

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

AUTUMN 2016
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

EVILDOERS AND BUSYBODIES

“But let none of you suffer as . . . an evildoer, or as a busybody in other men’s matters”

(1 Pet. 4:15)

In our text the Apostle Peter admonishes, “Let none of you [not one—at any time—in any form—under any circumstances] suffer as a murderer “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 John 3:15), or as a thief [not only would literal stealing, purloining, pilfering *etc.*, be included here, but also robbing others of their good name], or as an evildoer, or as a busybody [one who volunteers services where they are neither asked for nor needed] in other men’s matters.”

Surely none of the Lord’s loyal consecrated people would willingly be evildoers. He who would willfully do evil would not have God’s holy Spirit, His holy mind or disposition, but rather the disposition of Satan the

Adversary. Such being the case, the worst that could truthfully be said against any of the truly consecrated would be that he had been overtaken in a fault, or that some weakness of the flesh had caused the trespass, or that by the snare of the Adversary he had been led into doing something which at heart he disapproved. But evil deeds, even though unintentional, are to be guarded against carefully.

**GOSSIPS,
BUSYBODIES,
AND
EVIL SPEAKERS
HAVE NO
PART WITH
CHRIST!**

As the dear brethren examine themselves; “But let a man examine himself . . .”; “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” 1 Cor. 11:28; 2 Cor. 13:5). Some may

find themselves so surrounded with the cares of this life, and so entrapped by its pleasures and the deceitfulness of riches—either already acquired or being sought after (Matt. 13:22; Luke 8:14; 21:34-36) that they have little or no time for proper spiritual nourishment and exercise. They are spiritually weak and sickly (1 Cor. 11:30) and need to go to the Great Physician and to get and heed the wise counsel of His Word. We wish to note here especially the sin of *busybodying*.

Some become overcharged in trying to attend to the affairs of others and in feeling responsibilities that the Lord has never put upon them [one who volunteers services where they are neither asked for nor needed]. This also is an indication of spiritual weakness, for these dear friends are surely neglecting their own nourishment and exercise, else they would not have so much time to spare in finding fault with others. They need to read, mark and inwardly digest the lessons of our text and the various other spiritual declarations to the effect that the Lord’s people should learn not to be busybodies in other men’s affairs. St. Paul says, “For we hear that there are some which walk among you disorderly, working not at all, but are busybodies” (2 Thes. 3:11). And again he says, “And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and



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

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

busybodies, speaking things which they ought not” (1 Tim. 5:13).

We do not put this article together with thought of any unkind spirit, but with the intention of helping some who are really good and noble at heart, but deficient in their faith in the Lord as the Manager of His own work. Sometimes they are given to evil-speaking and busybodying, in respect to brethren whom they should rather trust to the Lord’s care, praying for them and, to the extent that they have actual knowledge and proper opportunity, doing what may commend itself to their judgment and confidence as their proper duty in harmony with the Scriptures, to reason earnestly with a person and make suggestions; but the matter should surely go no further than this. They should not set themselves up as regulators of the affairs of others, and especially not as regulators of the Lord’s affairs.

FOR WE HEAR
THAT THERE ARE
SOME WHICH WALK
AMONG YOU
DISORDERLY,
WORKING NOT AT
ALL, BUT ARE
BUSYBODIES.

2 Thessalonians 3:11

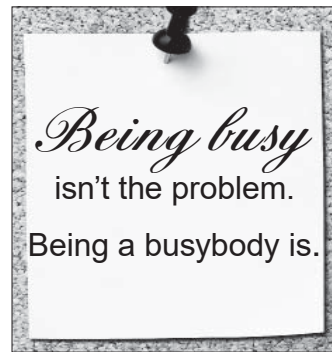
Surely the Lord can be trusted to manage His own cause. And surely we have confidence in His wisdom and ability, as well as in His justice and His love. Let us have more faith in the Lord and look

rather for His leadings than for how we can steady the ark (1 Chron. 13:9, 10). The Lord has ordained Elders in the general Church and in the local congregations, as “overseers.” While properly fulfilling the privileges and responsibilities of their office, they also must take heed to themselves, and to all the flock (Acts 20:28), lest they overstep the proper bounds in their service and become intrusive or meddling.

The Lord’s consecrated people seem as liable as others to become busybodies and to suffer for so doing. It seems that sometimes they are even more inclined to be busybodies than are others. They have set higher standards than others have, and are more conscientious in the hope of reaching their goal. Their love of righteousness is greater, and their hatred of iniquity is greater than before they consecrated. There is therefore continually a temptation not to be content with minding one’s own business, with regulating one’s own thoughts, motives, words and deeds, rather to advise and to seek to regulate everybody and everything; busybodying.

The Lord’s consecrated people, even if lacking a naturally

sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfillment of their covenanted sacrifice. They should also realize that the Golden Rule, required of the New Creation, prohibits everything akin to busybodying. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would wish to be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and admonishes the saints to study, to practice, to learn, along this line. His words are, “Study to be quiet, and to do your own business”—1 Thes. 4:11.



It is safe to inquire respecting any matter suggesting itself along these lines: Is it any of my business? In our conversation or our general dealings with the world we will generally find upon careful examination that it is not our business to chide or reprove or rebuke them. We have been called of the Lord, and have turned aside from the course of the world to follow on a narrow path; *that* is our business. We certainly desire the world to leave us alone, that we may follow the Lord, and correspondingly, we should let the world’s concerns alone, addressing ourselves and our Gospel message to him that “hath an ear to hear.” The world, not having been called of the Lord, and *not* having come into a “consecrated way,” has a right to choose as to its own way, and has a right to expect that we will not interfere, as we do not wish to be interfered with. This will not disrupt the fact that our light will be shining, and so we will indirectly be exercising a continued influence upon the world, even though we do not reprove or otherwise meddle in the affairs of others.

However, where the matter is one of business, in which we are financially concerned, it, of course, will not be meddling with other people’s business, but minding our own business, to give proper attention to such a matter. Neither is it meddling for the parent to have a knowledge and direction in respect to all the transpiring interests of the family and home. Yet even here the personal rights of each member of the family should be considered and conserved. The husband and father of the family, being recognized as its head and chief in authority, should use that authority in loving moderation and wise consideration. The individuality of the wife, her tastes

and preferences, should have his consideration, and as his representative she should be qualified with full power and authority in her own special domain as his helpmate and home-keeper, and in his absence she should represent his authority fully in respect to all the affairs of the family. The children also, according to age, should be given a reasonable degree of privacy and individuality in their affairs, the parent merely exercising his authority and supervision in such connections as would minister to the order and comfort of the home, and to the proper development of its members.

Busybodying is a growing source of difficulty in the churches—the local ecclesias. A clear knowledge of present Truth and a greater conscientiousness seem rather to increase this difficulty (comp. SITS. 6, pp. 583-586). As in families a wrong feeling often is present, which impels each member to want to know all about the affairs of every other member, so in various congregations of the Lord's people there often is a tendency to meddle, to inquire about and to interfere in the matters, especially personal affairs, of others—to busybody. In some cases there seems to be a disposition to try to hunt up everything unfavorable connected with one another, and to sit in judgment upon one another.



The difficulty is a lack of love. "Love worketh no ill to his neighbour" (Rom. 13:10). It rejoices not in finding flaws; it seeks not for them. It surmises no evil—rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he may have been a busybody in the affairs of others. Let each decide [examine yourselves] in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each go to the Lord prayerfully, earnestly seeking to be built up in the quality of love. We may safely conclude that there is some of the gall of bitterness in the heart, if we take pleasure in seeking flaws in the flesh of the Lord's brethren. We should remember that he who loves not a brother whom he has seen has no assurance that he really loves God whom he has not seen (1 John 4:20). At the 1986 Pottstown convention, Bro. Carl Seebald brought this understanding to our attention "Bro. Johnson told

us this and I remember that he shook his finger when he said it; don't lift the symbolic skirt of the robe of Christ righteousness that covers the brother's fleshly imperfections to see what's underneath. I remember that: that's a lesson brethren that we have to continually keep on learning!"

**So then, brothers,
stand firm and hold to the
teachings we passed on to
you, whether by word of mouth
or by letter.**

2 Thessalonians 2:15 (NIV)

We do feel the need to qualify this strong statement on love by saying "Justice first then love!" Sometimes Christian people see the doctrine of love in the Bible and forget that there is a lesson which precedes love. Oh, we do as much as we are able along the line of love; however Justice first, love afterwards, should be the rule governing all of our dealings with others. That God is meek toward the principles of truth, righteousness and love, the following Scriptures abundantly prove: "God is not a man that He should lie . . . hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" (Num. 23:19). "All his ways are judgment; a God of truth . . . is he" (Deut. 32:4). Is God unrighteous? . . . God forbid; for how then shall God judge the world?" (Rom. 3:5, 6). "Is there unrighteousness with God? God forbid" (Rom. 9:14). "God is not unrighteous" (Heb. 6:10). AND "God is love" (1 John 4:7).

The Adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, *etc.* Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, set aside justice and take the loveless course of injury. They overlook the fact that God neither authorized us to judge one another, nor to exact justice from one another. He neither authorized his people to chastise one another, nor to punish one another in any manner. He has never authorized His people to become inquisitors, investigators, busybodies.

It is written, "The Lord shall judge his people" (Heb. 10:30)? Are we afraid that Jehovah is incompetent? Shall we attempt to be wiser than He? Shall we take into our own hands matters which He said that we should leave in His hands? If we do so, we will surely get ourselves into

difficulty, and perhaps get others into difficulty as well. Let us not wait for Him to judge us personally—let us examine ourselves and correct whatever we can find out of alignment with His instructions to us.

Whoever busybodies will suffer. It may be that the victim and others also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody in part no doubt will be the rupture of his own relationship with God—the loss, at least in large measure, of his own peace and joy and fellowship in the holy Spirit. This will be his reward for busybodying.

We might rightfully ask, is it not a part of our duty to help keep the church pure? And in order to do so, should we not be on the alert? If, therefore, we see a husband and a wife, or a brother and a sister, or parents and children, out of accord, are we not all duty bound to pry into their affairs, in order to see if we cannot set them straight?

That is exactly the busybody's spirit. We are mentioning it because a great many of the Lord's dear people who mean the very best do not know what busybodying is while they are doing it. Mind your own affairs! If you get too busy watching others, the Adversary will take advantage of you. So long as the outward conduct of any brother or sister is reasonable and fair, justice and love both say that you should not meddle with them, in the sense of trying to mind their business. Content yourself with setting them a good example of meekness, faith, patience, brotherly kindness, love, *etc.* Then if they ever need advice, they may voluntarily come to you. And then will be your time to show your moderation and to give them advice as an oracle of God, in harmony with Matt. 18:15-17—and nothing more.

Jesus explains how to resolve a problem with another Christian in detail.

Mat. 18:15-17

15 Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he will not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.

17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

But, says another, does not St. Paul criticize the church at Corinth because they had in their midst one who had grievously sinned (1 Cor. 5:1-5)? And did he not upbraid the church for their failure to judge and rid themselves of such a person? Quite true. But that was a case of open, willful, acknowledged sin, disgraceful to the individual and to all with whom he associated. And so it should be today. If anyone lives in open sin, and acknowledges it, and boasts of it, the case should be promptly taken note of by the church along the lines of Matt. 18:15-17. If the erring one still continues in a wrong attitude, in open sin, the final step should be his complete disfellowshipment and separation from the church. Until he has made a complete reform, he should be thoroughly disowned by the church as a brother, as in good standing in the ecclesia.

A Bad Heart Leads To Bad Behavior

Matthew 15:18-19 NIV But the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander.



It is our hope that such cases are rare among the Lord's people, and equally rare should be the procedure which the Apostle suggests for such a case. The Apostle is not suggesting inquisition into the past lives of all those who constitute the Church of Christ. On the contrary, in one of his epistles he intimates that he knew full well that many who were of the Church had at one time been quite disreputable characters. He says, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

It is a wholly mistaken idea that any of us are commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. It behooves each one who would have the approval of God to study his conduct, not only toward the brethren and the world, but also toward the members of his own family, that he may be sure that he is not busybodying in the matters of others, but minding his own business in every sense of the word (1 Thes. 4:11).

It is a very easy matter to forget that *justice is* the great foundation principle which underlies the teachings of the Word of God. This principle manward is concisely expressed in the Golden Rule: "Do unto others as you

would have them do unto you.” No Christian should under any circumstances render less than justice to anyone. This should at least ever be our aim. Nothing is more necessary to the child of God than to have the Golden Rule, Godward and manward, always before his mind, and to measure by it every thought, word and act.

**A busybody is
always malevolent -
causing or wanting
to cause harm.**

Latin Proverb

Busybodying is the act of meddling in the affairs of other people. A large portion of suffering which people in general undergo is the result of busybodying. We are not to meddle with other men’s affairs; for we have

all that we can do to keep our own matters straight.

Many good people are unconscious offenders in this direction. They do not mean to be busybodies; indeed, often they do not realize that they are guilty along this line. God’s people should keep so busy with their own affairs that they will not have time to criticize the private affairs of others. If circumstances are such that we must criticize, we should always do so in harmony with the Word of God. But we should be ever on the alert to help others, not to injure them.

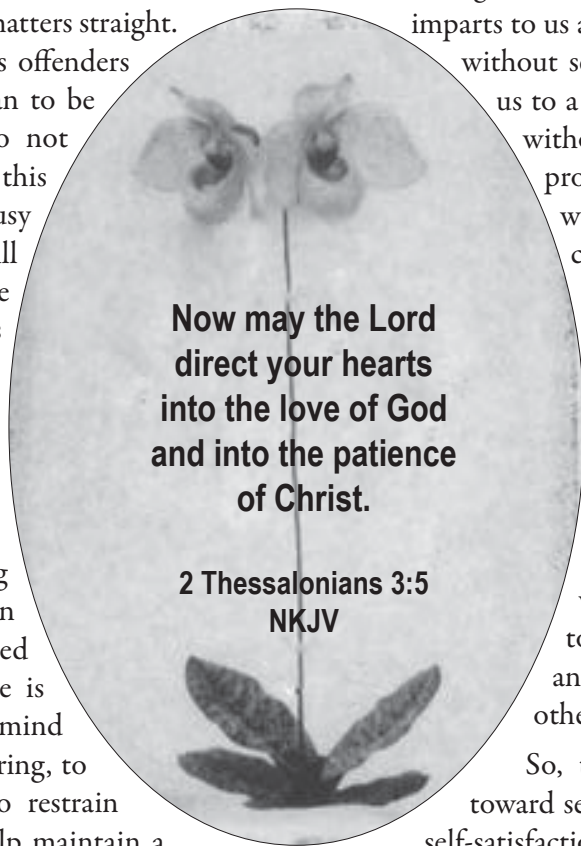
We close the study of busybodying with giving some consideration on humility. Humility can have varied functions, but in general, its office is to help our qualities of heart and mind to keep their place, to avoid wandering, to encourage in proper directions, to restrain from improper activities and to help maintain a proper balance among and toward one another. “Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing” (1 Peter 3:16, 17).

Specifically, it helps us to take a proper attitude toward God, whom it instinctively helps us to regard and treat as the Supreme Being, whom it is to command and forbid, whom it is for all others to obey and reverence, to love and trust, to serve and please, to worship and adore, to thank and praise, to learn about and preach about, with all the

heart, mind, soul and strength. Humility assists one to come into and remain in a right heart’s appreciation and relation to God. It assists toward exercising repentance toward, and faith in Him and Christ. It looks to Him as the Source of truth and righteousness, as Teacher, Justifier, Sanctifier and Deliverer, as well as the Creator, Provider and Redeemer, and assists in making one act in harmony with Him in these respects. Learning that in all respects He has appointed our Lord Jesus as His Agent, under Him, it helps us to submit ourselves to this way of dealing with God. Humility has the office of assisting us to come into a right attitude toward, and relation with God and with our Lord Jesus, through whom God works.

Furthermore, humility has the office of helping us to come into right attitudes and relations to our fellows. It imparts to us a proper deference to our superiors, without servility, cringing or terror. It helps us to a proper fellowship with our equals, without undue familiarity. It bestows a proper graciousness toward inferiors without the patronizing spirit and conduct of forced condescension. It helps us to prefer others in honor, and to esteem them better than self. It keeps us from trampling upon the rights and sensibilities of others. It prevents busybodying in others’ business, and inquiring too closely into their private affairs. It frees us from envy, vaunting, vanity, arrogance and self-exaltation toward others. It enables us to know and keep our place in our relations to others.

So, too, humility has an office work toward self. It keeps us from self-sufficiency, self-satisfaction and an overweening self-respect, with their resultant arrogance, haughtiness and self-exaltation. It keeps us from overweening self-distrust, self-dissatisfaction and self-disrespect. It helps us quickly to recognize our faults, weaknesses and lacks and to put them aside. It makes us feel our need of approaching God as our Creator, Provider, Redeemer, Teacher, Justifier, Sanctifier and Deliverer, and to take the necessary steps to come into atonement with Him. It helps us to restrain ourselves when we need restraint, to be moderate in all things and to keep our place. It has a fine function in character and conduct in all our relations—toward God, Christ, others and self.



**Now may the Lord
direct your hearts
into the love of God
and into the patience
of Christ.**

**2 Thessalonians 3:5
NKJV**

SUMMARIES OF WORK 2015

United States, Poland, France & Germany

SUMMARY OF OUR WORK USA

January 1, 2015 to December 31, 2015

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	3
Auxiliary Pilgrims.....	9
Evangelists	15
Public and semi-public meetings	521
Attendance	7,984
Parlor meetings	1,761
Attendance	5,225
Miles traveled	215,828

FINANCES

General Fund	
Receipts	
Donations	\$174,560
Subscriptions	\$6,146
Sale of Books & Literature	\$8,299
Miscellaneous Income	\$14,106
Total Income	\$203,111

EXPENSES

Pilgrims, Evangelists (Not including donated expenses)	\$3,290
Administrative expenses	\$41,395
Equipment	\$623
Maintenance and Repairs	\$75,256
Utilities	\$26,960
Furnishings & misc	\$679
Taxes	\$26,952
Magazine Publishing	\$33,472
Web	\$407
Total expenses	\$209,034
Balance on hand Dec. 31, 2015	-\$5,923

NOTE: Financials include: operating income (donations, Subscriptions, sales, etc.) and expenses but do not include Real Estate.

CORRESPONDENCE

Letters and postals and e-mails received	6,922
Letters and postals and e-mails dispatched	4,557

LITERATURE CIRCULATED

Present Truth subscribed/ordered, including bound volumes	2,839
Bible Standard subscribed, ordered, including bound volumes	10,969
Studies in the Scriptures	581
Foreign-language volumes and tracts	143
Photo-Drama of Creation	73
Life-Death-Hereafter	116
Hymnals	109
Manna Books	127
Poem Books	46
Booklets (Hell, Spiritism, Tab. Shadows)	393
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.	229
Indexes	12
Bound magazine volumes	29
Others' publications	251
Divine Plan mats, charts, Tabernacle, & Pyramid charts.....	6
Bible cassettes, videotapes	10
Volunteer booklets	26,414
Leaflet tracts	106,617
Miscellaneous cards, restitution pins	748

WEB WORK (U.S.)

(January-December, 2015)

Visitors (people paying some attention to content)	31,098
Different people	14,021
From different countries	151

END USA

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## POLAND

### SUMMARY OF OUR WORK

January 1, 2015 to December 31, 2015

#### PILGRIM AND EVANGELISTIC SERVICE

|                                       |         |
|---------------------------------------|---------|
| Pilgrims .....                        | 2       |
| Auxiliary Pilgrims.....               | 29      |
| Evangelists.....                      | 24      |
| Public and semi-public meetings ..... | 343     |
| Attendance .....                      | 47,941  |
| Parlor meetings .....                 | 2,226   |
| Attendance .....                      | 49,298  |
| Kilometers traveled.....              | 362,118 |

#### UKRAINE

|                                       |        |
|---------------------------------------|--------|
| Auxiliary Pilgrims .....              | 9      |
| Evangelists .....                     | 5      |
| Public and semi-public meetings ..... | 55     |
| Attendance .....                      | 9,556  |
| Parlor meetings .....                 | 308    |
| Attendance .....                      | 10,525 |
| Kilometers traveled .....             | 50,284 |

#### LITHUANIA

|                                       |       |
|---------------------------------------|-------|
| Auxiliary Pilgrims .....              | 1     |
| Public and semi-public meetings ..... | 18    |
| Attendance .....                      | 1,295 |
| Parlor meetings .....                 | 80    |
| Attendance .....                      | 1,011 |
| Kilometers traveled .....             | 5,355 |

#### MOLDOVA

|                                       |       |
|---------------------------------------|-------|
| Auxiliary Pilgrims .....              | 1     |
| Evangelists .....                     | 1     |
| Public and semi-public meetings ..... | 3     |
| Attendance .....                      | 547   |
| Parlor meetings .....                 | 192   |
| Attendance .....                      | 1,786 |
| Kilometers traveled .....             | 2,220 |

## FINANCES (General Fund)

Balance on hand Jan. 1, 2015..... 100,621

#### RECEIPTS

|                                          |         |
|------------------------------------------|---------|
| Donations and sale of publications ..... | 345,327 |
| Subscriptions.....                       | 34,157  |
| TOTAL INCOME .....                       | 480,105 |

#### EXPENSES

|                                                                                                    |         |
|----------------------------------------------------------------------------------------------------|---------|
| Magazines & calendar printing .....                                                                | 18,416  |
| Conventions .....                                                                                  | 154,013 |
| Equipment, office, repairs, taxes, shipping, internet<br>& work in prisons, work in the East ..... | 144,776 |
| TOTAL EXPENSES .....                                                                               | 317,205 |
| Balance on hand Dec. 31, 2015 .....                                                                | 162,900 |

**NOTE: All of the above money values are in the polish currency (\$1 U.S. = 3.95 PLN).**

#### CORRESPONDENCE

|                                     |     |
|-------------------------------------|-----|
| Letters and e-mails received .....  | 622 |
| Letters and e-mails dispatched..... | 518 |

#### LITERATURE CIRCULATED

|                                            |           |
|--------------------------------------------|-----------|
| Present Truth subscribed/ordered,.....     | 5600/5080 |
| Bible Standard subscribed,ordered .....    | 9000/8010 |
| Studies in the Scriptures.....             | 14        |
| Epiphany Studies .....                     | 181       |
| Hymnals .....                              | 21        |
| Manna Books .....                          | 70        |
| Poem Books .....                           | 32        |
| Booklets, tracts, charts & misc., etc..... | 63,750    |

#### WEB WORK (POLAND)

(January-December, 2015)

|                                                             |         |
|-------------------------------------------------------------|---------|
| Visitors (people paying some<br>attention to content) ..... | 21,014  |
| Different people .....                                      | 404,806 |

#### END POLAND

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FRANCE

SUMMARY OF OUR WORK

January 1, 2015 to December 31, 2015

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	2
Auxiliary Pilgrims	18
Evangelists	4
Public and semi-public meetings	50
Attendance	5,126
Parlor meetings	506
Attendance	3,965
Baptisms	0
Kilometers traveled	52,796

FINANCES

(General Fund)

RECEIPTS

Balance on hand Jan. 1, 2015	42,161,14€
Donations	15,650,88€
Subscriptions	4,137,00€
Sale of Books & Literature	4,217,25€
TOTAL INCOME	24,005,13€

EXPENSES

Pilgrims, Evangelists (Not including donated expenses)	0€
Administrative expenses	9,805,68€
Equipment	0€
Maintenance and Repairs	1,781,97€
Utilities	3,829,51€
Insurance	2,575,59€
Taxes	1,557,45€
Magazine Publishing	1,647,56€
Tel. Fax, Web	1,060,10€
TOTAL EXPENSES	22,257,86€
Balance on hand Dec. 31, 2015	43,908,41€

NOTE:

All of the above money values are in Euros

CORRESPONDENCE

Letters and e-mails received	278
Letters and e-mails dispatched	419

LITERATURE CIRCULATED

Present Truth subscribed, ordered,	1,287
Bible Standard subscribed, ordered	1,721
Studies in the Scriptures	28
Foreign-language volumes and tracts	0
Epiphany Studies	89
Tabernacle Shadows	20
Photo-Drama of Creation	9
Life-Death-Hereafter	1
Hymnals	17
Manna Books	17
Poem Books	0
Indexes	1
Bound magazine volumes	1
Booklets Genesis	125
Booklets, tracts, charts & misc., etc.	721

WEB WORK (FRANCE)

(January-December, 2014)

Visitors (people paying some attention to content)	8551
Different people	1085
From different countries	185

END FRANCE

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## SUMMARY OF THE WORK IN GERMANY

Jan. 1, 2015 – Dec. 31, 2015

Letters and postals received .....539  
Letters and postals sent 548

### LITERATURE CIRCULATED

[The Present Truth] ..... 565  
Booklets ..... 102

### WEB WORK (Germany)

Visits ..... 24,487  
Visitors per day (average) ..... 33  
Page Views (pages opened and looked at).. 63,967  
“Hits” (number of times the site  
is “clicked” on) ..... 114,463

### PILGRIM AND EVANGELIST SERVICE

Pilgrim..... 1  
Auxiliary Pilgrims ..... 2  
Evangelists ..... 6  
Public Meetings ..... 1  
Attendance ..... 25

Semi-Public Meetings ..... 62  
Attendance ..... 5,016  
Parlor Meetings ..... 254  
Attendance ..... 3484  
Kilometers traveled ..... 30,895 (19,197 mile)

### FINANCES (General Fund)

#### RECEIPTS

Balance from previous year ..... 6,549.72 €  
Subscriptions ..... 328.00 €  
Miscellaneous Income ..... 2,178.00 €  
TOTAL ..... 2,506.00 €

#### EXPENSES

Postage ..... 766.05 €  
Office, Internet, Equipment etc. .... 2,628.57 €  
Total ..... 3,394.62 €  
Balance on hand Dec. 31, 2015 ..... 5,661.10 €

**NOTE: All of the above money values are in  
Euros. (1.00 € = \$1.09)**

### END GERMANY

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GOD’S JUSTICE

“To do justice and judgment is more acceptable to the LORD than sacrifice” (Proverbs 21:3).
“Deal courageously and the LORD shall be with the good” (2 Chronicles 19:11).

Righteousness and holiness must include justice and meekness! In all things justice first, love afterwards should be the rule governing all of our dealings with others; this is the responsibility of God’s people. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the Kingdom. Many Christians see the doctrine of love and meekness in the Word of God and forget that there is a lesson which precedes love. It is the lesson of justice—righteousness “Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame” (1 Cor. 15:34). This text really signifies “Awake to Justice.” This is what God asks: therefore it is our privilege and duty

**Become sober-minded
as you ought,
and stop sinning.
1 Corinthians 15:34**

to show our Heavenly Father that we are trying hard to “Awake to Justice” in every act, word and thought.

Jehovah expects every member of His family to have a perfect will, so it becomes a personal question as to what is the will of God for us. So we seek diligently to prove “. . . what is the good and acceptable and perfect will of God” (Rom. 12:1, 2). We must ask ourselves; just what is God’s good will for us and how can

we find the proper answer? Well, if we are faithful and seeking to come to a knowledge of His will, progressing more and more, putting our knowledge to practice, God will respond by opening up many avenues of opportunity if we “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly

dividing the word of truth” (2 Tim. 2:15). While we need the world’s truth to exist each day in our normal activities, it is God’s Truth that we seek in our hearts and is that not just what God has asked for? “My son give me thy heart, and let thine eyes observe my ways” (Pro. 23:26).

God’s justice comes with meekness toward His own law of truth and love, from which we can learn many lessons. The first is that we exercise meekness to whomever and whatever we owe it. Always, everywhere and in all circumstances and experiences do we owe it to God and Christ. Jehovah has set the example of exercising it always, everywhere and in all circumstances and experiences; this example should arouse us to exercise it toward them. Again, God’s meekness toward the law of His being should arouse us to exercise it toward His law of truth, justice and love. Here His example lies in the principles and not in the external things concerned. We owe it to be meek toward many beings which God does not owe it to be meek; for meekness is a quality that works especially toward superiors, to whom it is impossible for God to be meek, because He does not have a superior. Accordingly, we should exercise meekness toward our parents, rulers, teachers, employers and elders, always recognizing our higher duty toward God and Christ. As servants of the Truth, we make ourselves submissive to the principles of service toward many who in God’s sight are our inferiors. With justice, we will “in meekness be instructing those that oppose.” Even when mistreated, reviled, persecuted and slandered, we are to be so mildly submissive in heart and mind to the principles underlying the experiences as to exhibit “the meekness of Christ.”

Another good lesson that we may learn from God’s meekness, is to trust Him as reliable in His words, plans and acts, as being always in harmony with and subordinate to His law of truth, justice and love. As God never deviates from a mild submissiveness in heart and mind to these, we may depend upon His exemplifying these in all His dealings with us. *If we are His* in justification and sanctification, we may be certain that in all His dealings with us He is acting in harmony with His own law, and ever will so do. Even when, for the time being, we are not able to trace Him, “faith can firmly trust Him, come what

may,” because it knows that truth, justice and love are the source, expressions and channels of all His promises, purposes and acts toward us. We know that He will work and is working all things for our good in harmony with truth, justice and love. If meekness as above described were not a characteristic of God, we could not trust Him through thick and thin, in good days and in evil days, in sickness and in health, in sorrow and in joy, in pain and in pleasure and in living and in dying.

Then we would be in doubt at any turn of circumstances and experiences as to whether He would not forsake us, change His attitude toward us, cast us off and have nothing more to do with us. We could not be sure that He would keep His promises, observe His oath, continue to execute His Plan and perform works of providence, instruction, justification, sanctification and deliverance for us. God’s meekness is a guarantee against all such evils and is a shield and buckler to us in our fight with its incidental dangers on behalf of His cause. Therefore God’s meekness is His pledge to us of the fruition of all His good purposes on our behalf. We are by it given strong consolation. We, therefore, rest in faith on account of His meekness. It incites us to

imitation. It gives us hope for present overcoming and of future inheritance. In it we may well glory; and for it we may well praise God; for all His qualities call for praise of Him; and meekness, next to His higher primary graces is perhaps above all others of His graces of character.

God’s meekness toward the law of His own being can be seen in His Gospel Age experiences with His opponents and with the weaknesses of His people. Satan’s oppositions have during the Gospel Age been much more subtle than his previous ones; the persecution of God’s people has continued during the expanded Gospel Age to be more severe than in former times. As this Age has advanced error has been decidedly more rampant than formerly and sin has increased and abounded. Blasphemies against God and His Christ have been multiplied increasingly during this time above former times. God’s Plan has been caricatured, misrepresented and distorted as never before. But none of these things have turned God against acting with meekness toward the law of His being. Throughout it all has He been mildly submissive in heart and mind to



the law of truth, justice and love, as these are written in His character. So, too, have the weakness, the unprofitableness, the slowness to hear, heed and do, on the part of His people, and their lack of more fruitfulness, not availed to detract God from exercising the meekness that mildly submits in heart and mind to His law of truth, justice and love. Always, everywhere and amid all conditions and experiences, has God preserved His meekness, as He will continue to do so.

That God is meek toward the principles of truth, righteousness and love, the following Scriptures abundantly prove: “God is not a man that he should lie . . . hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?” (Num. 23:19). “All his ways are judgment; a God of truth . . . is he” (Deut. 32:4). “All the paths of the Lord are mercy and truth” (Psa. 25:10). “Thou hast redeemed me, O Lord God of truth” (Psa. 31:5). “All his works are done in truth” (Psa. 33:4). “I have not hid thy righteousness . . . and thy truth” (Psa. 40:10). “God shall send forth His mercy and His truth; for Thy mercy is great . . . and thy truth” (Psa. 57:3, 10). “O Lord, Thou art . . . plenteous in mercy and truth” (Psa. 86:15). “Mercy and truth shall go before Thy face” (Psa. 89:14); “his mercy is everlasting and his truth endureth to all generations” (Psa. 100:5); “thou hast magnified thy word above all thy name, [i.e., subordinated Thy character to Thy Truth]” (Psa. 138:2); “which keepeth (obeyeth) truth for ever” (Psa. 146:6); “thy counsels of old are faithfulness and truth” (Isa. 25:1); “I will direct their work in truth” (Isa. 61:8; “all whose works are truth” (Dan. 4:37); “but he that sent me is true” (John 8:26); “let God be true” (Rom. 3:4); “O Lord, holy and true” (Rev. 6:10); “just and true are thy ways” (Rev. 15:3). These passages, one and all, show that God is subject to His law of truth and some of them show that He is subject to His law of justice and love.

As we just read “let God be true and just and true are His ways.” Yes, this includes Godly jealousy. God’s jealousy is based entirely on proper principles and is properly defined as that zeal for truth, righteousness [justice] and holiness which is devoted to their spread and maintenance, and therefore opposes everything that is against their spread and maintenance, as coming from

his rival, Satan. This is the same quality that animated St. Paul and that he described in 2 Cor. 11:2, 3, in the words, “I am jealous [zealous] over you with a godly jealousy [zeal]; for I espoused you to one husband, that I may present you a chaste virgin unto Christ. But I fear [because of my jealousy, zeal], lest by any means, as the serpent [Satan, the rival] beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” Zeal means: a strong feeling of interest and

enthusiasm that makes us eager and determined to do something! Such a jealousy all of God’s people should develop and exercise.

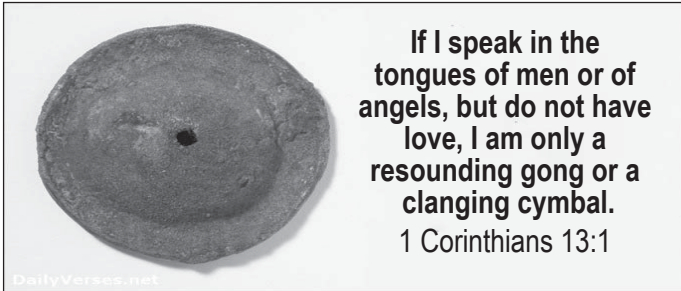
Those who consecrate while sin is in the ascendancy in the world cannot carry out their consecration apart from renouncing selfishness, worldliness and accepting God’s jealousy [zeal] over them. Satan sets against every consecrated course the allurements of sin, selfishness, worldliness and error; and one cannot proceed faithfully in consecration without denying himself of these and accepting

God’s jealousy. Whenever the satisfaction of a selfish or worldly propensity is not opposed to faithful sacrifice, it is proper to satisfy such a propensity. For example, we properly satisfy our desire for food, drink, rest, etc., every day and these are human, selfish and worldly propensities. We may make use of any of these propensities, if we employ them to help us serve Truth and righteousness. We may eat appetizing foods that thereby we may gain strength to use in the Lord’s service. We may rest when we are weary, in order thereby to recuperate our strength the better to serve the Lord; and we may take legitimate forms of recreation and diversion when such are helpful to fit us better for the Lord’s service.

We would therefore sum up, we cannot belong to the Lord without having His zeal; however, we may use any legitimate, worldly pleasure, if it will help us better to serve the Lord. We should also remember that sometimes our duties toward our earthly relatives require us to give them some of our companionship while they are indulging in worldly pleasures. While they may demand more along this line than our consecration may permit us to give, yet they have certain rights to our companionship in their worldly pleasures which we should cheerfully concede, using in such concessions the spirit of a sound



mind that will harmonize the calls of justice and sacrifice. The principle contained in this answer applies to all the consecrated alike—the Little Flock, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers.



**If I speak in the
tongues of men or of
angels, but do not have
love, I am only a
resounding gong or a
clanging cymbal.**
1 Corinthians 13:1

We say I delight to do the will of God; we desire to be recognized by our fruits Matt. 7:20. Righteousness and holiness must include justice and meekness! In all things justice first, love afterwards should be the rule governing all of our dealings with others. In duty love there is always an element of natural, but not sinful, selfishness. In it we love God *for the good He has done to us*; however, in disinterested love we love Him because we delight in good principles (of which He is the fountain), and that apart from any selfish motive, interest, or consideration. It is not a love that has no interest in others, but rather has no interest in self when manifesting this form of love toward others. This love is best expressed by the term *charity* (1 Cor. 13:1).

In harmony with 1 Cor. 15:34, “awake to justice”;

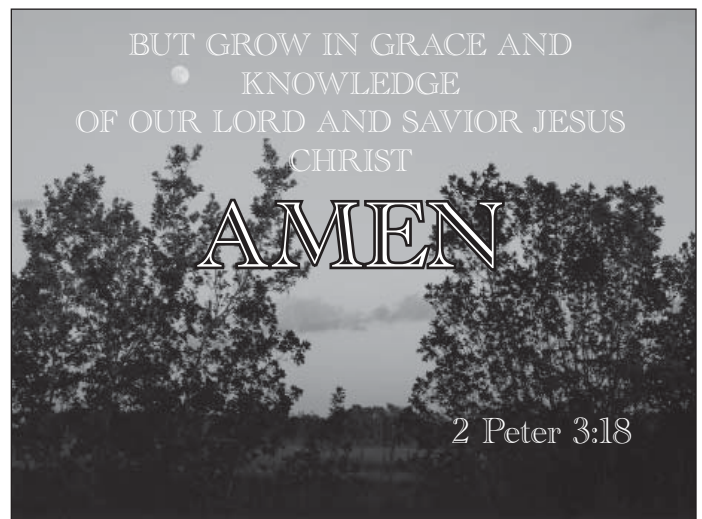
**Overcome Sin by
Understanding the
Consequences**

justice, duty love, is therefore the foundation of disinterested love; and as surely as we cannot build a properly established house without a firm foundation, so surely we cannot build disinterested love without the foundation of justice, or duty love. To add disinterested love to duty love is to add the motive of *delight* in the Truth and its Spirit to the motive of *obligation*. It is because of the close relation between these two kinds of good will that it is very necessary for us to cultivate duty love, justice, as the foundation of disinterested love; for both of these forms of love are indispensable to fitness for everlasting life.

The consecrated of the present time have pledged to be dead to self and the world and alive unto God and this pledge increases their responsibility to develop unselfish or disinterested love. They must now develop disinterested love in some measure, though not necessarily unto perfection; for to carry out a consecration unto death—or to be completely conformed to God’s will, which is not

a demand of justice, duty love, but is a matter of privilege, disinterested love— it is inevitable, if one is faithful, that one develop a measure of disinterested love, though not necessarily unto perfection and crystallization.

The present-day consecrated, not now being on trial for life, are not required to develop disinterested love unto crystallization. We would not even say that they must develop perfect love, though some of them do it, which will bring them *a higher reward* in the Millennium than those of them who do not develop it. Apparently, God does not now permit to come upon them such trials as would be necessary to develop disinterested love unto perfection and crystallization. But He does permit such trials as will test their faith and devotion to righteousness and holiness sufficiently to qualify them for Millennial princeship or assistant princeship, as well as such as will measurably test their disinterested love.



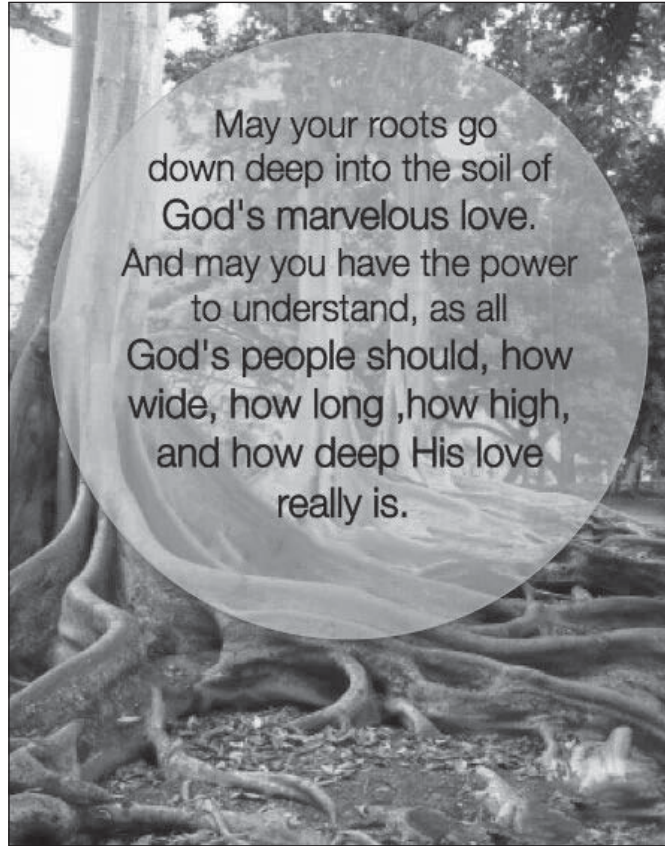
As we grow in knowledge, so we are to grow in grace “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever” (2 Pet. 3:18). We allow our jealousy [zeal] to answer the call from Rom. 12:2 “be ye transformed by the renewing of your mind” and by continually developing and practicing it, we become more and more “compensated” for our zeal. “Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged” (2 Cor. 6:13) as we grow in our appreciation of the principles of righteousness and holiness. The more we grow in the love of these elements of Divine character, the more we possess in our hearts the good principles which are perfectly represented in God, and through which He is revealed in the eyes of our understanding. More and more we grow in our disinterested love for God, based upon delight in all His good principles of righteousness and holiness rather than upon justice, duty love, alone.

As the appreciative love for God's and Christ's characters develops, even though we may not yet discern "the breadth, and length, and depth, and height" of Their characters (Eph. 3:17-19), we love Them more and more in the higher way—from appreciation not only of *what They have done for us*, but also and especially *for what They are*, from appreciation of Their characters. Out of a delight in good principles we appreciate Them with all the heart, mind, soul and strength for their harmony with good principles, and are in hearty oneness with Them in their characters, words and works. Out of such delight in good principles we sympathize with Them because of the mistreatment that They have received and do receive from wicked angels and weak, ignorant and wicked men; and finally, out of such delight and sympathy we joyfully use our human all to help vindicate Their persons and characters, and to further Their words and works.

Because justice is one of the good principles in which disinterested love delights, it is our duty to love God with all the heart, mind, soul and strength as our love goes out to God and Christ in the highest sense—disinterested love, which delights in good principles. Let us love God and Jesus with great courage for what They really are.

Moral courage is the quality that faces moral dangers and difficulties and in bravery triumphs over them. This feature of courage operates when it is easy to do wrong and hard and seemingly disadvantageous to do right. The highest kind of courage is religious courage. Both Bible and Church history furnish us many fine examples of this form of courage. Samuel, in declaring God's message to Eli, illustrates it. Nathan, in reproving David's sin, shows it. The three Hebrew youths refusing to become idolaters at Nebuchadnezzar's command to the contrary, and braving the fiery furnace, manifested it. Daniel, continuing to pray to God despite the king's command to the contrary, and for conscience sake submitting to being cast into the lion's den, exercised it.

In harmony with righteousness, holiness and zeal there is great need for courage in the Christian life. From the way God's cause stands in the world there is need for us to be courageous in order to advance that cause. We say God's cause needs our courage to forward it. It is true that God, who is self-sufficient, could readily dispense with our service of His cause. By an exercise of His power He could, if He would, set aside all opposition and all opponents. He could write His will visibly to man in the sky, and dispense with our preaching the Gospel to the world, if He wished. If He desired, He could send legions of angels in power to stop all opposition, and show that He needed us not to advance His purposes; but for the same reason as He allows His cause to stand in need of the sacrifices of His people to advance it, He conditions His cause in the world so as to require our courageous deeds to defeat its enemies and to put them to flight.



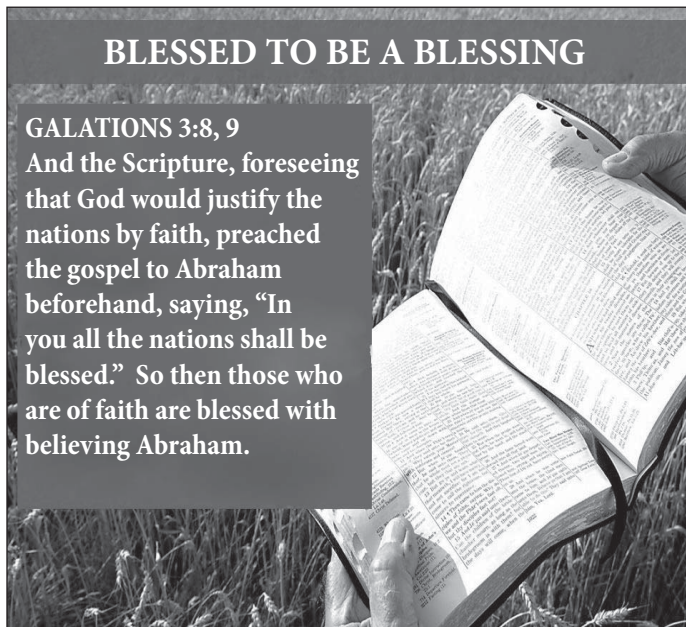
May your roots go
down deep into the soil of
God's marvelous love.
And may you have the power
to understand, as all
God's people should, how
wide, how long, how high,
and how deep His love
really is.

It is for the sake of His elects' present and future good, and for the sake of the non-elect world's future good that He leaves His cause in the world so as to need our exercise of courage to

advance it. God lets the Truth be misrepresented that we might defend it; He lets His people be mistreated that we might rescue them; He lets righteousness be abased that we might uplift it; and He lets holiness be opposed that He might wage war in its favor. God, foreknowing that He could depend on the faithful elect classes to take the side of His cause, was pleased to leave it in a condition to require their courage to further it. Moreover, these elect classes need courage.

This statement begs our asking: Does the higher order of Quasi-Elect [Consecrated Epiphany Campers] need it to demonstrate their loyalty and self-sacrifice amid the conditions of opposition in which God's cause finds itself? Yes, they need it to meet properly these very conditions. They need it as a part of their character equipment fitting them for their present and future missions; and they need it in order to prove overcomers. The Consecrated Epiphany Campers have a resurrection

of the just indicating that they will be ready to serve with the Worthies when the Mediatorial Reign of Christ begins. E-17 p. 472 #2 the resurrection of Jesus' followers from the dead: Luke 14:14—"And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just."



In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers will be privileged to take part in the "resurrection of the just," though they will not take part in the "resurrection of life," which includes only the four elect classes, nor the "better resurrection," in which the Worthies will take part. The Consecrated Epiphany Campers will probably become the first completed class under the Worthies to take their Millennial place and service, under the New Covenant. Because of the progress that they have made in this life, it will likely not take long for them individually to go up the Highway of Holiness and attain perfection of faculties (PT 2002, p. 44–Col. 2).

The fully consecrated brethren are in need of their exercising courage in order to bring them the Truth, to encourage them in their Christian warfare and to help them to victory over their enemies. The world needs their exercising this quality; for it brings them now some needed help and blessing, and will certainly prove a blessed example for them, when they come on trial for life in the next phase of the Millennial Age work. Great are the advantages of courage. Like every other grace it pleases God who certainly, for His glorious person, holy character, marvelous Plan and great works deserves to get pleasure, deserves more than with our weak fallen powers we are able to give Him.

Courage is the quality that comes to the front in our Christian warfare. This is brought to our attention in Luke 14:27 "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 9:23 is even stronger in its statement listing three things we need to do "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This privilege of Consecrated Epiphany Campers having the needed courage to seek and serve the Lord as with the Youthful Worthies, so we can apply Bro. Johnson's statement (E 4, pp. 355, 356) as respects the Consecrated Epiphany Campers: "If any doubt still lingers on this subject, Gal. 3:6-9 and Rom. 4:16 ought to dissipate it; for they teach that all who have the same kind of faith that Abraham had will, each in his own class, with Abraham be blessed with the privilege of blessing all the families of the earth! This promise is the Covenant! It now operates toward the Youthful Worthies [and likewise the Consecrated Epiphany Campers]; for they 'are of the faith of Abraham,' i.e., 'they trust where they cannot trace' (2 Cor. 4:13; 5:7)."

We conclude with the question: Are the Consecrated Epiphany Campers names being written in the book of life? Oh yes, Bro. Johnson shows that "by names being written in the book of life" "the usual meaning is that of one's character being inscribed into a covenant"; and he explains that "the Ancient Worthies began and the Youthful Worthies also at consecration begin to inscribe their characters into the earthly features of its Oath-bound phase." Of course, the same holds true as respects the Consecrated Epiphany Campers.





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

TO:

BIBLE QUESTIONS

Question:

Is the High Priest still in his sacrificial garments? If so, when will he take them off?—From a Question Meeting with Bro. R. G. Jolly, Pottstown PA, 1975.

Answer:

We read that the high priest was in the sacrificial garments when he confessed the sins over the head of Azazel's Goat and took the goat to the Fit Man and into the wilderness; and he was in his sacrificial garments when he offered the blood of the goat for the sins of the people and He has not done that yet, in antitype. So we would say that he is still in his sacrificial garments, representatively of course; yes, and will be in the sacrificial garments until He applies the blood merit of His ransom for the sins of the people. And I understand that it will not be until some years yet, because the Youthful Worthies who are sponsored by that blood tentatively, and likewise the Consecrated Epiphany Campers, until the Lord has sufficient of them prepared for their Millennial work, that the blood will not be used for Restitution purposes. So I think it will be for some little time yet.

Question:

Can we adopt words of the New Creation to the Great Company?—October 27 1968 Question meeting by Bro. Jolly

Answer: Well, the Great Company are new creatures, there is no one in the Great Company that is not a new creature. Therefore, many words that are given to the New Creation of the Little Flock, will also apply to the new creatures in the Great Company. If you find things that apply only to the Little Flock, we could ask, for example, how could we adapt a hymn like, "A Little Flock so calls He us;" that applies only to the Little Flock directly? Well, if you are in the Great Company or in the Youthful Worthies classes you could say, the Lord's people are very few compared to the world in general; I think we could say that of all of us that are here today; and of all the Lord's consecrated people on the face of the earth today, are a small group indeed compared to the world. In general, of the world of mankind we would say, yes, we are a little flock, only a few in number. Therefore, you can

take many things that apply directly to the Little Flock can also apply to us for our benefit. Many of the manna texts, many of the hymns we sing, and the poems in the poem book refer directly to the Little Flock, but we can learn certain wonderful lessons from them. Now for instance, take the text 2 Pet. 1: 4, "there are unto us great and precious promises, that by these we might become partakers of the divine nature"; now how are you going to read that text? You who are not of the Little Flock, and that includes all of us, ask: How are we going to apply that text to get any blessings for ourselves? Well we would say "unto us" also, there are great and precious promises; and by these we might become partakers of perfect life, either the glory celestial or the glory terrestrial. If we are of the Great multitude we would say the glory celestial, if we are not Spirit begotten; we would say, the glory terrestrial. Oh yes, there are unto us great and precious promises; by these we may become Consecrated Epiphany Campers and have eternal life terrestrial. We are all to fight the good fight of faith and lay hold unto eternal life; and that applies to every one of us; so I would adapt the text.

OBITUARY

Bro. Derrick Trueman was born in Macclesfield, England on August 21, 1928 and died March 27, 2016. He was a man of God, and did much work in the Truth. He was justified from a child to his death and was one of the best Colporteurs during Bro. Armstrong's and Bro. Robert's time. Reared in the Church of England he heard the Truth in the early fifties and attended his first Convention in 1955. Bro. Trueman wrote "I could never remember a day when I was not Godly." He supported the Truth work with his heart and finances, believing that he was only a Steward of the latter. His trust and faith in the Lord's goodness gave him the strength to make this decision when his wife said; "If you will give up God I will stay with you, it's either God or me!" Bro. Trueman answered "It's got to be God, He has never deceived me." With this they were parted! God has surely blessed him and we seek a blessing on his memory!