

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

SPRING 2017
 A.D. 2017 — A.M. 6146
 WHOLE NO. 757

CONTENTS


PRESENT DUTY AND
 PRIVILEGE OF GOD'S
 PEOPLE.....2

SECONDARILY PROPHETS . 6

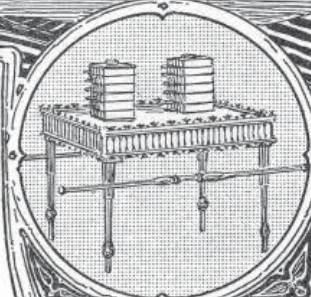
WHO MAY CALL
 CONVENTIONS UNDER
 C.E.C. LEADERSHIP.....8

EVILDOERS AND
 BUSYBODIES.....11

Back Page
 ANNOUNCEMENTS



"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.



PRESENT DUTY AND PRIVILEGE OF GOD'S PEOPLE

*“Cry aloud, spare not, lift up thy voice like a trumpet,
and shew my people their transgression” — Isa. 58:1.*

This subject deals with the privilege of service and, in particular, the question of who can serve. We open with some words from our Pastor: “one personal struggle and conquest over self, will be of more benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us” (R 23). We recognize that throughout history, while learning, men differ and quarrel over their opinions; however, this does not militate against the truth of any system. If men were more fully controlled by the Spirit of Christ, they could differ in opinion without quarreling. We affirm that a piecemeal interpretation is the cause of confusion in the Christian world, and gives rise to the profane proverb that, “the Bible is just like an

old fiddle on which any tune may be played.” Some who wish to be children of God willingly practice the art of self-interpretation or openly make change to the properly given interpretation! We have been informed that it has usually been amid controversies that the Truth has unfolded and that God would so adjust.

We write this article with the purpose of giving instruction for the time in which we now live, based on the evidence found in the many writings of Truth as due. This has been the hope of our Pastor as he wrote in Vol. 1, p. 24, “It would not be preaching truth now to preach a coming flood, but there are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness.” We now recognize, in harmony with Truth as due, that the Little Flock is complete in their number and have received their promised place in God’s Plan, Bro. Paul S.L. Johnson being the last Secondly Prophet. We have the same trust in God’s Plan that the Great Company is complete in number and have received their reward, Bro. R.G. Jolly being the last of that membership. The Youthful Worthy call ended in 1954; however, we are given to understand that some of that membership are finishing their course at this time. With each of these transitions (one call ending and another one opening) some sifting work accompanied the change (See PT 2015, pp. 28-31).

We now have entered into another transition period where God is calling a class known as Consecrated Epiphany Campers, and to no surprise this transition has given rise to some sifters that believe they are God’s mouthpiece. As has happened numerous times in the past, so today, Bible Standard Ministries [LHMM] is placed into a position to dismiss some who, while previously serving the Movement in harmony with their signed invitational agreement, now seem willing to violate that agreement. We here set forth, for the record, the general invitation sent by the Bible House to all appointees: “After prayerfully considering this matter, I believe it is the Lord’s will that I offer to you an appointment as an [office indicated] of the Laymen’s Home Missionary Movement. I offer you this appointment because as an [office indicated] you have endeavored to serve the Lord



ISSN: 0032-7700

Published by the
Bible Standard Ministries (LHMM)
1156 St. Matthews Road
Chester Springs, PA 19425-2700, U.S.A.

Published regularly since December, 1918
4 issues a year
(Spring, Summer, Autumn and Winter)

Annual Subscription
\$12.00 (single issue, \$3.50)

Editor
Leon J. Snyder

Postmaster: Send address changes to:
Bible Standard Ministries
1156 St. Matthews Road
Chester Springs, PA 19425-2700, U.S.A.
Periodicals Postage paid at Kutztown, PA

Other Publications
The Bible Standard

Foreign language editions
French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian and Lithuanian

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-Basilea Truth, as meat in due season for the Lord’s people, as He is pleased to provide it.

in the spirit and in ways pleasing to Him (2 Tim. 4:5). I further believe that you are deeply consecrated and are in complete harmony with the Parousia and Epiphany Truth and with the arrangements for the dissemination of that Truth as set forth in the Present Truth and The Bible Standard magazines. Before you reply as to whether or not you accept this appointment, please consider the position carefully, my dear Brother, praying to the Lord to indicate His will in this matter. Be assured of my continued warm love for you in the Lord and of my fervent prayers for you as you serve Him.”

Over the many years there have been some appointees who felt the need to rebel against that which they had agreed to do, making it necessary to dismiss them from the privileges they once held. The Movement has set in place a proper method to accomplish this. We quote: Note that I wrote that “As a *representative of the Movement*” you should not teach or agitate against the teachings set forth in the May-June 1959 PT. I cannot retain as a *representative* anyone who knowingly and persistently teaches or agitates against any of the more important features of the Parousia and Epiphany Truth and its arrangements as reaffirmed, defended and elaborated in the PT and the BS, for if a representative does so, he is no longer properly representing, but is misrepresenting, and he might as well resign (which you did not do) or be suspended or dismissed (which I eventually had to do in your case) and another be secured who will properly do the representing, and who will set a better example to the other brethren. If a representative of myself and the L.H.M.M. (including a Pilgrim, Auxiliary Pilgrim or Evangelist) cannot see eye to eye with any of the more important features of the Truth as presented in the PT and the BS, he should first communicate with me about it; and after he has had my reply or replies, if he still cannot see eye to eye with the pertinent teaching or teachings as presented in the PT and the BS, he should let me know his position, and be willing to at least let the matter rest without teaching or agitating against the pertinent teachings of the PT and the BS; thus he will be following Bro. Johnson’s good example, as set forth in E Vol. 9, p. 143, par. (52). If thereafter he feels that he must teach or agitate against such teachings, he should first give me his resignation from his position with the L.H.M.M. End quote (PT 1962, p. 59). [For more on disfellowshipment see PT 1983, pp. 43, 44.]

In our text we are given to understand that Jehovah, through the Prophet Isaiah, is here describing the condition of His nominal people in general. These words

probably had an application in the Prophet’s day, but we think they have a special application in the Expanded Gospel Age Harvest. If we should view the words as a general statement, applicable at any time, it would seem to have reference to some who are truly God’s people. The Prophet speaks of certain transgressions of God’s people, errors and sins. Applying this to the present day, we would understand that God’s people are those who are in covenant relationship with Him—His real people, and no others. Those in covenant relationship with God are comparatively few in number (PT 1996, p. 50).

The principles of the Truth message we believe came from God as given to Jesus and then to the Parousia Messenger [Pastor Russell] and this Truth message continues to this day with constructive Advancing Truth added when necessary through the God-appointed earthly messenger. God has promised that He would never leave His people to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs (PT ‘60, p. 63; E 11, p. 340).

Upon Truth already in the hands of the brethren, the Lord superimposes more Truth, adding line upon line, and precept upon precept (Isa. 28:10, 13). The night-long falling of the manna upon the dew suggests the *progressive development of the Truth* (Prov. 4:18), ever reminding us of the thought expressed in a hymn. “Still there’s more to follow.” [We build upon the Truth given for a certain time period and purpose that it may be used as present Truth]. The Truth as due came to God’s people *adapted* to their varying providential needs, circumstances and experiences; for the Word of God was so framed by God that it is not only *adapted* to the needs of God’s people in general, but it is also *adapted* to their individual needs amid their varying circumstances and experiences. This shows the practicability of God and of God’s Truth. *That God arranged His Word so as to be adaptable to the general needs of His people is apparent from Amos 3:7*: “Surely the Lord your God will do nothing [in the outworking of His Plan] except He revealeth His secret unto His servants the prophets” (E 11, p. 318). We support this thought with a very few words from PT 1978, p. 50. We quote: BECAUSE the subject of the *quasi-elect* is important and timely as present Truth, because the Lord has been *opening up to us additional light on it*, and because much interest was aroused by the article on this subject when it first appeared in *The Present Truth* No. 416 (and later in No. 428), we take pleasure in republishing it here, with a number of *important additions* (End quote) (italics ours).

Question.—Since there are no Priests left on earth, who now has the right to address the Lord’s people, especially the Good Levites?

Answer.—The Lord’s duly appointed leader and his appointees to minister in this capacity. We have approved of all of Bro. Johnson’s appointees and have favored them all in the Lord’s service, except and until they manifest open rebellion against his teachings (PT ’52, p. 43).

Since this article was written, the Lord’s Movement has progressed 64 years in its understanding of constructive Advancing Truth. We now understand that all the Levites, in leadership roles, have finished that work and those remaining are finishing the necessary work of developing their characters. Having made this statement we trust that the Lord is still bringing necessary Truth forward under this same condition: through His duly appointed leader and His appointees!

The Executive Trustee sets forward and/or approves all conventions of Bible Standard Ministries [LHMM] as did all previous Executive Trustees back to Bro. Johnson, and as Executive Trustee makes and/or approve all appointments of Evangelists, Auxiliary Pilgrims, Pilgrims and Representatives. The Executive Trustee reserves the right to direct where these general servants can serve. Each year, local classes are expected to request service, from the Bible House (USA) or from the representatives in each country. This service is granted or denied by the Executive Trustee or by the representatives of each country.

Local classes elect elders, deacons, secretary and treasurer (by vote) to serve in their own class. The elders should appoint an elder(s) to draw up a proposed “schedule of service” for the elders to present to the class for approval (again by vote). As an example, the elders in the Bible House; Chester Springs ecclesia, propose a schedule of service each November, which is then presented to the class for approval for the coming year. This includes which Elder Brother will lead each study, testimony meeting, business meeting, Memorial service, etc., and also the dates when a general servant will be accepted to serve.

With the privilege of being mistress of its own affairs and its own right, a class must be strong enough to resist the service of one who has been dismissed from their privileges as a general servant of the Movement. With each privilege granted by God through His Movement comes great responsibility. We understand, as is often the case, that some classes are divided, and that the ones who are in opposition to the present Truth as due are in the majority. This places a great trial on those that

wish to remain in harmony with Truth as due. This also gives to them the opportunity to stand up for the Truth, and against the opposition to the Lord’s Word, by not attending meetings served by one who has been dismissed or by elected servants of their local class who openly speak against the Truth as due. What strength the Word of God can give to us: “Be strong and of good courage, fear not, nor be afraid of them: for the LORD thy God, it is he that doth go with thee; he will not fail thee, nor forsake thee” (Deut. 31:6). Let us as consecrated children of God shun the deceitful teachings of sifters: “Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel” (Prov. 20:17).

It has been brought to my attention that some of the sifters have misused the thoughts given in E 4, p. 277. Let us not corrupt what has been stated! The only power that a local class servant has is that granted to him by a local class vote. The only power that a general servant has is that given to him by the Executive Trustee at the Bible House U.S.A. Local class service is as Bro. Johnson states: “those services that in harmony with the Lord’s Word the ecclesia votes them.” Also, when Bro. Johnson says they may also on invitation serve other ecclesiae—they neglect to recognize who properly makes the invitation. As we indicated above: When an ecclesia wants to invite a speaker outside of their class, this falls under the control of the general [Bible House] work. It is therefore the Bible House that makes the decision as to whether to offer service or not and whom shall be sent. It should be noted that it is highly unusual for a non-appointee to be called upon to serve other ecclesiae. This privilege of service is almost always granted to appointees. Bro. Johnson makes this statement: “in and out.” The “out” obviously means any public outreach (Home Gatherings, public meetings, etc.). It certainly does not mean wherever they [the sifters] choose to serve; this should be obvious. The opposers in their desire to misuse Bro. Johnson’s writings fail to mention the next remark: But Satan constantly seeks to stir them up to become some great ones, with more powers than the Lord has appointed as their official powers. And, unfortunately, he has succeeded in causing many of them to *arise*, to grasp for and exercise more powers than the Lord has given them. “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them” (Acts 20:30).

HOME GATHERING MEETINGS

This is another subject which is being misused by sifters as giving them the right to foist themselves upon other ecclesiae or invite opposers outside of their class to serve

them. We therefore take this opportunity to study this subject.

Home Gathering meetings are NOT the same as regular local class meetings and are not governed the same. Home Gathering Meetings are scheduled from time to time by the local class and are intended to interest outsiders to the Truth. Those with previous exposure to the Parousia Truth, friends, family and neighbors are usually invited to these meetings. The topics to be presented in discourses are basic and easy for newcomers to be taught simpler Truths. The use of the expression *Home Gatherings* originated among our British brethren (PT '48, p. 44, par. 3). Bro. Johnson heartily endorsed and adopted the use of this term and encouraged this kind of meeting, even expressing disappointment that the brethren outside of Britain were so reluctant to conduct such services (PT '50, p. 11, col. 2, top). We believe that the Lord through the Epiphany Messenger providentially arranged for the Home Gathering service, as a special feature of the work of the Good Levites after the departure of the Little Flock from the earth. We also heartily recommend their use by the Epiphany-enlightened servants of God. But why was this new form of service introduced in a small way in England and then recommended to the brethren at large in the spring of 1948? We believe the Lord ordered it as a parallel to the recommendation of the Special Vow just 40 years previous, in the spring of 1908, Z 4190, 4191, 4263 (PT '51, pp. 165-167).

We continue to support the use of this kind of meeting and have authorized some classes to use this method to study, practice and spread the Word. We wish to share a few examples from our writings of the use of Home Gathering meetings: The Spring Convention and the South-West Convention [France] as well as the Home Gathering meetings have been good opportunities to recall the great blessings received through the great servants of God's people (PT '86, p. 51).

At the outbreak of World War, phase II, many backslidden brethren showed renewed interest. Appointed an Evangelist by Bro. Johnson, Bro. Armstrong did a fine "home gathering" work—seeking to gather home to the Truth those who had strayed or had remained outside its advancing light. Many were brought into the Epiphany Movement and were blessed with a deeper understanding of present Truth (PT '95, p. 24).

It has become customary to convene a convention especially in Kerala for the Kerala brethren at the end of the year. So on the 28th and 29th of December we had a Kerala Convention at Changanacherry following a home

gathering at Vakkathanam and a visit to Thottakkadu to meet the disabled brethren. The motto text, printed in Malayalam was distributed to the audience (PT '97, p. 72).

For a few years the Warsaw ecclesia has been running the service of "home gatherings," inviting the brethren from different groups of the Lord's people acquainted with the Parousia Truth. The meetings, ran on advice from the Epiphany Messenger, proved to be a mutual blessing for the guests and the hosts. The spirit of the Truth and love accompanied the discussions about the value and the usefulness of the Parousia Truths as seen in the light of the present-day "signs of the times" (PT 2000, p. 25). "Picnic, Thursday, July 15: Come and join in the *Home Gathering* at the Headquarters in Chester Springs, PA. Meetings begin at 10:00 a.m. Spiritual and temporal food will be supplied" (PT 2010, p. 32).

The expression "Home Gathering" suggests that some have wandered away more or less from the sphere of the Truth and its Spirit as their figurative home; and the Home Gathering meetings are primarily intended to bring such brethren back to the sphere of the Truth and its Spirit as their figurative home, first in its Parousia form and second in its Epiphany form.

It is the sincere desire and duty of the Bible House U.S.A. and its Executive Trustee to bring forward the Truth as given in the writings and the advanced understanding of Truth as due (Prov. 4:18). We urge the Consecrated Children of God, especially the Epiphany enlightened ones, to show honor to God by having respect for His chosen vessels. This thought is prevalent in 1 Thes. 5:12, 13, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves." We do not make final judgment on the sifting one. As Bible Students we do use the Scriptures given to make proper decisions as to who we should follow! "Wherefore by their fruits ye shall know them" (Matt. 7:20). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

We conclude this article on the present duties and privileges of God's people with the following question and answer.

Question: What did our Lord mean in Matt. 7:7 and Luke 11:9, when He said, “Seek and ye shall find?”

Answer.—Jesus here was illustrating an important principle. We usually find that for which we seek. Those who approach the Bible with an earnest and unbiased desire to find in it God’s message, will be guided by the Lord (John 8:31, 32; 16:13). As it is written, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matt. 5:6). On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. God’s Word really has no flaws, inconsistencies or contradictions in it, for God does not contradict Himself, and His work is perfect. But those who are bent on finding fault may find seeming

contradictions, etc., in the Bible, due to faulty translations or because of their own lack of understanding.

The same principle holds true as respects Truth literature. As those who so desire can pick flaws with the Bible and turn and twist its statements into unreason, so the same class can surely be successful in dealing similarly with the Truth literature—its Bible study books, booklets, magazines and tracts. Some see nothing or very little that is profitable in them, so cast them aside or find fault with them or twist and pervert their statements, while others feast upon the Bible and such Bible helps and greatly rejoice in the Lord’s bountifully spread table of good spiritual things—the “meat in due season” for “the household of faith” (Luke 12:42; Gal. 6:10) BS ‘66, p. 86.

SECONDARILY PROPHETS

“Be strong and of good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” Deut. 31:6.

We begin this presentation by establishing the recognized class [Consecrated Epiphany Campers] into which Jehovah has placed the leadership duties at this time [Expanded Gospel Age Harvest 2017]. Jehovah being a God of order has arranged through the Epiphany Messenger and his special helpers for His earthly Movement to continue to bring constructive Advancing Truth to the Spirit enlightened consecrated. There is much written on this subject and much of what has been written requires clearly distinguishing between what applies to the Gospel Age and its purposes and what applies to the Epiphany period and its purposes. This treatise will contain some direct quotes and some direct statements fitted to the time of this writing. We want to establish an answer to the Question: are there any Secondarily Prophets at this time? We answer—NO! We will now give some pertinent thoughts to support our statement on this matter.

PT Question Book, p. 1001 [447]. When Bro. R. G. Jolly became the General Pastor and Teacher many accused him of usurping that office which was proven to be untrue. We must recognize that this proof was given during the Epiphany period. We quote: In other words, Bro. Johnson knew from Rev. 19:1-10, which treats of *Epiphany* events, that he is its angel or *Messenger*, our fellow servant, one of the brethren, hence the name, *Epiphany messenger* (E Vol. 10, page 113, lines 23-25). Thus he was the general pastor and the general teacher of the Church during the Epiphany, and he is to have no successor as such. He was the last star-member; his successor as trustee of the

L.H.M.M. was not to succeed him as a star-member.

When he used the term, “general pastor,” in referring to himself, he meant that he was a general elder of the Church, which is true of all the “secondarily prophets” (E Vol. 6, pp. 152, 153, 735 par. 1; E Vol. 7, p. 294); and he was recognized as such by the Church (the Body). End quote.

PT Question Book, p. 1185 [530]. We now turn our attention directly to the Secondarily Prophets just spoken of and ask: Can the General Church be addressed now? No. This question was in the forefront in 1952 during the close of the Epiphany period. We quote: No. Even if the General Church (the Little Flock) were still in the flesh, he could not honestly claim such a right as a “secondarily prophet” (1 Cor. 12:28), for only Pilgrims *appointed* by “that servant” [Pastor Russell] had this office in the Body. The *last member* to be set in the Body of Christ was so set by God as it pleased Him (1 Cor. 12:18), and this occurred on Sept. 16, 1914 (E Vol. 4, pp. 160, 161). Therefore, there were no Secondarily Prophets set into the Body of Christ as such since then. End quote. (italics ours)

PT 1952, p. 43. We quote: When Bro. Johnson referred to Pilgrims and Auxiliary Pilgrims (PT ‘48, p. 44, col. 2, bottom) having the right to address the Church, did he mean to speak at conventions, serve various ecclesiae, etc., rather than to edit a paper, write books, etc.?

Answer: Apparently he was referring to the privilege of addressing or speaking to the Church, rather than to editing papers, etc. We notice in the last two lines on p.

44 he does not even give a *Pilgrim as his representative* the right to call a convention unless he would call it *in his own country* at the suggestion of the Epiphany Messenger. Note the words “at his suggestion.” Some Secondly Prophets published papers during the time of Bro. Johnson’s ministration as the Epiphany Messenger, but these usually met with disapproval from the Lord. Bro. Johnson indicated that he would be the *last member* of the Little Flock; therefore, no one has the right at the present time to address a paper to, or to endeavor to teach the General Church, for there is *no General Church* in the earth; and even if there were, no one would have such authority unless he were *appointed* a Secondly Prophet in the Body by “that servant” [Pastor Russell]. End quote. (italics ours)

With the death of Bro. Paul S.L. Johnson the last member of the Little Flock, the last Priest and the last Secondly Prophet, who has the right to address the Lord’s People? The Lord’s duly appointed leader and his appointees are to minister in this capacity. Bro. Johnson’s appointees were all approved of and favored in the Lord’s service, *except and until* they manifest open rebellion against his teachings. Bro. R.G. Jolly’s appointees approved of in like manner to Bro. Johnson’s, and we can fully trust that the God of justice will provide a leader for His People that they will not wander in measurable darkness, without further unfolding of present Truth pertinent to their needs; Nor will He leave them unprotected and at the mercy of sifters. We have every confidence that after the Great Company and Youthful Worthies have finished their earthly course, our Lord will continue His special shepherding care for His people through the Consecrated Epiphany Campers (PT 1952, p. 43).

Let us focus on the term Little Flock, the 144,000 called to this privilege through the Gospel Age General Call which ended in 1881 AD. As stated above Bro. Paul S.L. Johnson was the last Little Flock member, so, with his change of nature there were no more Little Flock members left on earth! We also studied that only Little Flock members could be Secondly Prophets which brings us to the proper conclusion that there are no more Secondly Prophets on the earth. Some may say surely Bro. R.G. Jolly *was* a Secondly Prophet. We would answer indeed he was! However he lost that title and the privilege that went with it. PT Question Book, p. 1186 [531] we quote: “While I was one of the Secondly Prophets, and thus had the privilege of addressing the General Church (the Little Flock), I lost this position as well as my position in the Holy, when

the Lord manifested me in December 1937, as a crown-loser, at which time, according to Bro. Russell’s teachings, I was ‘remanded to the Court.’ I forthwith resigned as an elder of the Philadelphia Church, as I did not wish in any respect to grasp for power. You will note from the PT announcements that Bro. Johnson *never gave* me any Pilgrim service as a Secondly Prophet *from that time on*, nor did I desire it. It was only a few years prior to Bro. Johnson’s death, and after much manifestation of my faithfulness to the Lord in the position where the Lord wished me to be, together with evidencing sincere cleansing efforts, that Bro. Johnson brought me to the front as one of his *appointed Epiphany Pilgrims*. He thus reinstated me into the Pilgrim office, not as a Pilgrim to the General Church, which position I had held as having been appointed thereto by “that servant,” but Bro. Johnson now appointed me as an Epiphany Pilgrim . . . My position further is as follows: Since the death of the last Little Flock member, viz., the Epiphany Messenger, I am the Executive Trustee of the L.H.M.M. End quote. (italics ours)

The great Jehovah has always, in His graciousness, provided for His Consecrated People the constructive Advancing Truth as needed. In harmony with our subject of study we can understand the Word of God as given in Eph. 2:20 “having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.” In PT 1963, pp. 12-13 Bro. Johnson showed, and we quote: that all the “secondarily prophets,” as foundation stones in God’s Temple, must be of the Little Flock class (E Vol. 7, pp. 285, 286, 291, 292; E Vol. 9, pp. 112, 119). Included prominently among them, of course, would be the members of the seven stars (Rev. 1:16, 20), including the two members of the Laodicean Messenger. Bro. Johnson made it very clear that “the star-members would have a full service for the Little Flock until it leaves the world; he himself being the last star-member and Little Flock member. (E Vol. 10, pp. 142, 610, 665) End quote.

PT Question Book, p. 1188 [531] we have stated clearly and distinctly that Secondly Prophets were appointed only by that Servant, Pastor C.T. Russell. We close these very direct thoughts with a question. Were those Pilgrims who were appointed by Bro. Johnson Secondly Prophets? We quote: No. Bro. Johnson *never claimed* to appoint a Secondly Prophet in the Little Flock, but on the contrary frequently stated *that all such* had been appointed by “that servant.” Bro. Johnson appointed Pilgrims only “for Epiphany purposes,” and

these labored under his direct supervision as his assistants in accomplishing his Epiphany mission. Some of them were doubtless members of the Little Flock, while others were either of the Great Company, Youthful Worthies or such as became reprobates. End quote. (*italics ours*)

How wise are God's commands when we understand and obey them. The great Plan of God continues to bring constructive Advancing Truth in harmony with Prov. 4:18. How do we in this Expanded Gospel Age Harvest time understand the titles for God's servants? In our study of the early years we have had brought to our attention that *Secondarily Prophets* were given a special duty in the plan of our Lord. Let us consider some thoughts about the terms Pilgrim, Auxiliary Pilgrim and Evangelist, what do they mean and what is the distinction between the three terms? Pilgrims, Auxiliary Pilgrims and Evangelists are *not appointed* for their general service by local ecclesiae, but are appointed by the Lord through His servant in charge of the work, and are general, as distinct from local, servants of the Church. (Please see PT 1952, p. 88). (*italics ours*)

Evangelists in their respective locations, have the privilege of seeking to interest outsiders in the Truth by personal conversation, arranging for chart talks to Christian friends, helping new ones already in the Truth by reaffirming the Parousia Truth and its arrangements and by assisting them to gain a knowledge of the Epiphany Truth and its arrangements, taking part when invited, in convention symposiums, etc. The Auxiliary Pilgrim's sphere is generally within national boundaries, though in exceptional cases they can cross into nearby countries, and his work is generally directed toward the brethren. The Pilgrim's sphere of service is much larger, his trips are usually longer and are not confined to national boundaries and with this title comes greater responsibility.

We understand that as consecrated children of God we should co-operate with one another, offsetting one another's imperfections, compensating for one another's shortcomings and weaknesses, seeking only the welfare of

the whole. There should be no schisms, no divisions, no sectarianism and all the members should have the same love one for another. *Sectarian love and sectarian pride* should be *unknown*. Likewise, if any of the members suffer, all should feel a sympathy! Oh, and what a blessing comes to the consecrated workers of the Lord today; we have the privileges of service as servants of God [however not as *Secondarily Prophets*]. There is much evidence as all can recognize, that Jehovah is using the Consecrated Epiphany Campers to dispense the Truth message at this time. (*italics ours*)

We understand from the Truth writings that the Gospel-Age Church of the Firstborn has left the earth and the consecrated of our day are God's place of residing, meeting with and blessing the people. Upon them the antitypical cloudy, fiery pillar, the Truth as due and its Spirit rests, and they [Consecrated Epiphany Campers] are the depository of Truth as due. Some despise such a claim, but this will not alter the fact that the Gospel Age Church of the Firstborn has left the earth and the Spirit-enlightened, Spirit-energized consecrated ones, are now the recipients of this great favor.

All of the Spirit-enlightened, non-Spirit-begotten consecrated ones are under the headship of Christ and are not to presume to teach Him, but are to rejoice in their privilege of learning from Him. Christ's disciples who consecrate between the Ages are not to think that His instructions applied only to the Spirit-begotten and not to them, or that they apply only in a lesser way to them. There is only one kind of consecration—full consecration to God, to do His will—for all the pre-Millennial seed of Abraham, and only those who make and keep such consecration will be given favored places as antitypical Levites [Youthful Worthies] and Nethinim [Consecrated Epiphany Campers] in the Kingdom. "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

WHO MAY CALL CONVENTIONS UNDER C.E.C. LEADERSHIP

We begin this presentation by establishing the recognized class [Consecrated Epiphany Campers] that at this time [Expanded Gospel Age Harvest 2017] Jehovah has placed the leadership duties. Jehovah being a God of order has arranged for five pre-restitution classes: the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated

Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel. The C.E.C.'s have many wonderful blessings now and will continue to have them Millennially. The Consecrated Epiphany Campers *will have a resurrection of the just*: Luke 14: 14 — "And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just" (PT 1980, p. 62). They

also are now tentatively *justified by faith in Christ and are accepted by God in consecration* (Prov. 23: 26) as of the pre-Millennial seed of Abraham under the earthly features of the Oath-bound Covenant, and they also have the privilege of prayer to God and fellowship with Him. When on trial for life under the New Covenant, they will *not lose* this Oath-bound Covenant relationship and these privileges.

Some have asked, Why didn't Bro. Johnson explain what the hill Ophel represents in relation to the other four heights of Jerusalem, when in PT 1919, p. 35 he wrote on Psa. 72:3 and explained what the other four heights represent, and when he reprinted it from time to time in the PT's and in 1938 in E 4, pp. 320, 321, 330? Well, it was *not yet God's due time* to bring forth this item of Truth. He reserved its understanding until the Consecrated Epiphany Campers would be coming forth as a class, and now gives it as a further proof that *He has arranged* in His Plan for such a class, and as a special comfort and encouragement for them. Let us all rejoice in our Lord's continued leading, and thank our dear Heavenly Father for all His benefits. Yes, upon Truth already had, the Lord superimposes more constructive advancing Truth adapted to the needs of God's people! The Lord will not leave His Epiphany enlightened people *without a leader*, for He is a God of order, not of anarchistic confusion!

It is given in our writings that God will never desert His people by leaving them without a leader, to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs. He will not leave them unprotected and at the mercy of sifters nor will He allow our work to be revolutionized. Our Lord will continue His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers (PT 1960, p. 63; 1978, p. 87).

If there is one thing that all Bible students can agree on it would be that Jehovah is a God of order and the consecrated child of God is to emulate Him! We read in E 6, p. 735 He has arranged to give the spiritual work in local ecclesiae to local elders, and the spiritual work of the General Church to general elders. The general elders of the Little Flock were termed *Secondarily Prophets*, while the Star Member [individual] officiating at that time was Christ's eye, hand, and mouth. He alone had the right to call a General Convention—a gathering for the uplift and edification of God's loyal people in present Truth.

Moses took advantage of an orderly arrangement to appoint representatives to assist in matters of faith and practice. Jesus also appointed representatives, the seventy. Likewise, to this day, the Leader of God's people arranges to have representatives in other countries where he is unable to be present. The Parousia and Epiphany Messengers both took advantage of this orderly arrangement.

This next statement needs to be very clear and respected. In appointing a representative over a foreign country, Bro. Russell *did not release* his official office powers as "that servant" to that representative. Neither did Bro. Johnson *give up any of his official office powers* as the Epiphany Messenger to his appointed representative. This practice remains to this day. These representatives were just that, representatives. This term refers to an advocate standing in the place of another and representing their policy or purpose. For example, Christ's followers, being ambassadors [representatives] of Himself (2 Cor. 5:20), stand for His policies and purposes. Christ's true ambassadors do not express their own designs and wills, but the design and will of Him whom they represent. Let us consider the Biblical meaning of ambassador: God's representative among men, ministers, or servants commissioned to tell the good tidings in the world, defenders of the faith on behalf of Christ.

Bro. Johnson followed Bro. Russell's example in these matters. When asked directly who had the right to call conventions, his response was direct and straightforward: "Only the Epiphany messenger or *at his suggestion* his representative in the various countries" (PT 1948, p. 44). Only the officiating Star Member (the Epiphany Messenger) had the right to call a general convention. Not even his foreign representatives had the privilege to do so—*except at his suggestion*.

About a year before Bro. Johnson's death, after he had received a letter from us [Bro. Jolly] in which we asked for more details on the work after his demise, Bro. Johnson told his attendants, Bros. Hedman and A. Gohlke, that we had not understood some of the details clearly. One of the points we had asked about was the nature of conventions after his demise. The brethren asked him if at conventions that might be called for business purposes after his death there could be any public meetings. He replied, *Yes*. They also asked him, if the brethren came together at great expense of time and money to attend such conventions called for business purposes, would they go home without even having a testimony meeting? He replied, *it would be all right* to have testimony meetings.

Then, finally, they asked him if there might be question meetings, or discourses given by various brethren. Again he *replied in the affirmative*. Those who attended the Chicago Convention, November of 1950, will remember that Bro. Gohlke reported this conversation at one of the meetings there.

Before Bro. Johnson died he made these matters clear to Bro. Jolly through their personal correspondence see PT '51, p. 126, col. 2, par. 2. Bro. Jolly understood his powers and prerogatives as to calling general conventions. And he made these clear to the brethren through the pages of the Present Truth (e.g., PT '51, p. 126, col. 1, par. 2). He likewise understood his privileges as to appointing General Elders and foreign representatives (PT '52, p. 87, col. 2, par. 3).

But it seems that some brethren at that time misunderstood Bro. Johnson's statement concerning the calling of conventions "only for business matters." This was misunderstood to mean the convention was *only* for business, i.e., a business convention. That was *not* the case. As the Executive Trustee office is purely a business office, so *in that capacity* the Executive Trustee's authority reaches only as far as business matters. But in God's providence He had arranged for the business office and spiritual office to be occupied by the same person, antitypical Baanah. In *that capacity*, the Leader of God's people arranged for spiritual food appropriate for the season, along with testimony meetings, question meetings, etc., to be a part (the better part) of general conventions as such. (See PT '52, p. 87, col. 2, pars 1, 2.) [Bible Standard Ministries LHMM continues to function with this same arrangement].

When the Epiphany Messenger, the last Priest, passed beyond the veil, this question was raised again. How would the changed circumstances affect these arrangements? As we would reason, Jehovah did not leave His people to wander in darkness but provided another earthly leader, Bro. R. G. Jolly. Bro. Johnson expanded the thought to the time *following* his demise when he stated: "After the Epiphany Messenger leaves the earth the *duly appointed Executive Trustee* of the Laymen's Home Missionary Movement may call conventions, but only for business matters" [This is an office elected by vote of the USA brethren]. The other office established by Jehovah, permits the having of a convention which includes a business meeting [and this is probably why Bro. Johnson *termed them* "conventions," instead of *business* conventions] as this would privilege the brethren to give their testimonies to the Lord's honor and glory and to the encouragement

and up-building of their brethren, and *to receive* blessings from fellowship, from the singing of praises unto the Lord and from the breaking of the bread of life. "Let the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Bro. Johnson has shown us that once all priests had finished their course, the *highest class* left on earth would then have similar functions and privileges to those formerly occupied by the Secondarily Prophets and the Star Member. They would *no* longer officiate toward the "Church, which is His Body" (Eph. 1:22, 23), but now toward Jehovah's other consecrated sons. This is the authority by which Bro. Jolly could appoint General Elders and foreign representatives, being the divinely appointed leader of the Great Company, Youthful Worthies, and Consecrated Epiphany Campers.

When the last Great Company member [Bro. R. G. Jolly] left the earth, the leader of God's choosing came from the General Elders of the highest class then left in the earth, the Youthful Worthies. Bro. August Gohlke clearly recognized the same authority to appoint representatives, or else he would not have done so. He likewise exercised the same prerogatives as to calling General Conventions. The clearest evidence we have that this authority was not in dispute is that no further Present Truth articles raise this question.

We have no doubt that the same authority for appointing General Elders and calling General Conventions now rests with the Leader of the Consecrated Epiphany Campers. He has made appointments in foreign lands as the Lord has directed. And General Conventions continue to be held in the USA and in foreign lands *as he suggests them*. He [Bro. Leon J. Snyder] follows his predecessors' example in these matters. As they did, so does he (and as a matter of order), he allows much of the local decisions to be directed by his representative—with the understanding that his representative is *advocating his purposes*. As one who would be working in harmony with the Bible House for some time, it would be only natural for the representative to become quite familiar with the process of putting together a General Convention program. But this familiarity does not give the representative the authority to arrange *all* matters *apart* from the Bible House [U.S.A.] approval. It would seem the proper method would be to ensure the Bible House has the final word on all official matters pertaining to a General Convention. This would ensure that the representative is humbly acknowledging

the Lord's will in all things, and not seeking to assert his own. The Executive Trustee reserves the right to place his own appointees (whether Pilgrims, Auxiliary Pilgrims, or Evangelists) on the convention program in foreign lands, as also our former Pastors did the same.

Generally speaking, the Bible House headquarters (U.S.A.) looks for qualified brothers from local ecclesiae (that have been voted to the position of elder by local ecclesiae) for appointment to the general service. The Bible House looks for brothers with a good knowledge of the Truth that have potential for the Lord's service. However, the Bible House (U.S.A.) can set in place of service at a General Convention an Evangelist, Auxiliary Pilgrim or Pilgrim in good standing *whether* the local class has voted him as an elder or not. The Bible House Headquarters has the authority to *not* set in service at a General Convention an Evangelist, Auxiliary Pilgrim or Pilgrim that is *not* in good standing, within the Lord's Movement, whether the local class votes him as an elder or not.

If an Evangelist, Auxiliary Pilgrim or Pilgrim is not in harmony with the arrangements or leader of Bible Standard Ministries (LHMM), the Bible House can make a recommendation and is responsible for the final decision, as to their privilege of service. When a brother is invited to become a special servant of the Lord and His Movement he agrees in writing to certain requirements as follows: When a Brother accepts an invitation to Evangelist, Auxiliary Pilgrim, Pilgrim he signs a paper of invitation that states "you are in complete harmony with the Parousia and Epiphany Truth and with the arrangements for the dissemination of that Truth as set forth in The Present Truth and The Bible Standard magazines."

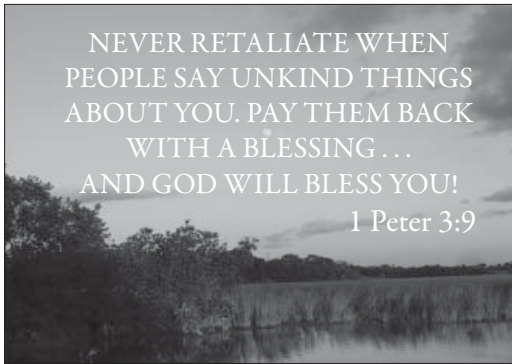
The Pilgrims, Auxiliary Pilgrims and Evangelists are *not appointed* for their general service by local ecclesiae, but *are appointed* by the Lord through His servant in charge of the work, and are general servants, as distinct from local servants.

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.



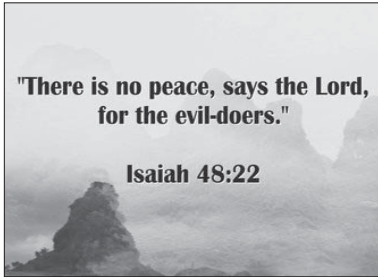
NEVER RETALIATE WHEN
PEOPLE SAY UNKIND THINGS
ABOUT YOU. PAY THEM BACK
WITH A BLESSING . . .
AND GOD WILL BLESS YOU!
1 Peter 3:9

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



**"There is no peace, says the Lord,
for the evil-doers."**

Isaiah 48:22

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.

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, 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 us 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 ecclesiae. 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.

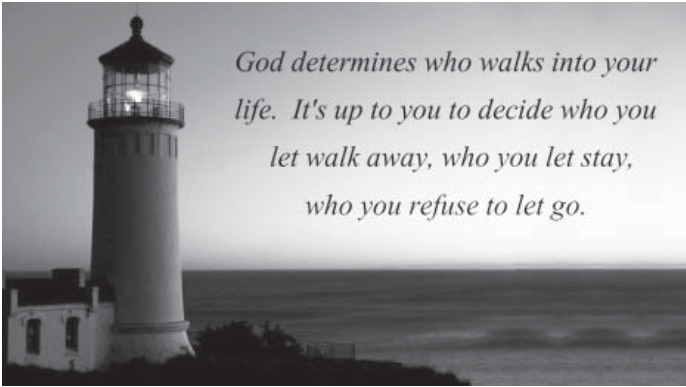
Sometimes
 GOD DOESN'T CHANGE
 YOUR SITUATION
 BECAUSE HE'S TRYING
 TO CHANGE
 YOUR HEART

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's 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!"

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).

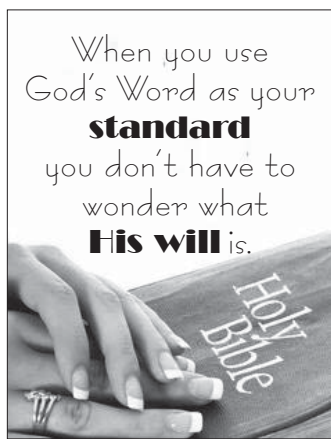
The Adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, set aside justice and take



God determines who walks into your life. It's up to you to decide who you let walk away, who you let stay, who you refuse to let go.

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.

PROBLEM THEN, PROBLEM NOW

1 Peter 4:15—Do not suffer as a busybody

Proverbs 11:13—A talebearer reveals secrets

Proverbs 16:28—A whisperer separates the best of friends

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.

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).

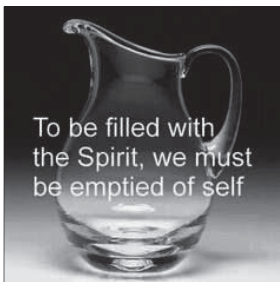
It is a very easy matter to forget that justice is the great foundation principle which underlies the teachings of the Word of God. This principle manward is concisely expressed in the Golden Rule: “Do unto others as you would have them do unto you.” No Christian should

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.



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, whose it is to command and forbid, whom it is for all others to obey and reverence, to love and trust, to serve and please, to worship and adore, to thank and praise, to learn about and preach about, with all 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.



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

2017 CONVENTIONS

England

Letchworth-Hitchin May 6, 7
Birmingham Tba*
Sheffield Tba*

France —all conventions in Barlin

Spring, Summer, Fall Tba*

Germany

Velbert June 3, 4, 5

India

Tba*

Jamaica,

Bartons April 14, 15, 16

Lithuania

Kaunas July 7, 8, 9

Kenya, (Tanzania, Kisii)

May 6, 7, 8

Poland

Gdansk April 15, 16, 17
Poznan April 29, 30, May 1
Kobyła Góra June 16, 17, 18
Szczyrk July 22, 23, 24
Rzeszów July 25, 26, 27
Susiec July 28, 29, 30

United States

Jacksonville, FL March 3, 4, 5
Newark, NJ May 19, 20, 21
Athens, OH July 14, 15, 16
Tulsa, OK September 29, 30,
October 1

Ukraine

Orlivka June 30, July 1, 2
Lviv August 11, 12, 13

*Tba-To be announced

THE BIBLE STANDARD MINISTRIES CONVENTION NEWARK, NEW JERSEY MAY 19, 20, 21, 2017

The Newark, N.J. Convention will be held at the Double Tree Hotel by Hilton, 128 Frontage Road, Newark, NJ, For reservations call 1-800-222-8733, for special rate give group code BSM. Rates \$110.00 plus tax, for double occupancy. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by April 27th. The Hotel provides shuttle service from the airport to the hotel. For other inquiries contact John Wojnar 201-783-3608.

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biblequestion@biblestandard.com

OUR LORD'S MEMORIAL
April 9, 2017 — AFTER 6:00 PM

TO:

2016 OBITUARIES

Sr. Anne Marie Obajtek-Krikwood born Oct., 1950 lost her fight with cancer June, 2016. She loved her Lord, family and remained strong in her Truth beliefs. She excelled in her desire to teach at university level. Her language skills included English, German, Italian, French, Spanish, Polish and Latin. A memorial service was held at the Bible House July 10, 2016. "The peace of Anne's passing and indeed, the peace of all her life, certainly speaks to her being one of those that God protected."

Sr. Betty Melle, age 85, of Independence, KS. now sleeps in death waiting the promised resurrection she so strongly believed in. Sr. Betty and Bro. Francis held strong to the Truth message given thru Bible Standard Ministries. We who knew and loved them look forward to renewing our fellowship in the time of restitution.

Sr. Cordella Muirhead 88, died Oct. 11, 2016. A source of encouragement to all brethren. Bros. Brown, Gray and Allison served about 150 attendees at the God honoring service. Oh—we also remember her sweet voice!

Bro. Washington Dughah of Kenya, died at the age of 24, in an automobile accident. He leaves behind a wife and two children.

Sr. Annick Viard, age 71, died June 1, 2016. She married Bro. Alain Viard July 27, 1964, with Bro. R.G. Jolly giving the wedding discourse. Sr. Annick was fluent in English and was a precious help to Bro. Alain as they served the Lord and the brethren. She was methodical in the translation and proofreading work. She leaves a daughter Marie Luce.

Sr. Emilienne Hermetz, age 93, died October 24, 2016. She was the beloved wife of Bro. Gilbert Hermetz, our French representative. They were married October 5, 1942 and were blessed with one daughter Sr. Annick. She became acquainted with the Truth through Bro. Marcel Caron and served at the side of Bro. Gilbert in his pilgrim service.

Sisters Elma Gayle and Ethel Middleton of England are now waiting for the promised resurrection. We hold them in loving memory. These two were strong in their commitment to the Truth. A great blessing will come when we see them in God's promised Kingdom.

Sr. Valerie Armstrong of England, wife of Bro. Ronald Armstrong our former British Representative (now deceased), fell asleep January 9, 2017 to await her resurrection call. She was privileged to serve many traveling pilgrims by opening her home to their needed rest.