much of a blunder as did Saul of Tarsus under similar circumstances.

There is but one safe course; and to prepare the Lord's people to know, to realize this, is the object of all the preliminary courses in the school of Christ, leading up to this graduating course. This final lesson to be learned is that the *wills* that are to be exercised in good deeds and good words are not our own wills, except as by adoption we have taken the Lord's will to be ours. When we became the Lord's pupils it was by and as a consequence of the surrender of our own wills; and our first lesson in this school was in keeping our wills dead. We can see in retrospect that by the Great Teacher's aide we won some victories over self-will, and have come to the place where our real desires are, as expressed by the poet:

*Lord, Thy love at last has conquered,
None of self, and all of Thee.*

But even after we have adopted the Lord's will (instead of our own natural preferences) and made it ours; and after we have resolved to *do* the Lord's will, still we are in danger and need to walk carefully, lest we misapprehend the Lord's will and adopt the will and plans of fellow men or of a church, instead of the Lord's will. Consequently, without despising human aid in the ascertainment of the Lord's will, while remembering that God still, as in times past, makes use of human agencies in instructing His people, it must not be forgotten that Satan also uses human agents to mislead and to deceive, and that God permits this in order to teach us that He is the real Teacher. Therefore He puts His Word, the Bible, as the test by which His people are to distinguish between true and false teachers, saying, "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The amount of Truth we have is designed for a purpose, to equip us to cooperate with the Lord in the out workings of his plans.

GOD'S WILL FOR US "OUR SANCTIFICATION"

Coming to the Scriptures to ascertain *God's will*, we find that the great *work* which God asks of us is not work for others, but work in ourselves—subduing, conquering, and ruling self. "This is the *will of God* [concerning you], even your sanctification" (1 Thes. 4:3). Therefore, everything else—our service of the household of faith, and our doing good unto all men, by home and foreign missions, *etc.*—

is subservient to this most important work within. For, as the Apostle by inspiration declares; Though we preach the gospel eloquently to others, and though we give all our goods to feed the poor, or become martyrs for a good cause, *without love*, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be *nothing*, from the Divine standpoint (1 Cor. 13).

On the contrary, if we be sanctified to God by the Truth—if our wills be dead, and the Lord's will be fully accepted as ours, in thought, word and act, we have attained the will of God and will be overcomers—even if, opportunities being denied us, we never preached, never gave to the poor and never suffered as martyrs for the Truth's sake. Let us all note well this point—"This is the will of God [concerning you], even *your sanctification*." Let nothing becloud or obscure this truth—neither other truths nor errors. Let it dominate our course in life, and then, if God's will is really our will, we have a clearly marked pathway before us, which is very important.

But without doubt, God will open before all His people opportunities to serve the Truth to others—to let their light shine to the glory of the Father and the blessing of fellow creatures—for this is His command to us; and we may be sure He gives no commands impossible to be obeyed. If you have been seeking opportunities of service and finding none, there must be something wrong; you may have been seeking some *special* service of your own preference (your old will meddling with your newly adopted will—the Lord's will). Possibly the Great Teacher sees pride remaining—pride which you would have been prompt to crush, had you recognized it, but which hid itself from you under the cloak of "self-respect." Possibly the Great Teacher by His providence and His Word is saying to you, "Do with thy might what thy hand *findeth to do*" (Eccl. 9:10). Possibly He sees that *you* would be spoiled by giving you a more important service for others, before you have learned the lesson of humility—all-important in the Lord's sight. Act quickly, therefore; the time is short. "Humble yourselves therefore under the mighty hand of God [to do whatever service His providence has made possible to you], that he may exalt you in due time" (1 Pet. 5:6).

Let our prayers every morning ascend to God—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer" (Psa. 19:14). And every evening let us review the day, judging our hearts will by the Lord's law of perfect love—praying His forgiveness of shortcomings, and thanking Him for the strength and grace which brought victories.

**"Do NOT go to the Lord with the Solution—
Go with FAITH."**



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TO:

ANNOUNCEMENTS

VISITING MINISTERS 2015

Leon Snyder

Jacksonville FL Convention March 11, 12, 13

Donald Lewis

Jacksonville FL Convention March 11, 12, 13

Daniel Herzig

Jacksonville FL Convention March 11, 12, 13

Thomas Cimbura

Jacksonville FL Convention March 11, 12, 13

Robert Steenrod

Cincinnati, OH, February 7

Jacksonville FL Convention March 11, 12, 13

John Wojnar

New Haven, CT, February 7

Jacksonville FL Convention March 11, 12, 13

Richard Piquene

Independence, KS, February 21

Jacksonville FL Convention March 11, 12, 13

Jon Hanning

Jacksonville FL Convention March 11, 12, 13

Lawrence Williams

Athens/Nelsonville, OH, February 21

Jacksonville FL Convention March 11, 12, 13

Michael Hanning

Jacksonville FL Convention March 11, 12, 13

Brandon Penney

Jacksonville FL Convention March 11, 12, 13

EVANGELISTIC SERVICES

Kenneth Arends

Jacksonville FL Convention March 11, 12, 13

Michael Dukette

Carlstadt, NJ, February 21

Jacksonville FL Convention March 11, 12, 13

David Hanning

Indianapolis, IN, March 6

Jacksonville FL Convention March 11, 12, 13;

Jesse Julien

Pittsfield, MA February 14

Jacksonville FL Convention March 11, 12, 13

David Lounsbury

Boston, MA, February 28

Jacksonville FL Convention March 11, 12, 13

Ainsley Maine

Boston, MA, January 24

Jacksonville FL Convention March 11, 12, 13

Roger Mullen

Springfield, MA, February 7

Walter Onyszko

Jacksonville FL Convention March 11, 12, 13

David Seebald

Jacksonville FL Convention March 11, 12, 13

Harold Solomon

Jacksonville FL Convention March 11, 12, 13

Krzysztof Witko

Jacksonville FL Convention March 11, 12, 13

Lawrence Williams II

Jacksonville FL Convention March 11, 12, 13

JACKSONVILLE, FL. CONVENTION

The Bible Standard Ministries Convention

Jacksonville, Florida

March 11, 12, & 13, 2016

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BIBLE STANDARD MINISTRIES USA 2016 CONVENTIONS

Muskegon, MI, May 20, 21, 22

Chester Springs, PA, July 14, 15, 16, 17

Cincinnati, OH, September, To Be Announced

ERRATA: BS 891 November/December 2015, pg. 82, para. 3, 1 Thes. 5:8 should be 1 Thes 5:18 and pg. 83 para. 1, John 13:5 should be John 13:15.

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