


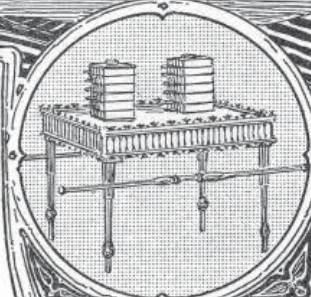
The
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Herald of Christ's Epiphany

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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.

DISCIPLINE IN THE CHURCH

“He openeth also their ear to discipline, and commandeth that they return from iniquity.”

Job 36:10

Some who are not fully aware of the perfect organization of the Church of Christ, seem to think there is not, neither can there be, any such thing as discipline in it. They see its members scattered all over the world; many of them standing alone, and some in little companies, often numbering only two or three, and meeting in private homes. They see no record of membership, hear no talk of church building, church debts, collections, *etc.*, and see no salaried and titled ministry. Their ideas of church discipline are drawn from what they see in the various sects of the nominal church, where once in a long while they see some of the members judged by the standard of human creeds and cast out.

The organization and discipline of the Church of

Christ is, however, most perfect. Its invisible Lord is fully recognized as its only and infallible Head; His Word is authority for the settlement of every question; His Plan and work is studied and acted upon by the various members; His Spirit is fostered and cultivated in the hearts of all; and His disciplinary punishments are applied when necessary.

It is not our purpose here to enter into the details of the organization and effectual working of the true Church, for this is quite fully discussed, e.g., in E Vol. 6, pp. 97-164. We make mention of one pertinent thought, “Jehovah kept in mind when He planned the organization of the Church, rejecting from its constitution useless and harmful arrangements and introducing only those that would be practical and beneficial.” We wish here merely to call attention to a few items in connection with the general discipline of the Church—what is the appointed method of dealing with offenders, etc.

That the Church has important duties in the direction of discipline is clearly indicated by many expressions of the Lord and the Apostles. Discipline includes not only the dealing with offenders, but it includes the entire process of education by instruction, testing, correction and punishment; and in cases where these methods fail and meet with defiant opposition from those who still claim to be members of the Church, and associate themselves with it, it includes the cutting off of such members from fellowship with the Church (Matt. 18:17). An important part of the Church’s mission toward herself is to sever herself from such of her members as fall into sin and gross error, and refuse to repent (E Vol. 6, p. 99).

All discipline in the Church is properly under the direction of the Head of the Church only, and the object of such discipline is stated to be—“that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:26, 27). The same principles, of course, apply to all the consecrated, for in a larger sense Jesus is their Head also (Eph. 1:10). No member of the Church has any authority in matters of discipline except in carrying out the directions of the Head, though each member has a duty in so doing. The



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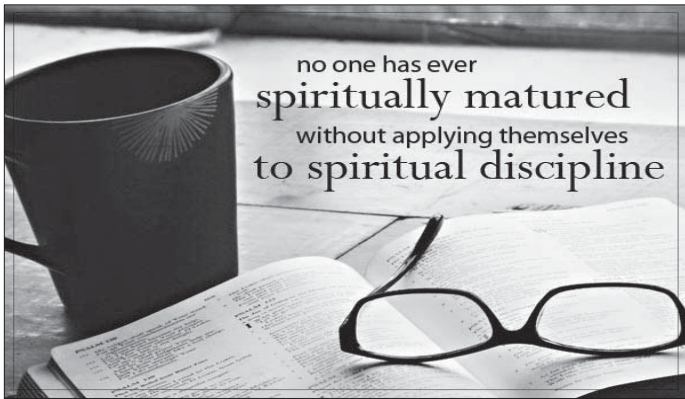
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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- 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.

talents of each must be used for the benefit of all, as far as possible. Not only are our talents to be used in widely proclaiming the blessed Gospel, but they are to be used also for the upbuilding, protection and perfecting of those who accept it and by consecration have become members of the Lord's Church.



This important work requires carefulness, both in our judgment of one another and in our study of the Word of God. But there is much misunderstanding with reference to the Church's duty in the matter of judging, from a failure to understand clearly the teaching of the Scriptures on the subject. Jesus said, "Judge not, that ye be not judged" (Matt. 7:1); and the Apostle Paul said, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the small matters?" (1 Cor. 6:2).

A superficial glance at these two expressions might lead some to suppose that the Apostle was not in harmony with the Lord's teaching here. But when rightly understood, however, there is no lack of harmony. Our Lord in Matt. 7:1, 2 referred to uncharitable judgment, an abuse of judgment, and not to the legitimate use of that noble faculty. This is seen from succeeding verses (3-5), which warn against the hypocrisy of condemning others for faults no greater than those which exist in one's self, but to which self-love is willfully blind, and also from vs. 15-20, which bid us to beware of wolves in sheep's clothing, in other words, to use sound judgment in discriminating between those whose hearts are pure and free from guile, and those who studiously cover up a corrupt character with the outward professions of godliness, in order to deceive and lead astray the unwary.

In harmony with this and with our Lord's exhortation to "judge righteous judgment" (John 7:24), the Apostle reminds the Church that they are being prepared to judge the world, and therefore should be able to judge "things that pertain to this life" (1 Cor. 6:3). While the

class addressed were not at all perfect, as his reproof to them indicates, they were able, by reason of their understanding of the mind of God expressed in His Word, to judge righteous judgment and to act upon it. As imperfect men, our judgment is generally warped and biased by prejudice and false ideas of justice, *etc.*; but, by exercising the *new mind*, "the mind of Christ" (1 Cor. 2:16), we are able to judge from God's standpoint, if we let the mind of God dwell in us richly, if we freely imbibe His holy Spirit of understanding.

In the extreme case of immoral conduct referred to by St. Paul in 1 Cor. 5:1, he was reproofing the Corinthian Church for not judging such an one unworthy to be counted one of their number (v. 2). With their understanding of the general principles of God's Plan they should have needed no such instructions from him, but should have acted promptly on their convictions. And the fact that they did not do so, gave evidence of a cool indifference to the will of God, which needed reproof.

Imperfect *human* judgment might err greatly in dealing with such a case. Some might say that the crime was so glaring and so base that the offender had justly merited eternal torment, while others might say, Well, he has some good traits of character yet; he is kind, or benevolent, or gives largely of his means to support the Church, and the good must balance the evil. But those acquainted with the principles of God's government know that eternal torment has no place in God's Plan, and also that the sin committed was not the sin unto death, but that it was by no means excusable; nor could it be considered as balanced by other good qualities. They know also that such an one, though he may have made a full and entire consecration of himself to God, has shamefully violated his covenant and brought reproach upon the cause of Christ, which must be resented by every loyal member of the Church, that he may feel their righteous indignation and his own degradation. And not until there is evidence of sincere repentance (as there evidently was in the case at Corinth—see 2 Cor. 2:5-11), should such an one ever again receive the right hand of fellowship.

When a member of the Church pursues a course of sin or becomes so unruly that his local ecclesia in following the Lord's instructions considers him as unworthy and unfit for their society and withdraws brotherly fellowship from him, the Adversary to whose temptations he gave way, will buffet him yet more; but God's object in permitting it is his reformation. How painful is such a measure of

discipline; yet had such measures of discipline been more carefully and more fully pursued the Church would not have been overrun with the unrighteous as it has been, and great Babylon, with her millions of mere professing Christians, would not have come into existence.

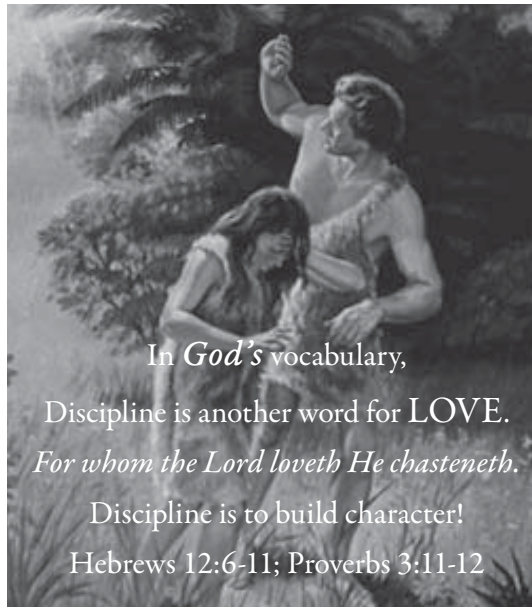
The necessity of judging in such matters will be seen to be most necessary to the purity and growth of the Church, which must at all costs, however painful the process may be, maintain its own integrity and loyalty to the principles of truth and righteousness. “And this

is love that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it . . . Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 6, 8, 9). “Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen [discerned] God” (3 John 11).

“WARN THEM THAT ARE UNRULY”

Today, as in the early Church, there are various degrees of advancement among the individual members. As the Apostle Paul indicates (1 Thes. 5:14), some are feeble-minded (*faint-hearted* R.V.), comfort (encourage) them; some are weak, support them; but while you should be patient (longsuffering) toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Do not mistake the disorderly for the faint-hearted, and *comfort* or *encourage these*; nor for the weak, and *support* or *assist them*; but patiently, lovingly, yet firmly, in harmony with the principles of truth and righteousness, *warn* the disorderly.

When we reflect on the past of those who began in some small way to do the work of undermining their character, as brethren we do all possible to bring the light of Truth to the wayward one; but if they are deaf of hearing and without sight there is little we can do to help. “He that is not with me is against me: and he that gathereth not with me scattereth” (Luke 11:23). There are two masters and we have been taught that we can only serve one. Some dissenters go against the Plan of



In *God's* vocabulary,
Discipline is another word for LOVE.
For whom the Lord loveth He chasteneth.
Discipline is to build character!
Hebrews 12:6-11; Proverbs 3:11-12

God from the way of doctrine and others of the arrangements that God has put in place through His chosen vessels. We would understand that both of these willful acts are seen as sin in the sight of the Lord. This manner of telling God what is right and wrong with His Plan is considered an act of disobedience, rebellion and stubbornness.

Whom does the Apostle call disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes. 3:11 he refers to one way in which it was done in the Thessalonian Church, where there

were some walking disorderly, “working not at all, but are busybodies.” He urged them to do as he did—work that they be not chargeable to any; and if any will not work, neither should he eat. This he said he did, that he might be an example to others. Then again, vs. 14, 15: If after you have warned such an one and he “obey not . . . note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.” He warns us also against immoral and unjust persons, and those who twist the Scriptures, and turn the Truth of God into a lie. And the following citations clearly show that, in the Apostle’s estimation, doctrinal disorders are among the chief (Rom. 16:17; 2 John 9-11; Titus 3:10).

The unruly are not to be comforted, supported and encouraged in their wrong way; but in kindness, in love, they are to be admonished that God is a God of order; and that in proportion as we would grow in His likeness and favor we must observe rules of order. They should be admonished that nothing is further from the Divine arrangement than anarchy; and that, as even worldly people recognize the principle that the worst form of government imaginable is preferable to anarchy, so much the more should God’s people, who have received the spirit of a sound mind, the holy Spirit, recognize this same principle in the Church.

The unruly or disorderly are not entirely to blame for their condition, perhaps. Many people are born disorderly and inclined to be so in their dress and in all their affairs in life. Disorderliness, therefore, is a part of their weakness, which should be thought of sympathetically, kindly, but, nevertheless, should not be permitted to do injury to the Church of God, to hinder

its usefulness, to prevent its co-operation in the study and service of the Truth. It is not the will of God that His people should have that meekness which would amount to weakness in dealing with disorderly persons. Kindly, lovingly, but firmly, they should be shown that, as order is heaven's first law, so it must be highly esteemed among those who are heavenly-minded; and that it would be sinful for the congregation to permit one or two or more of its members to do violence to the Divine regulations, as expressed in the Word of God, and as generally understood by the congregation with which he is associated.

Unruly brethren are not to be treated as those who are esteemed very highly in love for their works; otherwise they would be encouraged in being unruly. Rather they are to be warned, cautioned—in love, truly, and with patience, but not with marks of the same love and esteem as though they were walking orderly in the footsteps of Jesus and in harmony with the directions of His Word. The marks and evidences of our love and esteem must be sincere, and must be in proportion as we see in the brethren evidences of the right desires of heart—to walk after the spirit of the Truth.

What's a disciplined person?
A person that can do the right thing,
at the right time, in the right way,
with the right spirit—The Spirit of LOVE

Evidently the Apostle did not mean that the brethren should be watching one another for an occasion of fault-finding in every word and every act; but that, on the contrary, they should be so full of love for one another that trivial matters would be entirely passed over, as merely of the weakness of the flesh, and not at all of intention, of the heart. The matters to be considered worthy of manifestations of disapproval and warning are, rather, those which are so open and manifest on the surface as to leave no room to question the fact that they are displeasing to the Lord, and injurious in their influence upon the brother or upon the household of faith. For instance, if the brother had been seen under the influence of liquor; if he had been heard to utter vile or otherwise improper language; if it were a matter of general knowledge that he was living in sin—these would be such grounds as we believe the Apostle had in mind. But evidently he had no intention of cultivating a spirit of fault-finding and judging one another as respects the heart and private affairs—use

of time or money, *etc.* These belong to our individual stewardship and none should endeavor to interfere with the proper liberties of conscience and conduct which the Lord has granted to each. The Apostle is very stringent in his condemnation of such judging of one another, which so often leads to roots of bitterness, misunderstanding, disfellowshipment, *etc.*, and which, as the old leaven, should be purged out of our hearts and lives (Rom. 14:10, 13).

The mistake frequently made, not only by earthly law-givers and disciplinarians, but also in the Church of Christ, is along the line of extremes, either in one or the other of these directions. Some misunderstand liberty to mean lawlessness, disorder, unruliness. Others with equally good intentions, no doubt, are disposed to carry order and obedience to rules to such an extent as to dwarf the individual liberties of the flock. Great grace is needed along this line, to prevent friction among the Lord's people—to preserve the unity of the Spirit in the bonds of love and peace.

We are not to have such false ideas of personal liberty as would ignore rules, law, order, in the assemblies of the Lord's people; and those disposed to be unruly, self-seeking, thrusting themselves forward need to be held in check—to be “warned”—to be shown that their course is contrary to the Spirit of the Lord and all the arrangements instituted by the Apostles, His representatives. They need to be “warned” also that their course would mean injury to the Church, instead of blessing and peace and joy and development, and injury to themselves, in that it would develop in them a combativeness or self-esteem, already too large, and might not only work injury to the cause, but hinder themselves from attaining the character-likeness necessary to a share in the Kingdom.

The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord's prescribing. It is to serve as a protection to the Church, to separate those who walk disorderly, not after the spirit of justice and love. It is not to be esteemed a perpetual separation, but merely until the reprov'd one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

A withdrawal of fellowship, is the deepest discipline of discipleship. There are those who are dearer to us than life itself; but they should not be dearer than Our Savior.

JUSTIFICATION, CONSECRATION, SANCTIFICATION

We desire to set these biblical words in a proper order of use. We understand that in the Gospel Age and its expanded Harvest, the God of order and justice has been calling out of the dysfunctional world of mankind, those He can call brethren “No man can come to me, except the Father which hath sent me draw [invite] him” (John 6:44). We can use the most prominent Scripture given to beseech [beg, request, petition] the brethren to come out of her my people! “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1).

Brethren are: (1) Those who have pledged themselves to the Lord for a reformation and (2) those who have consecrated their lives even unto death and (3) an exhortation to those already justified by faith in Christ, and who are therefore brethren of the household of faith and (4) brethren, because justified and brought into fellowship with God; believers, justified by faith in Christ. The Apostle was here urging progress on the part of the believers (already brethren, partakers through Christ of Divine grace), advancement from “justification by faith” to full consecration.

Let us seek wisdom from the inspired Apostle James “But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be” (James 3:8-10): he is here addressing the “brethren” not the world. First to the Little Flock, however, there are other consecrated “brethren” who partake of the blessings received through God’s holy Spirit, to whom the exhortation of our text would also apply—*viz.*, the Great Company (all of whom as individuals were originally inducted into the Body of Christ), the Youthful Worthies and the Consecrated Epiphany Campers. Let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that if, in any sense or degree it applies to us individually, we will assuredly quickly respond to the Spirit’s teaching (PT ’55, p. 35).

*Therefore, I urge you,
brothers and sisters,
in view of God’s mercy,
to offer your bodies as a living
sacrifice, holy and pleasing to God
—this is true worship*
Romans 12:1

The general meaning of the word justification implies the making of something right, to pronounce free from guilt and does not imply making over, or a change of nature. In the more precise understanding; the word justification has two meanings: to prove that a thing is right, or to make a thing right which is wrong. It is our duty to prepare our tabernacle for Jehovah’s habitation as we

are drawing near to God and are said to be in a justified condition. We do this by the accepting of Christ as the Bread of Life, preceded by the realization that we have no life in ourselves. We rejoice that God has provided our justification as the means of our being accepted by Him in the Beloved, and be privileged to dedicate, consecrate, our lives to Him in the cause of Truth and righteousness. “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain” (2 Cor. 6:1).

We understand that in the Gospel Age and its expanded Harvest it is justification by faith and that everyone under a special call shall be counted perfect, counted righteous, so long as their hearts, their wills, their best endeavors, are for righteousness! Let us *compare* these considerations with the Millennial Mediatorial Reign of Christ: During this Reign of Christ as Bro. Russell states in Question Book p. 402, bottom: “They will be coming up, up, to perfection, and every day they will be getting more justified, more justified, and more justified, and they will be getting more nearly right every day. So they will be approaching gradual justification, and every one of that time who will be in the right way, and seeking to be in harmony with the Lord, will be said to be tentatively justified, as he would be coming up gradually out of his imperfection and he would be justified actually when he would reach full perfection.”

Using sanctified common sense one can, with good conscience, recognize that justification comes before consecration. Perhaps some difficulty arises from a failure to discern that justification and sanctification are two separate steps, both of which are necessary, to the brethren who would fully accept and respond to God’s blessing during this Gospel Age and its extended Harvest (Rom. 12:1). Sinners cannot be sanctified or set apart in the Divine service: sinners therefore are not invited to present their bodies living sacrifices to God. Sinners are

called to repentance, and to the exercise of faith in Christ as the Redeemer and this is the only way by which they can approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is *justified by his faith*, and at once becomes privileged as a justified man.

The next step in our Christian walk is consecration which should follow quickly, as soon as God's grace is fully appreciated. We recognize there are two steps to consecration: the first step is the laying down of our wills, yet with many, because of lack of Scriptural instruction, the second step of consecration, accepting the Lord's will as our own, is neither seen nor taken for some time, and God apparently exercises mercy for a season, waiting for His justified creature to realize his privilege, and to present himself a living sacrifice, holy and acceptable to God, and his reasonable service. He is reckoned holy and acceptable to God, because he has been justified, he is accepted as a sacrifice because his sins and blemishes are not imputed to him, having been transferred to his Redeemer's account, at the moment of his justification.



We understand, however, that no one should continue indefinitely in a justified condition without progressing to the next step: that of full consecration. If he does not eventually use his justification as a stepping-stone to consecration, he will slip back into the world, losing the precious privileges of the present (but not, however, a future opportunity for life, in the Millennial Kingdom). To whatever extent one's refusal to *consecrate* after having been *justified*, is the result of a willful inappreciation of God's mercies, to that extent will the regressing one be held responsible (Luke 12:47, 48) and will have to work such willfulness out of his character when a fresh opportunity for consecration is afforded in the earthly Kingdom.

The more prominent leaders who are Consecrated Epiphany Campers, [the class being called since 1954] especially those who are Epiphany enlightened, and who are in the Epiphany Truth, call attention before Jesus as God's Executive and before the other leaders of God's nominal and real people, to Jehovah by His

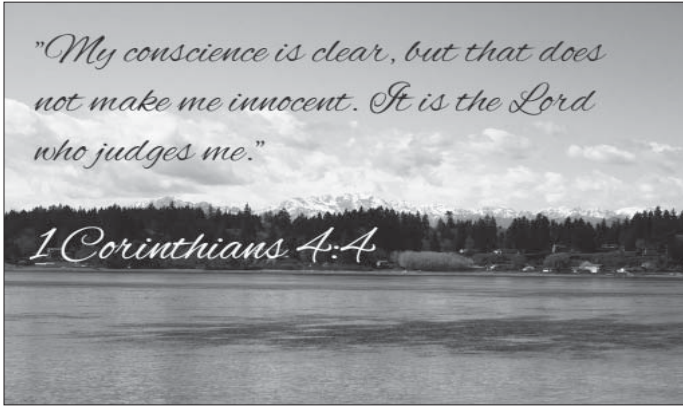
Word enjoining our Lord Jesus to give the promised special inheritance as a part of the pre-Millennial seed to antitypical Zelophehad's daughters (Num. 36:1, 2). The good leaders of the Consecrated Epiphany Campers as under-shepherds are properly, in Christian love, very much concerned about these sheep of the Lord and their Christian welfare and promised inheritance, lest these brethren by entering into symbolic marriage, oneness, with the unconsecrated tentatively justified or the unjustified, especially in their selfish and worldly aims, ambitions, teachings and practices, would lose their right to their promised special inheritance as Consecrated Epiphany Campers and fall back into the restitution class in general (vs. 3, 4). Like Esau, they would be selling their precious birthright for a mess of pottage (Gen. 25:31-34; Heb. 12:16, 17; PT '61, pp. 40, 41; PT '77, p. 93). The faithful ones among the Consecrated Epiphany Campers are careful to obey these exhortations.

Some pertinent thoughts coming from our Pastor, "There are none justified who do not go on to consecration. There are those who take steps looking toward justification; that is, they come into a justified attitude, they are drawing near to God, but they do not reach the place where they are counted as having been pardoned and reconciled to God through the death of His Son until they come to that place where they make the full surrender" "He does not justify a person that merely wishes to put away the filth, the flesh" (What Pastor Russell Said 406, 411).

We exhort all of God's consecrated people, including the post-1954 Epiphany consecrators, in the words of Prov. 3:5, 6: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Let us all, all who have laid down self-will and have accepted and rejoice in God's will, make a determined and continued effort to develop and maintain more and more Christlikeness, that we may have the smile of God's favor and the joy of being at one with Him and doing His good pleasure.

The study of sanctification is very complex in that sanctification can cover or include justification and consecration. The very basic meaning is God's approval of what we are and do, in that the consecrated believer allows God to set him aside for holy living! In John 14:21 Jesus tells his listeners, "He who has my commandments, and keeps them, it is he who loves me. And he who loves me will be loved of my Father, and I will love him, and manifest myself to him." Although the word obedience is

not in this text, it is the underlying thought. It is included in that part, “the one who has my commandments” and then especially “he who keeps them,” he who keeps my commandments. These words were part of our Lord’s last discourse to His eleven Apostles, (for Judas had left to betray our Lord). The crucifixion was therefore before Him so we can see the importance that our Lord put to obedience to the Father’s will.



Our Lord means, therefore, by “he who has my commandments” whoever receives My teachings and follows Me, he it is that proves his love for Me. Now we come to that part, “and keeps them.” These commandments are not any particular Bible text. They are not the Ten Commandments. They are not the Law Covenant because Christ put an end to the Law Covenant; nailing it to His cross for any who would accept Jesus after that. This is *sanctification in the most absolute sense*, not only initial consecration, but dedication through life; a lifelong work and the work of a lifetime is what consecration is.

“For though I know nothing against myself, yet I am not thereby justified” (1 Cor. 4:4; The New King James Version translates it correctly). Oh, how deceptive the heart can be if we are not careful, if we are not on our guard! So Paul says, Well, I know nothing against myself. As far as my information is concerned I am not aware of anything against myself, so I am not thereby justified. What is that? Let us get that straight. We are not justified just because we are not aware of anything against ourselves, “But He that judges me is the Lord.” Ah, here is the standard then! It is the Lord’s standard that judges us. It is not our standard.

Notice how we are built up; how we can get the right heart. We read in 1 Cor. 6:11, “And such were some of you: [like the world in general] but *you* were washed.” That is justification. We are washed. We are justified; in other words, cleansed by the blood of Christ. Then he adds, “But you are sanctified.” That is consecration. You

see, to be justified is not enough; it is by Christ’s blood of course, not self-justification. By Christ’s blood we stand before God without any condemnation to those who are in Christ Jesus. Then we are sanctified; “I beseech you therefore, my brethren, [those who are washed, who are justified] that you present your bodies a living sacrifice” that is *sanctification* (Rom. 12:1)! He gives us here first the washing, and then the *sanctification*, and then He adds in 1 Cor. 6:11, “You are justified in the name of the Lord Jesus,” not by your own doings; not by self-righteousness. Oh no! But “you are justified in the name of the Lord Jesus, and by the Spirit of our God.” Unless we have the spirit of God, we cannot receive eternal life. That is how we can judge our hearts. It is in our justification, our *sanctification* and to remember that we are sanctified “in the name of the Lord Jesus and by the spirit of our God.”

We must include in this study the two acts of faith as shown in the 5th chapter of Romans. In the first verse, we are told that it is *by faith* that we are justified and so have peace with God; and then in the next verse we are told further that is *by faith* also that we have access into this grace wherein we stand, the grace or *favor of sanctification*, and so have hope in God’s promises. The first act of faith, by which we are justified, is the preparation of the ground, the heart. If the seed, the word or glad tidings of the Kingdom, is properly received into such a heart and takes root there, the new mind, heart and spirit of the consecrated is then activated.

Always pray to have eyes that see the best in people, a heart that forgives the worst, a mind that forgets the bad, and a soul that never loses faith in God.



Our Redeemer prayed for His disciples—“Sanctify them through thy truth,” and then added, “Thy Word is truth” (John 17:17). He showed us a general principle, and one which experience demonstrates that God’s Truth is His agency for developing His children. God’s Word, revelations of Truth which would sanctify those who believe them and who act accordingly. This Jesus clearly showed when He declared, “My doctrine is not mine, but his that sent me”; “The words that I speak unto you, they are spirit and they are life”; “I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he,

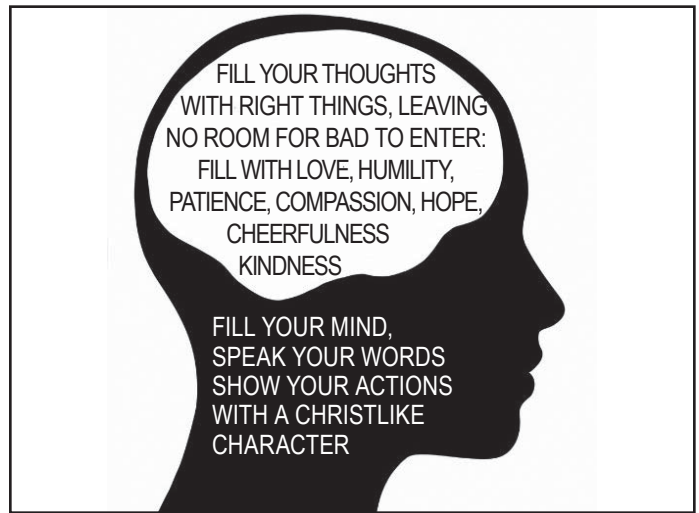
the Spirit of truth is come, he will guide you into all truth: . . . and he will, [through constructive advancing Truth], *show you things to come*" (John 7:16; 6:63; 16:12, 13).

Dear brethren, do not join with the opinion of many, that the prophecies of the Old Testament are all fulfilled and not now worthy of reverent study, this is a great mistake, a serious mistake, because it blinds many to the great and beautiful promises therein revealed which are still future and vitally associated with the true Christian faith and hope, and therefore essential to complete *sanctification*. Of these, first in prominence are the promises of Christ's Millennial Kingdom and of the great blessings which shall accrue to the world of mankind, and to the earth as man's future home, of pleasing prospect and bountifully teeming with luxuries and comforts for the willingly obedient. Second are the promises to Israel of a restoration to Divine favor and to a share in the Millennial work of blessing (educating, ruling and lifting up) mankind—promises which state as well as imply that the old patriarchs' are to be restored to life as perfect men, to be examples of what perfect manhood is and of what all the fallen race may attain unto by obeying the Lord Jesus, then, with His Church, the Ruler of earth. (Acts 3:19-22; 7:37; 1 Cor. 6:2; BS '96, p. 60).

We must ask of ourselves, have I opened the door of my mind and heart for Him to enter? Our Lord does not open the door and enter into the mind and heart. He says "I stand at the door and knock: If any man hear

my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. 3:20). Question: Have I opened the door of my mind and heart for Him to enter? Once an artist painted a picture of our Lord standing at the door. An observer pointed to what seemed to be an oversight—the absence of a latch on the outside of the door. But the artist explained that he had omitted it intentionally—that this was a door that was to be opened only from the inside.

Our Lord does not open the door and enter into the mind and heart. He wants us to open the door. "Any man," who hears the "knock" and the "voice," may, if he so wills, *exercise faith* and open the door. Yes, it is required of us to *open the door* and receive of the Truth message and its Spirit into the mind and heart. It means *sanctification* by the Truth and the "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).



THOUGHTS FOR THE NEW YEAR

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

As we cross the threshold of another year, let us remember that the great Watchman of Spiritual Israel, the Lord, changes not; His great and precious promises are all yea and amen to those who obey Him—to all who by faith abide in Him, trusting in the merit of His atonement—who, possessing His spirit of love, are seeking to walk circumspectly in His footsteps. To all such, if they continue to walk in the way of the Lord and abound, we guarantee that the New Year will be a happy year, basing our guarantee on the Lord's promises. Yet how many, who know this full well, are disposed to be fearful, doubtful, unbelieving, and thereby are paving the way for troubles! Much time is required for some of the pupils in the school of Christ to find out why they are in this school and

under the Great Teacher! Surely, the object should be to be taught—to learn of Him whom God has appointed to be the Teacher of all His justified and consecrated ones in His family. We come to this Teacher to be instructed from His Word, in conjunction with the daily experiences in life (His "providences" to all His pupils), that we may grow daily in His likeness—in grace and in knowledge. "My son, attend unto my wisdom, and bow thine ear to my understanding" (Prov. 5:1).

If at first we, as pupils, get confused and mistake self-will for God's will, and our Teacher points this out to us by some failure of our projects, we are not (1) to be rebellious and resentful of the lesson, nor (2) to be discouraged and disheartened. On the contrary, we are

to profit by every experience, seeking that the lessons of one day shall be put into practice and become our aids on following days.

The most important lesson of this school-term is Faith: “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6); the faith with which we who became a consecrated child of the Lord, were invited into His school that we could grow in Truth and righteousness. And our faith can only grow by knowledge, we do not refer to worldly knowledge, worldly learning, but knowledge of the Lord—of His methods, His Plan, His character, that we will have His disposition. So we must study well our Great Teacher’s words and general conduct and as well His providence or private instructions to us individually—interpreting these always by His words. Much of what we accepted at first by faith (respecting the Lord’s goodness and wisdom) will gradually become knowledge, giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

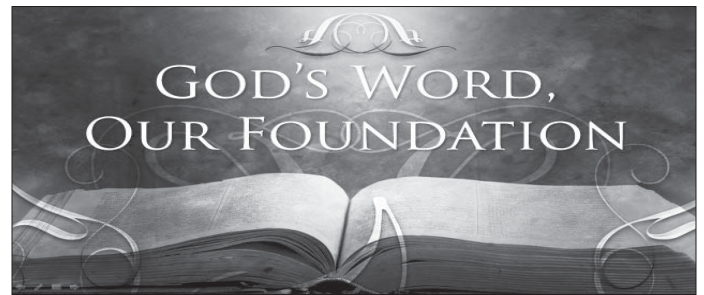
As in other schools, so it is in the school of Christ; different degrees of learning are found in the students, some are in the primary stage of development, some in the intermediate and some in the graduating class. For all in the school of Christ the graduating degree of discipleship is the one that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

Perhaps the first and very important thing we learn is that full submission of our wills to God is a requirement. “Oh, that is what I have been wanting to do ever since I consecrated myself to the Lord, but I have not attained it! What more can I do?” Ah yes! So it has been with all fully consecrated children of God; for a long time we all made the same mistake of wanting to fully submit our wills to God’s will, instead of doing so.

A good wish is an excellent thing, very important indeed, but if the wish does not lead to performance it is of no value. Some people never get beyond the wishing point in any of life’s affairs. They wish to rise at a certain hour in the morning, or to attend to certain recognized duties, or render some service, or speak some words of kindness or encouragement in the name of the Lord, but they never fulfill their good wishes in deeds. The good

wish should be followed by a good and determined will, which is sure to be favored by Jehovah in matters fully in accord with the Divine will. Now, without dropping a single good wish, let us begin immediately to make this a successful year by throwing the entire strength of our wills into doing.

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



There is but one safe course; and to prepare the Lord’s people to know, to realize this, is the object of all the preliminary courses in the school of Christ, leading up to the graduating course. We have learned that the *wills* that are to be exercised in good deeds and good words are not our own wills, except as by adoption we have taken the Lord’s will to be ours. When we became the Lord’s pupils it was by and as a consequence of the surrender of our own wills; and our first lesson in this school was in keeping our wills dead. We can see in retrospect that by the Great Teacher’s aide we won some victories over self-will, and have come to the place where our real desires are, as expressed by the poet: *Lord, Thy love at last has conquered, None of self, and all of Thee*. But even after we have adopted the Lord’s will (as instead of our own natural preferences) and made it ours; and after we have resolved to do the Lord’s will, still we are in danger and need to walk carefully, lest we misapprehend the Lord’s will and adopt the will and plans of fellow men or of a church, instead of the Lord’s will. Consequently, without despising human aid in the ascertainment of the Lord’s will, while remembering that God still, as in times past, makes use of human agencies in instructing His people, it must not be forgotten that Satan also uses human agents to mislead and to deceive, and that God permits this in order to teach us that He is the real Teacher. Therefore He puts His Word, the Bible, as the test by which His people

are to distinguish between true and false teachers, saying, “If they speak not according to this word, it is because there is no light in them” (Isa. 8:20).



GOD’S WILL FOR US— OUR SANCTIFICATION

Coming to the Scriptures to ascertain God’s will, we find that the great work which God asks of us is not work for others, but work in ourselves, subduing, conquering, ruling self. “This is the will of God [concerning you], even your sanctification” (1 Thes. 4:3). Therefore, everything else—our service of the household of faith, and our doing good unto all men, by home and foreign missions, etc.—is subservient to this most important work within. “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” (2 Cor. 13:5)? For, as the Apostle by inspiration declares, though we preach the gospel eloquently to others, and though we give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be nothing, from the Divine standpoint (1 Cor. 13).

On the contrary, if we be sanctified [set aside for holy living] to God by the Truth; if our wills be dead, and the Lord’s will be fully accepted as ours, in thought, word and act, we have attained the will of God and will be overcomers—even if, opportunities being denied us, we never preached, never gave to the poor and never suffered as martyrs for the Truth’s sake. Let us all note well this point—“This is the will of God [concerning you], even *your sanctification*.” Let nothing darken or obscure this Truth. Let the “will of God” dominate our course in life, and then, if God’s will is really our will, we have a clearly marked pathway before us, which is very important.

But without doubt, God will open before all His people opportunities to serve the Truth to others—to let their light shine to the glory of the Father and the blessing of fellow creatures—for this is His command to us; and we may be sure He gives no commands impossible to be

obeyed. If you have been seeking opportunities of service and finding none, there must be something wrong; you may have been seeking some *special* service of your own preference (your old desires meddling with your newly adopted will—the Lord’s will). Possibly the Great Teacher sees pride remaining—pride which you would have been willing to crush promptly had you recognized it, but which hid itself from you under the cloak of “self-respect.” Possibly the Great Teacher by His providence and His Word is saying to you, “Do with thy might what thy hand *findeth to do*” (Eccl. 9:10). Possibly He sees that *you* would be spoiled by giving to you a more important service for others, before you have learned the lesson of humility—all-important in the Lord’s sight. Act quickly, therefore; the time is short. “Humble yourselves therefore under the mighty hand of God [to do whatever service His providence has made possible to you], that he may exalt you in due time” (1 Pet. 5:6).

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

THE CONTROL OF THOUGHT AND MEDITATION

Some are inclined to believe that since each man’s brain differs from every other man’s brain to some extent, his thinking must of necessity be different; that a man can think only in harmony with his brain construction. But we reply, not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him the ideal of character to be copied. Thoughts can be controlled just as words and actions can be controlled: the will is at the helm and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. The first duty, in the control of thought, of the consecrated child of God is for the will to be rightly directed, and secondly, to be strong and to use its power in the control of thought, in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial.

The will, in Scripture often called the “heart,” is therefore continually appealed to by God, as He now seeks from among men His faithful consecrated people. The message is, “My son, give me thine heart”—thy will (Prov. 23:26).

This request is not addressed to willful sinners, for they are not recognized or addressed as sons of God, rather as children of the Evil One. Those whom God recognizes as His sons are such as have been brought into harmony with Him through forgiveness of sins by repentance and faith in Christ Jesus, the Redeemer. It is to such that God makes known that if they would “go on to perfection”—to the full attainment of His gracious purposes respecting them—the only proper course would be to give their hearts, their wills, to Him in consecration.

It is not talking of LOVE, but living in LOVE that is everything.

The heart, the will, given over to God, seeks to know the Divine will, to catch the Divine thought and to obey it in thought, word and act; and in proportion as this condition

of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect—in ambitions, hopes, sentiments and efforts. It is for this reason that the revelation of the Divine will and plan is furnished to believers that by growing in the knowledge of it, by thinking on these things and by filling the mind with the Divine plan and will, the transforming influence may extend into every avenue of life.

A COMMON WRONG PRACTICE

It is a common custom among many people to address the words of Phil. 1:1 to evil-doers and evil-thinkers; but this is a substantial mistake. The entire Epistle to the Philippians is addressed to “All the saints in Christ Jesus which are at Philippi” and the exhortation is applicable to all the consecrated everywhere, *not* to the worldly, *not* even to the household of faith, until they have made a full dedication, or consecration, of themselves to the Lord. It would be useless to address others along this line; the exhortation would be of little or no effect.

When we ponder this exhortation in Phil. 4:8 we soon recognize it is especially applicable to advanced Christians; who are no longer “babes in Christ” but are somewhat matured in the new life. As for the “babes,” who are not developed, they will have their attention very thoroughly occupied with the more elementary lessons which the new heart, mind and will must abhor and battle against. This text addresses especially those who have made considerable progress along these lines of putting away “the filthiness of the flesh and of the spirit”—those who are seeking to *perfect* holiness in their hearts and so far as possible also in their earthly bodies “Having therefore these promises, dearly beloved, let us

cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1). “In the fear,” the fear that is reverential, profitable, an appreciation of His greatness, His perfection!

Kindness is the gift of life

As consecrated children of God, dedicated believers, holy ones, disciples in the school of Christ, those that have left the “wallowing in the mire” (2 Pet. 2:22); those who are seeking to perfect holiness in their hearts, and so far as possible also in their earthly bodies, the saints (PT '68, p. 54). The lessons given in the school of Christ are a progressive work to a high standard toward which we progress “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). Bringing ourselves up to this standard requires great strength of character, great power of the will to cleanse our minds and our flesh. Now the believer will inspect his words, his thoughts, actions, clothing, his personal appearance from a new standpoint, Oh, he is now Jehovah’s representative. As God’s ambassador the Lord’s people need to remember the necessity for cleansing from worldly defilements of the past and those that are ever present in the world. Yes, the thoughts need be pure, cleansed of everything not fully in sympathy and accord with the mind of Christ.

With entering into a new year often comes new resolves: perhaps one could be the cleansing process which must begin at once and continue until our last breath. Every effort made by the chosen ones to cleanse themselves [washed by the water of the Word from the meanness and filthiness of the flesh] is a reproof to others who are not so striving. “For if we would judge [correct, chastise] ourselves, we should not be judged” (1 Cor. 11:31). We are much familiar with the protective armor of Eph. 6:10-18, however we cannot wear this protective armor until our body be washed and clothed in the garment of Christ’s tentatively imputed righteousness.

Jehovah indicates to His called out ones that He prefers us to be clean in all our actions. Our physical body needs to be kept clean from filthy habits! However an outward cleansing will not prove a purity within of the mind, the heart “ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess” (Matt. 23:25), but outward filthiness does indicate a filthiness of the mind (spirit) because the mind is the controlling factor. In proportion as the Spirit of righteousness, truth and love enter into the heart; filthy words, conduct, habits and appearance begin to come

under the control of the transformed mind. Yes, cleansing is a necessary part of the sanctifying work!

Where there
is LOVE there
is no Question

The consecrated child of God is granted a proportion of the holy Spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man (Eph. 3:16-19).

What a splendid premium the Lord places upon the study of and meditation on His Word, in the esteem of all who are holy ones, saints. Such a ruling of the mind is a conquest; such a self-mastery is a victory, the greatest victory that can be gained. As the Scriptures declare, “He that ruleth his spirit [mind] is better than he that taketh a city” (Prov. 16:32). And the prescription given by the Apostle for the mental health of the consecrated, is the very soul-discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Jesus our Lord.

These are the victors to whom will be granted a share in the Kingdom. Ah, then, as the Apostle exhorts, “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author . . . of our faith” until He shall have become the finisher (perfecter) of it (Heb. 12:1, 2), remembering that He who is on our part, and who has engaged to help us, to carry us through every difficulty, and fully to instruct us, if we submit ourselves to Him, to make us fit for the Kingdom—is Jesus, who loved us and bought us with His own precious blood. Well do the Scriptures generally enjoin the importance of guarding the mind, the will, the heart, saying, “Keep thy heart with all diligence; for out of it are the issues of life” (Prov. 4:23). Keeping it, to the ones now called and in the race, means life more abundant.

Jehovah in His graciousness, allows, yes even encourages us to ponder the gifts of progressively growing in His likeness, of receiving and retaining “the wisdom from above” (James 3:17); God’s disposition in us! In Prov. 4:7 we are told that “wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” Wisdom is necessary at the very beginning of any matter that would result favorably. It is craved by the whole world of mankind, and the majority, even while going in different directions, would claim to be seeking to walk in wisdom’s ways. How important, then, that we distinguish between the true wisdom and that which is so frequently misnamed wisdom, which is really foolishness.

When we ponder the path of life we walk, one lesson we have learned is that often our own judgements are unsafe, therefore we chose God’s will as the wisest course and promptly admit own lack of wisdom and seek for Divine direction, Divine wisdom. “If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him” (Jas. 1:5). Is this of necessity? Oh yes, only the humble, only the “poor in spirit,” are in the way that leads to eternal life and the Kingdom—because only these will seek for and obey the heavenly wisdom from the great Counselor. This class alone is in the condition to be taught of God; and concerning all who shall attain to the fullness of Divine favor it is written in John 6:45, “They shall all be taught of God,” by His Spirit, Word and providences.

Let your
manners
speak for you

For the humble, however, God has provided true wisdom in Christ. He tells us of the Father’s pity, of the redemption provided through His own blood, of our privilege to accept of Divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk our narrow way, which leads to His glorious Kingdom and life everlasting. All who accept this “call” accept the great Advocate’s instruction and guidance as the very essence of Divine wisdom. “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

“And I heard” the voice of present Truth, we do not think that all in Babylon have heard the voice of conscience and enlightenment; not an audible voice, rather He calls us by the principles of righteousness. Let us not be ashamed to be the Lord’s mouthpieces in this timely but often unpopular message. This call has been going forth to the Consecrated Epiphany Campers as a class since 1954 under the elective features of the expanded harvest of the Gospel Age. These pre-millennial seed of Abraham are worthy of our thoughts for the new year, as God is more and more placing this class in a leadership role in the bringing forth His constructive Truth as due.

How grateful we are that the God of justice continues to feed His people at the table of Truth under the leadership of the Consecrated Epiphany Campers. 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

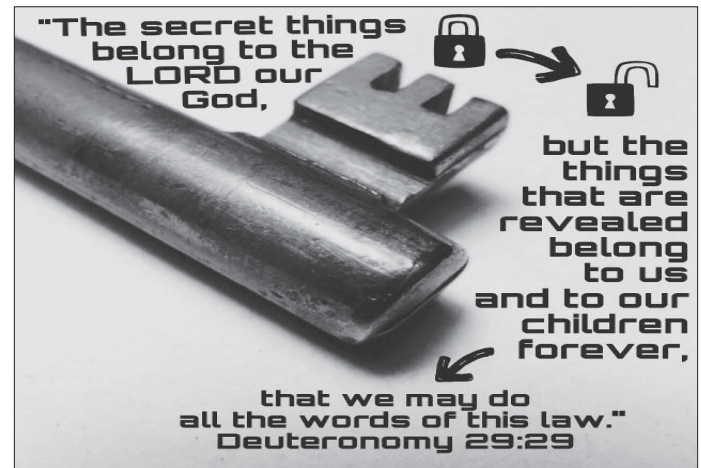
amid their varying circumstances and experiences. This shows the practicability of God and of God's Truth. That God arranged His Word so as to be adaptable to the general needs of His people is apparent from Amos 3:7, "Surely the Lord your God will do nothing [in the outworking of His Plan] except He revealed it as his secret unto his servants the prophets." These acts are sometimes revealed in the prophecies and sometimes in the types of the Word, which detail all the unfolding of God's Plan as due. "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26; PT '35, p. 88).

For the called, chosen and faithful God has provided true wisdom in Christ. Jesus' words, no less than His example, show us that we are sinners and that we were shapen in iniquity and in sin did our mothers conceive us. He tells us of the Father's pity, of the redemption provided through His own blood, of our privilege to accept of Divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk our narrow way, which leads to His glorious Kingdom and life everlasting. All who accept this "call" accept the great Advocate's instruction and guidance as the very essence of Divine wisdom.

As Disciples of Christ 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). Yet it is a considerable time before a development of confidence in the Lord's wisdom is attained; meantime, there are many battles and contentions against the wiles of Satan, who would tempt us to use our own wisdom or the wisdom of other men and to doubt the results of following the Divine wisdom and its program. On every hand, the flesh, assisted by the Devil, offers inducements and seductions to follow its way and to cease to follow in the Lord's way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced that we should choose our own way, follow our own preferences, and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the Christian learns to trust no wisdom but that which comes *down from above*, which is always in accordance with the Divine Word. Yes, pleasant thoughts for the New Year!

The question has come forward, Why didn't Bro. Johnson explain what the hill Ophel represents in relation to the other four heights of Jerusalem, when in PT '19, 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? 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 (PT '70, p. 90).



Again the God of justice and mercy has promised not to desert His people or to leave them in ignorance without a leader, to wander in measurable darkness without further unfolding of present Truth pertinent to their needs; He will not leave them unprotected and at the mercy of sifters. "The secret things belong to the LORD our God, but those things which are revealed belong to us" . . . (Deut. 29:29).

Isaiah 49:11, is describing the pre-restitution consecrated classes. "I will make all my mountains a way and my highways shall be exalted." God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. We compare Psa. 72: 3 "The mountains shall bring peace to the people and the little hills, by righteousness." God will exalt these five pre-restitution classes for this purpose. The non-elect will come from the various parts of the earth to receive the blessings that will be administered by the Christ and assisted by the other four pre-restitution consecrated classes. God remains faithful to His promises (PT '77, p. 38).

Describing the attitude of the true children of God,

abiding under Christ as their Head, the Apostle says: “He hath abounded toward us [also the Consecrated Epiphany Camper] in all wisdom and prudence; having made known unto us the mystery of his will” (Eph. 1:8, 9). This is not because the consecrated miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because of submitting their judgments on every subject to the will of the Lord, and walking according to His directions in every matter and in every particular, they have *His wisdom, His Spirit*, to guide them though their own minds are imperfect and unbalanced, as much as the average of the race, the Apostle is able to say of such, “God hath given us the spirit of a sound mind” (2 Tim. 1:7; Bro. Jolly Question Meeting Oct. 27, 1968).

Wherever the Bible has gone, it has been the torch which has led civilization: millions have profited by its enlightening influence, though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct; and these few are the true Christians. The faithful will find as they progress in it the peace of God, which passes all understanding, ruling in your hearts; this will alter the trials of faith and of patience into blessings, the sorrows and disappointments of earthly hopes into channels of God’s grace and the perplexities of life into full assurance of faith. This



graduating degree of faith, hope and love is attained by giving up our own wills and accepting God’s will as our will.

If a man thinks justly, he will speak and act justly; if he thinks selfishly and ignobly, he will speak deceitfully and act dishonestly.

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to our measure of the Lord’s Spirit; yet while cautioning us to be very humble, it guards us against being cowards. While constraining us to be peace lovers and peace makers—kind, forgiving and generous—without maliciousness or vindictiveness, it nevertheless cautions us to be firm respecting the principles of Truth and righteousness. We may and should gladly yield our own preferences to those of others, for the sake of serving others and doing them good, yet we must never do so at the expense of the Truth and principle.

These thoughts brought to our attention are but a mere sampling of things to think about as we begin this New Year. The great Shepherd thru the good Shepherd continues to lead His people out of the world’s darkness into His marvelous light.

May 2018 be a time for growth in
WISDOM
To value the things of God
UNDERSTANDING
To grasp faith’s mysteries
COUNSEL
To make wise decisions
FORTITUDE
To strengthen your will
KNOWLEDGE
To enlighten your mind
PIETY
To love and serve God
REVERENCE OF THE LORD
To respect God’s majesty

The LORD bless thee, and keep thee:
The LORD make his face shine upon thee, and be gracious unto thee:
The LORD lift up his countenance upon thee, and give thee peace.
Numbers 6:24-26

“For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future.”
Jeremiah 29:11



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

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Telephone 513-733-8900

NIGERIA REPRESENTATIVE

Bible Standard Ministries [LHMM] is pleased to announce Friday Udom as its Representative in Nigeria, in addition to the Pastoral and Pilgrim duties previously conferred upon him, he is privileged to maintain an office and storage facilities, to manage finances on behalf of the Movement, to accept donations and disburse monies, to accept and fill orders for the Movement's literature, to represent the Movement before governmental authorities, to officiate at funerals and marriages, to minister the sacraments of baptism and the Lord's supper and in general to assist in the spiritual needs of the brethren associated with said Movement or others. All of the above functions are to be conducted in harmony with the laws of the country and under the auspices of the Headquarters located in Chester Springs, Pennsylvania 19425 U.S.A.

TO:

OBITUARIES

Bro. Harold Solomon of Raleigh, NC died at 77 years of age on Aug. 15, 2017. He Served as an Evangelist with Bible Standard Ministries until His illness no longer permitted. He was an electrical engineer and later taught at Worcester Vocational Technical High School. Bro. Harold is survived by Sr. Juliann, his wife of 55 years, and daughter Lisa, sons Brian (Rebecca) and Stephen (Lindsey). We will miss his strong voice and ready smile in loving kindness for the Lord!

2018 MOTTO TEXT

Take heed

unto thyself,

and unto the doctrine;

continue in them:

for in doing this

thou shalt both

save thyself,

and them

that

hear thee.

1 Timothy 4 :16

2018 Hymn of the year #44 —The Warfare
Hymn of the day #4 in the Manna book