

# 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**



# THOUGHTS FOR THE MEMORIAL SEASON

*“And he took bread and gave thanks and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me” (Luke 22:19).*

As we approach the Passover season we do well to meditate on its significance. A college professor, lecturing on “Religion,” said that Christians have the communion to “remember the Last Supper.” Not understanding the matter, he misstated it. Our Lord stated the matter correctly—He said, “This do in remembrance of me” (Luke 22:19). The partaking of the communion is something we do, but the object of our remembrance is Christ and what He did. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Cor. 5:7, 8). See also 1 Cor. 11:23-26.

When someone has a birthday party, the birthday cake may be on the table. The guests eat the cake, but the center of attention is not the cake, rather, it is the one having the birthday celebration. While the cake is cut and eaten, it is not the cake that the guests are there to remember, but the one whose birthday it is honoring.

The Memorial emblems also occupy a place on the table, but it is not the bread and the cup that we celebrate. It is not the supper—no, not even the “last” supper—that we commemorate, but the Lord’s death. “The wages of sin is death,” and “Christ died for our sins according to the scriptures” (Rom. 6:23; 1 Cor. 15:3). He saves us now from the condemnation of sin and eventually will save us from the power and effects of sin, unto eternal life.

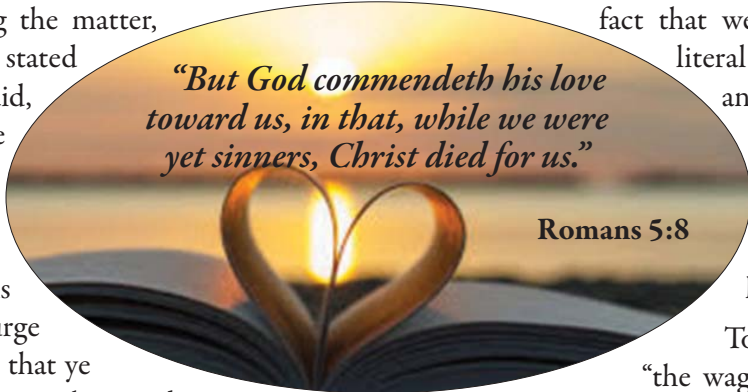
Therefore everything connected with the Memorial celebration is to remind us that we are saved by the death of Jesus, by our faith appropriating justification through His broken body and shed blood. The unleavened bread reminds us of His flesh broken for us, and the grape juice reminds us of His perfect life-blood shed for us. Together

they mean that His perfect human life was given in sacrifice unto death as a ransom-price—a corresponding price—for Adam and the race that was in his loins when he sinned and forfeited life for himself and his race. The fact that we eat real bread, and drink literal juice, is very impressive and, among other things, may indicate that Jesus’ death was real, that the judgment of death for sinners is literal, and that the life which we hope for is just as real.

To all who truly realize that “the wages of sin is death” and that the ransom given for all by our dear Redeemer through His death was His life, His cross must always be the central point of interest from which all our hopes of future life and blessing emanate. All such will esteem it a privilege to commemorate the dying love, the redeeming love, the enduring love, the powerful love, manifested by Jesus from Jordan to Calvary.

“Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8), “the just for the unjust, that he might bring us to God” (1 Pet. 3:18), that He might have the right and opportunity of effecting human restitution to the state of perfection and harmony with God, forfeited by Adam’s transgression.

By laying down His perfect human life as a ransom sacrifice for Adam and his race, Jesus opened up “a new and living way”—a way to life everlasting. The Scriptures call the Church of God “the church of the first-born,” “a kind of first-fruits of his creatures,” “the first-fruits unto God and to the Lamb” (Heb. 12:23; Jas. 1:18; Rev. 14:4). These expressions imply that ultimately there will be others of God’s family *later* born; *after-fruits*. Christian people in general seem to have overlooked these Scriptures, so far as making proper application of them is concerned, and have generally come to believe that only those who are



*“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”*

**Romans 5:8**

ever to be saved are designated in the Bible as *first-fruits*—that there will be no *after-fruits*, none who will be saved in the Millennium.

But the Passover type indicates that it was God's purpose to free not only the firstborn, but *all* Israelites; and that as a nation they represented all of mankind who will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers—the one in which only the firstborn were passed over, and *another greater one* at the Red Sea, when by Divine Power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved, while the hosts of Pharaoh, representing all who eventually will go into the Second Death, were overwhelmed in the Sea. The Passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who, Millennially, will come into heart-accord with the Lord and will render Him worship; all who will ever become a part of true antitypical Israel; for not one Israelite was left behind in Egyptian bondage.



But this Passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the firstborn of Israel by the angel in the land of Egypt. Only the firstborn ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those firstborn. During the Expanded Gospel Age Harvest of this present time (post-1954), Jehovah continues to call out from the world those that can be a part of His one true Church. God's rule of inviting only the truly consecrated children to celebrate continues.

We see also that the remainder of mankind who may desire to follow the Christ during the Millennial

Mediatorial Reign shall be led forth from the bondage of sin and death. They are not now in danger of eternal destruction as was The Church of the First-born who in *advance* of the remainder of the race had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance, and to God's willingness to fulfill to them all of His good promises. Furthermore, they are such as have responded to the grace of God in justification and have made a full consecration of themselves to Him and His service. By and by the glorious Morn of deliverance will come, and The Christ, the antitypical Moses, will lead forth and deliver all the people of God—all who, when they shall know the Truth, will be glad to reverence, honor and obey the Will of God. At the close of the Millennial Mediatorial Reign of Christ all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death—destruction.

### **JESUS CAME TO SET US FREE FROM SINS . . . NOT FREEDOM TO SIN**

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us: therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must eat also of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. We put on Christ, not merely by faith, but more and more we put on His character and are transformed into His glorious image in our hearts and lives. We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have *bitter experiences and trials* which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims and strangers, staff in hand, we are to gird ourselves for our journey to the antitypical Canaan, to all the glorious things which God has in reservation *for the Church of the Firstborn*, in association with our Redeemer (A work now complete).

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire I have desired to eat

this Passover with you before I suffer” (Luke 22:15). It was necessary that as Jews they should celebrate the Passover Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical firstborn from the typical “prince of this world”—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, “Do this in remembrance of me.”

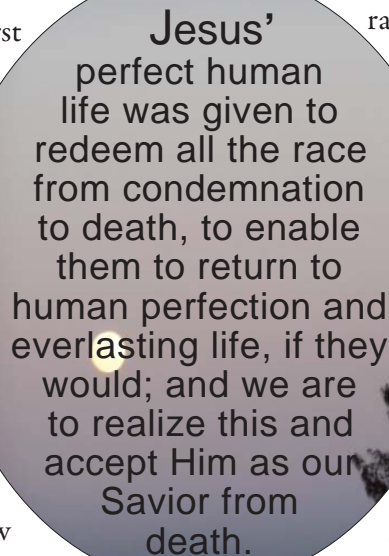
We recall the circumstances of the first Memorial—the blessing of the bread and of the cup, the fruit of the vine; and our Lord’s declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and any manner, that they might later share His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, “Take, eat; this is my body.” The evident meaning of His words are, this symbolizes, or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season.

On another occasion, Jesus gave a lesson which interprets to us this symbol. He said, “The bread of God is he which cometh down from heaven, and giveth life unto the world.” “I am the bread of life.” “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6:33, 35, 51).

In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to

understand just what the bread signifies. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that He was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life “a ransom for all, to be testified in due time” (1 Tim. 2:4-6).



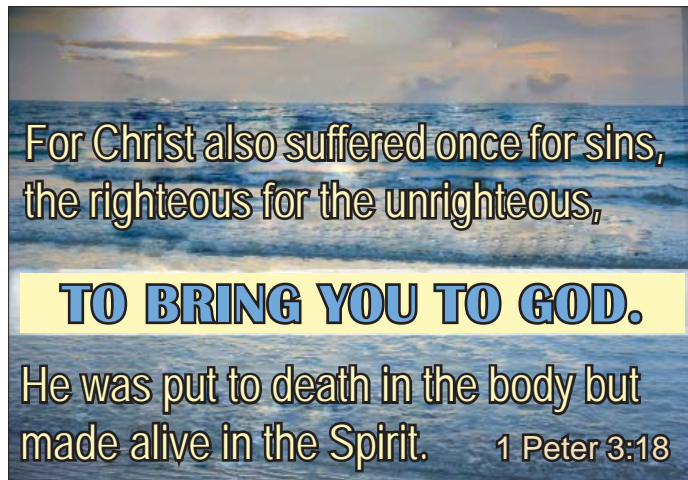
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When we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to “eat,” appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death.

The Scriptures show us, however, that if God would consider all past sins canceled, and would recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life. In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should rise from the dead on the Divine plane of life, that He should ascend to the Father and impute the sacrificial merit of His death deposited in the hands of Justice on our behalf and receive from the Father the position of exercising “all power [authority] in heaven and in earth.” With this authority He shall be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God, all who will avail themselves of the wonderful privileges then to be offered to all mankind—dead and living.

It is this same blessing that the Gospel Church of this Age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which Father Adam *possessed* and *lost*, and which Christ redeemed by giving His own sinless *flesh*, His *perfect*

*human life*, as our ransom-sacrifice—corresponding price. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of *justification to human life-rights*—and *the right to human life*—with all the privileges, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior’s life given for us, His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord’s sacrifice of these—Justification.



Now let us note that God’s object in justifying the Church by faith during the Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, was for the very purpose of permitting this class to present their bodies a living sacrifice, and to have part with the Lord Jesus in His sacrifice—as members of His Body. To this deeper meaning of the Memorial He did not refer very fully, though He did refer to it in the Luke account of the cup (Luke 22:20). It was doubtless one of the things to which He referred when He said, “I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth, is come, it will guide you into all truth . . . and will show you things to come” (John 16:12, 13). This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, “The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ?”—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby the Body members might be counted in with Him as sharers of the glory which He has received as the reward of His

faithfulness?—“For we, being many, are one loaf, one body” (1 Cor. 10:16, 17, Diaglott).

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life *retained*, but *life shed*, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins—and that all who would be His must drink of it, must accept His sacrifice—appropriate it by faith. They must receive life from this source. It will not do for any to claim eternal life outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the merit of the blood once shed as the ransom-price for the whole world. “There is none other name under heaven given among men whereby we must be saved” (Acts 4:12).

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the Kingdom, the theme of His every discourse. Those to whom He had promised a share in the Kingdom, if faithful, He reminded of His declaration that He would go away to receive a Kingdom and come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting would find its fulfillment in the Kingdom, that He would no more drink of the fruit of the vine until He would drink it anew with them in the Father’s Kingdom.

Just what our Lord meant by this statement might be difficult to determine positively; but it seems consistent that we understand Him to mean that as a result of the trials and sufferings symbolized in His Cup, there will be jubilation in the Kingdom. “He shall see of the travail of His soul, and shall be satisfied” (Isa. 53:11). He will look back over the trials and difficulties endured in faithful obedience to the Father’s will and will rejoice in these as He sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this Cup, first as signifying justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him; and when the reign shall have begun, when the Kingdom shall have been established, looking back they will praise the way that God had led them day by day, even unto the end of their earthly course, and even though it had been a “narrow way,” a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied: always He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found this far grace sufficient for His needs.

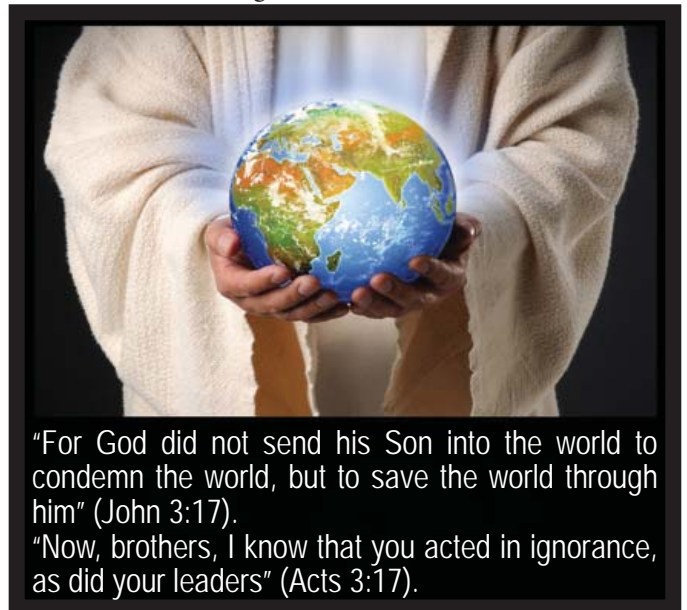
In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong crying and tears" praying "unto him who was able to save him from death" (Heb. 5:7)—expressive of our Master's fear of eternal death, lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate and Herod, and then Pilate again. "As a sheep before her shearers is dumb, so he opened not his mouth" in self-defense (Isa. 53:7). We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers! On the other hand, we recall that even among His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with Him who redeemed us! What an opportunity is afforded us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips but also by our conduct.

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! And not only so, but that it was the leaders of their religious thought, their chief priests, Scribes and Pharisees and

Doctors of the Law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not if the world hate you, for you know that it hated me before it hated you." We see that He referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, His followers.

We are not to be surprised, then, that opposition to the Truth and persecution of the light-bearers should come from the most prominent religious leaders. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17). Ah, yes! Ignorance and blindness of heart and mind are at the bottom of most of the persecutions of Christ and His followers. The Father permits it to be so now—for our good.



### SUGGESTIONS FOR KEEPING THE FEAST

According to custom, the Chester Springs, PA. area congregation will this year meet at 8:00 p.m., April 5th, at the Epiphany Bible House, to celebrate the great event which is so full of precious significance to all the ones who have come into an appreciation of present Truth. We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company meet together as is its usual custom; for this seems to have been the course of the early Church. Let us "keep the feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice

for us but also as relates to our own covenant to be dead with Him—dead to self-will and alive to God’s will.

We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice or raisin juice. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used; or a few drops of such wine may be put into the otherwise unfermented juice to favor those with such scruples.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Helpful to this would be a re-reading of Vol. 6, Chapter XI, treating of the Passover of the New Creation. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have previously suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord, provided they are not disfellowshipped. As a rule, there

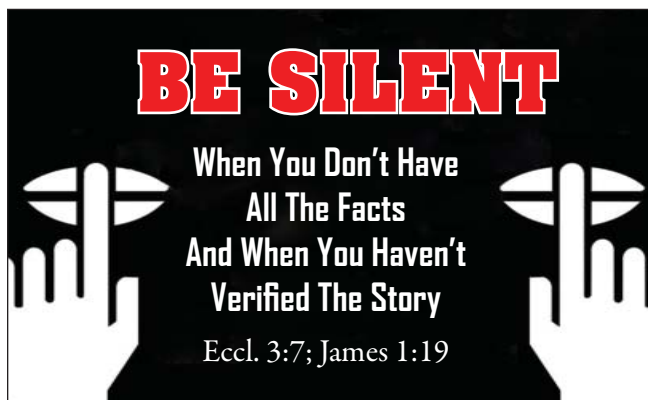
will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle’s words concerning those who “eat and drink damnation [condemnation] to themselves, not discerning the Lord’s body” (1 Cor. 11:29). For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real importance of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the Memorial this year (April 5th after 6:00 PM) will be a most precious and profitable one to all the brethren. As we are approaching the end of our course, the great importance of our calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Therefore let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draws nigh, and that, if faithful, we shall soon share great joys and blessings with our Lord Jesus in God’s Kingdom.

## **HELPS TOWARD HAPPINESS IN MARRIAGE**

Many people have some very mistaken impressions about happiness in marriage. Doubtless in part through television, radio, books, magazines, *etc.*, some of those who expect to be married and some who are married have the mistaken idea that happiness in marriage comes more or less automatically if one has chosen the right mate, and that any previous unhappiness will almost surely vanish soon after the marriage.

All should realize, however, that happiness in marriage does not come automatically, but that a continual real effort must be put forth to gain and maintain it, that all marriage partners have their faults and weaknesses, which they will still have after marriage and which are often causes of unhappiness



and serious problems in the married relationship.

James 1:19 brings this thought to our mind: Let every person be quick to hear, slow to speak and slow to anger. Men and women are different beyond the obvious physical ones, we think differently, we respond differently, our hearts respond differently. However, husbands

and wives are inclined to ignore this fact and continue through life with their own perceptions of how others should live and respond.

In marriage we are called to be attentive to the other’s needs, yes, be quick to hear and slow to speak. Words have meaning! Discord does not require anger, often through discord we can identify the special needs of our wife or

husband, and we must remember in these moments our spouse is not the enemy. This may sound odd perhaps, but couples often come at each other from that very position. When very little listening occurs painful and damaging words are spoken and anger then isolates.

When we consider James' compelling words, a compelling picture of the marriage relationship is brought to mind, perhaps our spouse is just the person we need to help us to become who God has made us to be; then our hearts are more likely to respond in attentive tenderness. Let each spouse write injuries in dust and benefits in marble.

In the first two chapters of God's Word (the Bible) Jehovah indicates that man should not live alone, but was created for a relationship, first with God and second with a spouse, I will make a helpmate for him. The Bible tells us that God created Eve by causing Adam to go into a deep sleep and from Adam's rib created a companion for him.

God's design for man and woman is marriage, the two becoming one. Marriage can be difficult because it lays bare our selfishness and our bad habits. Our differences can become emotional as growing pains arise when two individuals strive to become one flesh, this brings the need to learn well five necessary words: I was wrong, I'm sorry! Oh, where love is thick faults become thin. Mark 10:9 (Diaglott) is emphatic in its statement: "What God, then has united, let no man sever."

Yes, words have meaning! Words have the power to start wars, scar hearts, lacerate a person's soul, create enemies and incite fear. Words said in anger to our spouse such as: marrying you was the biggest mistake of my life; I am now certain that I married the wrong person; I have lost my feelings for you; I am in love with another. If we are not careful with our words we can destroy our marriage. Words said in times of anger are so easy, let us as consecrated Children of God choose uplifting words and enjoy the fruits of happiness. There is a Gospel Hymn that offers these words: "Sing them over again to me; let me more of their beauty see; teach me faith and duty; wonderful words of life." From God's word we have these meaningful words: Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. We encourage you to seek God's grace to resist contentious

and critical attitudes so that you may experience the joy of a fulfilling and God-honoring marriage.

We do not lay claim to saying that marriage is easy. Oh, even the best marriages are tested and at times fail because some couples just give up, since they viewed marriage as a contract rather than a covenant made before God. Divorces not only separate couples, but also injure children and alienate family members and friends. Yes,

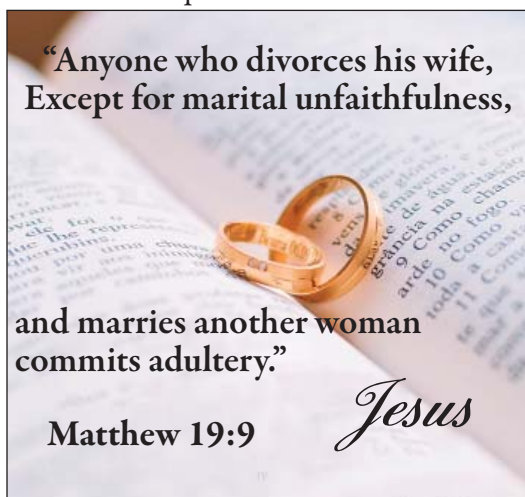
the Supreme Court has now set aside the traditional definition of marriage as being between man and women! Having said this; we do recognize that there can be conditions when divorce, as a last resort, is unavoidable. This evidence is given in Matt. 19:9 as adulterous unfaithfulness of the mate.

Let us digress for a moment and peruse some factors in the world that help produce divorce. As the world of mankind old and young look for peace and enjoyment many turn to

alcohol, tobacco, drugs and illicit sexual activity. The use of Tobacco, Marijuana, Alcohol, Vicodin, Ecstasy, Cocaine, Phencyclidine (PCP), OxyContin and psychotherapeutic drugs is rampant in the world today. Some people, young and old, will use drugs specifically to ease the trauma and pain of unsatisfactory relationships and the physical and emotional abuse arising from unhappy home lives. We live within a world lacking in firm resolve to avoid destructive behavior and consumption of harmful substances. Yes, the world is more and more willing to lower the standards of behavior to allow any and all to be accepted.

The cost of supporting these habits becomes greater and greater, and the sense of guilt deeper and deeper, leading to much lying, deception, shoplifting and other forms of stealing, robbery and associated forms of violence and crime, allowing casual sexual intercourse, heterosexual and homosexual prostitution and committing other desperate actions—all in order to support the cravings of the habit. Frequently such desperate and criminal actions cause arrests and imprisonments, leading to further erosion of self-esteem and more serious bad effects on the person. The user becomes more and more affected mentally, physically, emotionally, and otherwise, leading to horrible consequences, such as dwelling in filthy and semiconscious conditions, and often to death.

The Apostle Paul addresses this subject matter in 1 Tim. 5:8: Anyone who does not provide for their relatives, and especially for their own household, has denied the faith





and is worse than an unbeliever. This principle can be applied to both financial support and to the emotional and spiritual needs of one's spouse.

We wish to quote from Blaise Pascal: *When everything is moving at once, nothing appears to be moving, as on board a ship. When everyone is moving towards depravity, no one seems to be moving, but if someone stops, he shows up the others who are rushing on, by acting as a fixed point.* For those who wish to be God honoring in their wedding vows, we use the Bible (God's word) as our fixed point in a degenerating world! Let us not be ashamed in defending this fixed point.

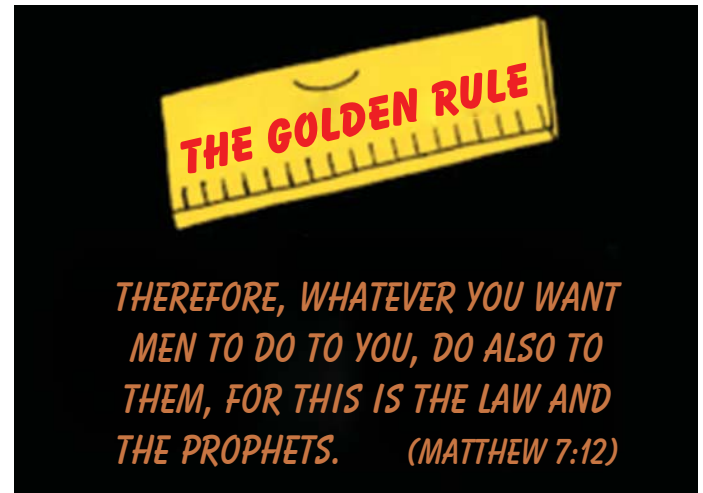
A man and woman that are bound in a marriage covenant are no longer twain, but one flesh; and all their future happiness and prosperity in the present life depend on their loyalty, generosity, love and consideration for each other. The marriage relation, both in its duration and character, was designed to be like the lasting, faithful and blessed union of Christ and His Church (Eph. 5:23-27). He will never leave her nor forsake her. She will never withdraw her faithfulness to Him.

We continue with some further thoughts toward happiness in marriage for those expecting to be married as well as those already married. God through the Apostle Paul says (1 Cor. 7:3-5, Berkeley Version), "The husband must render to his wife the obligations that are due her, and similarly the wife to the husband (each is to give to the other the amount of sexual love that the other might reasonably, naturally and justly seek)." The wife has no exclusive control over her own body, due to the husband, and just so has the husband no exclusive control over his own body, due to the wife. "Do not deprive each other, except by mutual agreement for a time, to devote yourselves unhindered to prayer, and come together again, so that Satan may not tempt you on account of your lack of self-control."

*Husbands and wives are to have genuine love for each other.* This means that they are to have more than sex love (Greek, *eros*) for each other, though a good sexual love relationship will help much toward happiness in marriage. For emphasis, we repeat Paul's statement in (1 Cor. 7:3-5, Berkeley Version), "The husband must render to his wife the obligations that are due her, and similarly the wife to the husband (each is to give to the other the amount of sexual love that the other might reasonably, naturally and justly seek)." Never let romance die.

Husbands and wives are to seek higher forms of love for each other than sexual love. They are to have

genuine good will toward each other. This includes the good will that they owe by right to each other—we call it duty love, or justice (Greek, *philia*). They are to carry out their responsibilities and to deal properly with each other, according to the Golden Rule that Jesus gave—"Whatever you want others to do for you, do so for them" (Matt. 7:12, NASB). This means, that whatever we may rightly desire others to do for us (subject to God's will and in harmony with the teachings of His Word, the Bible) is also what we should do for them.



When husbands and wives are properly courteous to and considerate of each other, they will take on their proper responsibilities, and will seek diligently to keep their promises. They will give each other proper, reasonable and regular amounts of their time, conversation and attention. They will share their joys, their sorrows, their hopes, their disappointing experiences and their advancements. Communication and companionship are very important. Companionship is the reason given in Gen. 2:18 for God's giving husband and wife to each other. Being careful to exercise duty love to husband or wife helps greatly to produce happiness in marriage.

Husbands and wives must also be attentive to matters of money and financial obligations. Troubles with money are always stressful in the marital bond. It seems financial distress is one of the greatest causes of marital failures. Couples need to be open and cooperate with each other financially. Opportunities to acquire the necessary income for the family needs must be sought and industriously won. Then that income must be utilized for the maximum benefit of the family and not wasted. Each marital partner must not overspend and decisions to spend or purchase should be discussed together. It also seems wise to establish a modest spending limit, (perhaps \$50 or \$100 depending on the family means) above which requires discussion on the matter together. This can benefit a

couple from overspending and from potentially hurtful surprises.

We must also consider the higher form of love (unselfish love). We can consider four qualities that husband and wife should look for and express to each other. (1) *Appreciation*: They should look for qualities in each other which they appreciate, and should express by word and act such appreciation on all suitable occasions. (2) *Heart's Oneness*: They are to have unselfish love in its manifestation because of recognizing in each other qualities they appreciate. This also contributes to fellowship and companionship. (3) *Sympathy*: They are genuinely to feel with each other in their losses, sorrows and other trialsome experiences, such as when they are treated contrary to good principles. It is of great necessity that husbands and wives have unselfish love in their marriage. (4) *Sacrifice or self-denying service*: They are to manifest to one another unselfish love because of a delight in good principles. This love is like the love Jesus has in His heart toward His true Church (Eph. 5:25, 29).

The exercise of unselfish love toward each other by husbands and wives helps mightily toward happiness in marriage, toward making their hearts beat to the music of a single high and holy purpose, that purpose being to serve together in and for the spiritually minded family of God. If husbands and wives have matured well in duty love and unselfish love for each other, they will usually still have much happiness in marriage even if, as in old age, sexual love is greatly diminished or dies out altogether.

Husbands and wives must of necessity trust one another implicitly! While husband and wife rightly should desire the special affections of each other to be for the spouse only, they should not have an extreme possessiveness. They are to refrain from any conduct, such as undue attention to others of the opposite sex, that would naturally tend to arouse jealousy in the other. Along this same line they are to honor the dignity and worth of each other. They are to keep the private matters of their married relationship to themselves, and are not to discuss them with others, even members of their own families, unless absolutely necessary. God and Jesus said, "For this cause shall a man leave father and mother, and shall cleave to his wife" (Gen. 2:24; Matt. 19:5). As with trust it is of necessity for husbands and wives to respect each other.



Let our goal every day be to please each other (Rom. 15:1-3). Let us learn the other's likes and dislikes, and seek to do things calculated to please their spouses, and should encourage the development of good qualities and abilities in each other. Let each be ready to serve the other in all reasonable ways, even as Christ serves the Church, and the Church serves Christ. Husbands of necessity are to

cherish their wives. This is a privilege given in God's word: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:28). They are on all suitable occasions to assure their wives by word and act that they love them with a special love that is for them only, as their life partners. This includes supporting the wife in times of need. This does not mean that the wife may not assist in the supporting of the family. But the main responsibility is with the husband as the appointed head of the household. This is not to degrade and dwarf her powers under the bondage of tyranny, but to elevate and ennoble her, granting to her, under his leadership and encouragement, the fullest liberty for the proper use of all her powers. The husband is to seek the wife's opinions on matters of importance in connection with them in their relationship, the family, the home, *etc.*, and he is to be very considerate of her viewpoints.

The wife has also a duty to consider. The wife is to be the helpmate of the husband (Gen. 2:18; Titus 2:4, 5). This does not mean that the wife is to be a slave! As helpmate she is not to be behind or ahead of her husband, but at his side. It was Adam's side from which Eve was taken. It is the privilege of the wife to reverence her husband, she is to look up to him as her head and deeply respect him. This does not mean that she must follow his request if he asks her to do anything that is unjust, unlawful or contrary to the letter or spirit of God's instructions as given in the Bible. Oh, how necessary and proper that it is that husbands should recognize, appreciate and accept of the *help* which wives are capable of rendering in all the affairs of life, where such capability is manifest. If God has given her talents, they were given her for cultivation and use, in order that she might be a more efficient help for her husband; and it would not be right, nor can man afford, to refuse such help and seek to dwarf such talents.

We have spoken of many duties given to husband and wife as guidelines for promoting happiness in marriage.

These comments have brought our attention to be properly thoughtful, lenient, tolerant, longsuffering, forbearing, kind and forgiving toward each other (Eph. 4:32), and should exercise much sympathy and tact in their relationship with each other. These considerations can also be useful to the unconsecrated ones justified by faith in Jesus as Savior and even to unjustified ones. But consecrated Christian husbands and wives have many special pertinent privileges and blessings that other couples do not have, and if they are faithful in leading just, self-denying and world-denying lives and demonstrating continual growth in and practice of Christlikeness, especially unselfish love, they are in a much better position to faithfully carry out their marital duties and obligations happily.

Let the husband and wife be considerate and courteous to each other and continue to impress each other as they

did while courting. Do things together, it is good to share your life. Most weddings are performed before so great a cloud of witnesses, bringing to our attention that marriage is not for two only, but for the family. Share both joy and affliction! Last but not least when things are going “OK” remember how many of your friends are praying for you.

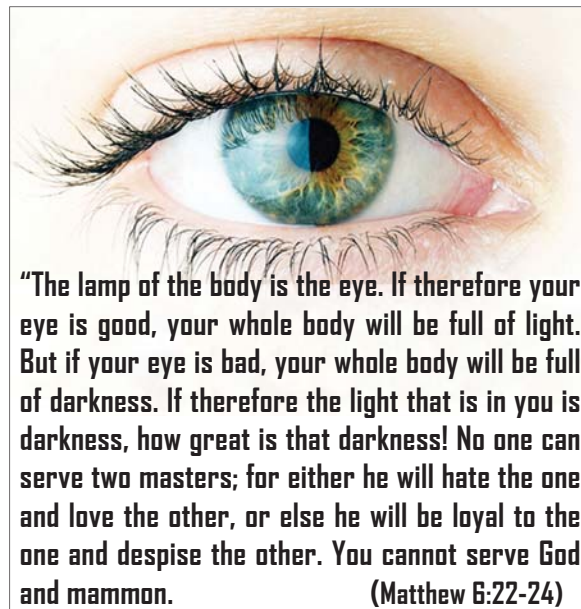


## WANDERING INTO “OUTER DARKNESS”

*“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” — Matt 6:23*

In the Scriptures the “outer darkness,” the darkness of the world, is frequently mentioned in contrast with the inner light, the light of Truth, as Divinely revealed. Our Lord said, “Blessed are your eyes, for they see, and your ears, for they hear.” And the Apostle reminds us that we were translated out of darkness into God’s marvelous light. The world in general is represented as lying in darkness, as being unable to see the light of Truth. Again we are told that the light shineth in darkness, but the darkness comprehendeth it not. Some of the world are asleep, and see not the light, while others are very much awake to worldly aims and worldly ambitions and schemes, but thoroughly blind to the Divine purposes.

All the pre-millennial consecrated classes who have certain characteristics of mind, God is pleased to reveal the light, and to guide them by that light in the right pathway. Such as see and improve the opportunity and walk in the way are called “the children of the light,” while others who go contrary are called the “the children of darkness.” Addressing some of these children



of the light, our Lord said, to you it is given to know the mysteries of the Kingdom of God, but to outsiders all of these things are spoken in parables and dark sayings, that seeing they might not see, and hearing they might not understand (Luke 8:10).

While it is true that this power to understand is “given,” yet it is not given indiscriminately, it is given only to those of certain character. To these alone the light is profitable, to others it would be more or less injurious at the present time. We may well thank God, as Jesus did, that for the time

being the Divine purposes are hidden from the wise and prudent and revealed only to the “babes.” For others to have the light would mean injury to themselves, if not a disordering of the Divine purposes and arrangements. As, for instance, St. Peter tells us that those who crucified the Lord did so in ignorance, in blindness, in darkness, “for had they known, they would not have crucified the Lord of glory” even though their hearts might have been no better, they could have regulated their conduct by the greater knowledge and the Divine purpose, that Christ

should be crucified by them, the just for the unjust, would have been defeated.

In Matthew 6:22, 23 our Lord gives us a suggestion respecting the condition of heart and what it has to do with our ability to see or not to see Divine Truths. He says, "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." And then he adds, "If the light that is in thee be (become) darkness, how great is that darkness!" Evidently our Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of understanding and their power to bless and to guide and to control the interests of the body.

A single eye would seem to signify singleness of purpose, or of heart intention toward God, because in the succeeding verse our Lord calls attention to the fact that there are but the two masters—good and evil, righteousness and sin, God and Satan. Those who are under the power of Satan completely are blinded, as St. Paul tells us, the god of this world hath blinded the minds of all those who believe not, lest the glorious light of Divine goodness should shine into their hearts (2 Cor. 4:4). The only ones who are not blinded are those who are the servants of God, and the degree of their clearness of vision depends upon the singleness of their eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master, to the principles of His government, etc.

All who have seen the light of "present Truth" have therefore reason to be specially congratulated on having passed from darkness to light, on having been delivered from the Kingdom of darkness to the Kingdom of God's dear Son, from the dominion of Satan as his servants to be disciples of Christ and servants of God. St. Peter speaks of our translation out of darkness into his marvelous light. St. Paul says, we are not of the night, nor of the darkness. St. John says, in him is no darkness at all. Again, Darkness is past, and the true light now shineth, but he that hateth his brother is in darkness.

### THE SINGLE EYE OF LOVE

The point we are establishing is, that as our natural bodies are edified by good eyesight, so as truly consecrated children of Jehovah we have clearness of

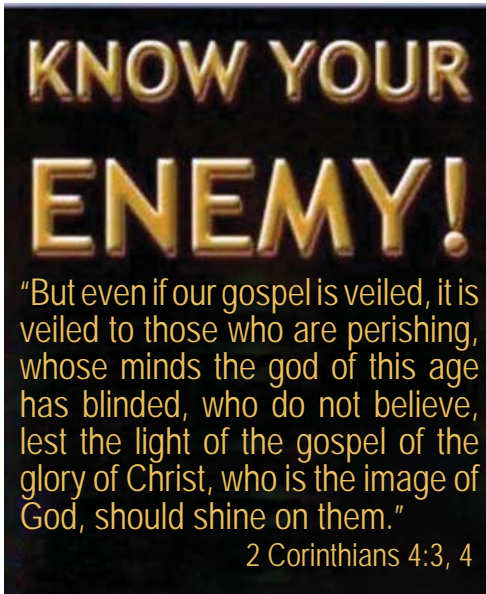
vision in proportion as we have loyalty to the Lord and the enlightening influence of His spirit of holiness, the spirit of love.

The question arises, is it possible for any of us, after passing from darkness into the Lord's marvelous light, to again get into the dark, to go out of the light? The Scriptures answer that it is possible. They tell us that in certain instances God will force people out of the light into the "outer darkness" common to the world in general, that disloyalty to the Lord and to the principles of His teaching tends in this direction.

We might suppose that those who should be cast into "outer darkness," either suddenly or gradually, would be greatly distressed, but, on the contrary, we have every reason to believe that the world in "outer darkness" is not greatly

distressed by its darkness, but rather, as our Lord suggests, "loves darkness rather than light," (John 3:19) because it is in an evil condition, because it has not the Spirit of the Lord, the spirit of love. The inference, therefore, is plain that those who go out of the light into darkness will feel as contented as those who have never come into the light of "present Truth," who even are boastful in respect to the darkness and very unkind in their criticisms of the light, hating the light.

In the Scripture quoted above, under the figure of a single eye, the Lord pictures the singleness of purpose and of heart which must characterize all who become His disciples indeed, or children of light. He even intimates that those who lose this singleness of heart, singleness of eye, singleness of purpose, and then go into darkness, are in some respects in a grosser darkness than are others who have never seen the light. He says, "If the light that is in thee become darkness, how great is that darkness!" Our experience fully corroborates this. Those who have once been in the light of the Lord's countenance, and in the light of the Divine Word, and who lose this, seem to be in a condition much more to be regretted than that of the world in general who have never had their eyes of understanding opened. None others in the world seem capable of such violations of the spirit of love, the spirit of Truth, the spirit of righteousness, the spirit of justice. They seem to be capable of saying and doing and thinking more mean, uncharitable, wicked things, than before they were enlightened.



We have tried for years to see the philosophy of this fact which has been painfully manifest to us on various occasions, and we believe we have found the correct explanation of it as follows.

### **THE WORLD-STANDARD VS. NO STANDARD**

The natural man guides his conduct, words and thoughts considerably by the conduct and words of his fellow men. The strongest appeal to the natural man is, what would Mr. Brown, or Mr. and Mrs. Jones, or Mr. and Mrs. Smith think of such words, or such conduct? This measuring of themselves with others of the same character and standing, and the gauging of conduct by that of others whom they respect, seem to be the only standard by which the world walks. It sees not clearly the principles of righteousness, justice, Truth and love.

But when true conversion to the Lord takes place, when the eyes of understanding become opened, new standards appear before the opened eyes of understanding. The Master's word is heard, saying, "Be ye like unto your Father which is in heaven," and "Be ye followers of me," and "Take my yoke upon you and learn of me." Some see cross-eyed, endeavoring to serve two masters, and to walk according to two standards, to be pleasing to the Lord, and also to walk according to the earthly standards as formerly. But this is found to be a very unsatisfactory course, it has neither Divine approval nor the approval of worldly friends. Those of single eye, of single purpose, say within themselves to the contrary, "To my Lord I must be true who bought me with his blood."

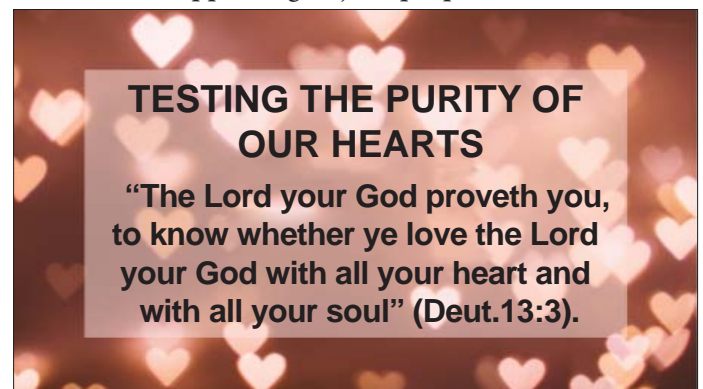
These soon learn that the world is in darkness, and that to walk with the world, and according to worldly standards, would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leadings of the Master, who instructed us to walk in His steps. These of the single eye cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord and, so looking, have the very best of guidance, the very highest standard imaginable. Looking unto Him, copying Jesus, they come more and more to appreciate the lengths and breadths and heights and depths of Divine love and justice and seek more and more to be transformed in all their words and thoughts and doings into harmony with the glorious pattern which their single eye entitles and enables them to clearly see. How blessed is their condition! Instructed by the example of the Lord and by His Word of grace and Truth they are

rising daily to newness of life in the character-likeness of their Redeemer, and becoming fit for the Kingdom blessings in the glorious resurrection.



### **THE LORD WILL JUDGE HIS PEOPLE**

The Divine purpose is not only to call out the single-hearted, the single-eyed, and to instruct and guide them, but also to test and to prove them. We read: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" (Deut.13:3). The test of obedience is the Divine law, supreme love for God and absolute justice to your neighbor, to love him as our self. Additionally, the consecrated have the New Commandment to love one another as the Redeemer loved them, to the extent of sacrificing, laying down anything and everything on behalf of each other, for each other's welfare and assistance. If this test is faithfully endured, it means that the individual has not only reached the mark of perfect love, but has stood tests thereat and has demonstrated his worthiness of eternal life under Divine terms and conditions. But if these tests are not endured, it means the rejection of the individual from the light, and that he will go from the light, so that the things which were once light to him will appear dark, and the things of darkness will appear right, just, proper.



It is not for us to complain, therefore, of these trials and testings which the Lord declares to be necessary, it is not for us to insist that those whom we love must be maintained in the light and ultimately be accepted to the Kingdom. It is rather for us to show our obedience to the Lord, to demonstrate our love for Him with all our heart, and mind, and soul, and strength by acquiescing in His arrangements and judgments.

He has given to the called, chosen and faithful the privilege of working with Him, but totally along the lines of His instruction. If they do not maintain the single eye, the singleness of heart, the singleness of purpose, loyalty to God, to the principles of righteousness, justice and love they cannot continue to be His disciples, they cannot continue in the light, they must go into "outer darkness."

If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them will become darkness, great darkness. Instead of the spirit of love exemplified by our Lord, who laid down His life for us, a spirit of hatred, envy and malice will come in, a spirit of murder which, although hesitating to do outward violence and come under the ban of the law, will not hesitate to assassinate character and to say all manner of evil against those toward whom they become embittered. By such fruits ye shall know them. Such thorns do not grow on the grapevine, nor on the fig tree.

The philosophy of their course is this, when they lose the spirit of the Lord, the spirit of justice and of love, of kindness, and mercy, and Truth, they lose the Lord's supervision, direction and control. And having previously discarded the rules and influences which control the world in general, they are without *any* guidance or restraint in respect to their course of life. They not only act contrary to the Divine standards, but violate the principles of justice and decency, in word and conduct, that assist and guide the world in general. It is for this reason that those who once go out of the light of present Truth can think, and say, and do, more mean and contemptible things than can the worldly who still retain helps to order and decency by

having in mind what their fellows in life would think of their course, their words and conduct.



### **WALK AS CHILDREN OF THE LIGHT**

If we do not put away evil and improper conduct we are not to expect to be of the pre-Millennial seed of Abraham, either as new creatures or as Spirit-enlightened, non-Spirit-begotten consecrated ones, and as such to share in the Kingdom. This is forcefully shown, by the Apostle's words in the context of Eph. 5:5-11, "For this you know, that no fornicator, or impure person, or man of unbridled lust, who is an idolater, has an inheritance in the kingdom of the anointed and of God" (Eph. 5:5 Diaglott).

Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord, walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and Truth proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

But if we do put off the evil and improper conduct, asking God to forgive us through Christ for our sins, including our close-girding sins (Heb. 12:1, Diaglott), and if we steadfastly follow (imitate) God as dear children, and walk in disinterested, unselfish love, as Christ did, our consecrated walk will be well-pleasing to God (Eph. 5:2; 1 Pet. 2:21), and we will make our calling and election sure and have an abundant entrance into and share in the everlasting Kingdom of God and Christ.





## CRUSADES AND CRUSADERS

The name Christian had become popular in Europe. Nearly everybody was recognized a Christian unless he disavowed it and claimed to be a Jew. The drowsy spell was broken by what some would term a fanatical outburst of fervor, which claimed that Christians should wage war on the Turks, Jews and others. The Crusades made their mark in history. Under the spirit of the time, thousands of the noblest of their day traveled hundreds of miles by land and sea to fight for the Cross against the Crescent. It was considered specially grievous that Jerusalem was under Moslem control, and thousands of lives and fortunes were spent in "Crusades to deliver the Holy Sepulchre from the Infidel Turk."

From our present-day standpoint and clearer perception of things, people generally style the Crusades an outbreak of foolishness, wasted effort, manifest ignorance and bigotry. But perhaps Christians today have something equally foolish and irrational. The human mind will be active in some way. The folly of others is easier to recognize than our own.

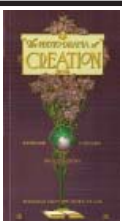
Someday it will be owned that Christendom today is as foolish in some respects as in the days of the Crusaders. Do not the great kingdoms of earth style themselves divisions of Christendom (Christ's Kingdom)? Are they not building great Dreadnaughts that cost a fortune for every discharge of their cannons? Are they not drilling vast armies, and equipping them with costly implements of war? For what purpose? Either because they have evil designs upon the other so-called Christian nations, or that they distrust the others. How foolish this shall yet appear!

How much better it will be when the Word of God is fully accepted, and when its spirit of Justice and Love will govern the world! Then the wealth and energy wasted in Crusades, Dreadnaughts and armament will be used to the general betterment of the people. Only Messiah's Kingdom can restore man to God's image and make God's footstool glorious.

## LESSON 80

- 1\* Was everyone in Europe recognized as a Christian? Par. 1
- 2\* A fanatical outburst of fervor claimed that Christians should wage war against whom?
- 3 What made their mark in history?
- 4\* Thousands traveled hundreds of miles to fight for what and against what?
- 5\* Who had control over Jerusalem and what happened?
- 6\* What do people today think of the Crusades? Par. 2
- 7\* Do Christians today have something that is equally foolish and irrational?
- 8 Is the folly of others easier to recognize than our own?
- 9 When will Christendom of today be considered foolish in some respects as in the days of the Crusaders? Par. 3
- 10\* Do the great kingdoms of earth style themselves divisions of Christendom?
- 11\* What is their purpose in making implements of war and equipping armies?
- 12 Do these so-called Christian nations have evil designs or do they distrust each other?
- 13 How will all this appear, eventually?
- 14\* How will it be when the Word of God is fully accepted and its spirit of Justice and Love governs the world? Par. 4
- 15\* Who's Kingdom will restore man to God's image and make God's footstool glorious?

\* The questions marked with an asterisk are especially for children.



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