

*The*  
**PRESENT TRUTH**  
 and  
**Herald of Christ's Epiphany**

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**CONTENTS**

FUTURE THOUGHTS  
 FOR BIBLE STANDARD  
 MINISTRIES..... 2

APPLYING THE LITTLE  
 FLOCK PROMISES TO  
 OTHERS—IN PRINCIPLE.. 7

PROPER AND IMPROPER  
 JUDGING..... 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.*

# Future Thoughts for Bible Standard Ministries

*“But the path of the just is as the shining light,  
that shineth more and more unto the perfect day”—Prov. 4:18.*



We have prepared this message for the justified children of God that have gone on to consecration. “Ye brethren, are not in darkness” (1 Thes. 5:4). We as truly consecrated children of God recognize that a new day is here which requires needed dispensational Truth. We have need of the sure word of prophesy “until the day dawn” (2 Pet. 1:19). We are now in the beginning of that perfect day and the same Bible which accomplished the great Reformation work (A.D. 1309-1846) is just as necessary to the Christian’s growth and knowledge today (R 183). The Bible was not written for one man, nor for one age, but for all men and all ages, adapted to the time sensitive circumstances as

“meat in due season” (Matt. 24:45; R 24). Listen to this thought “since we have not yet reached the perfect day we cannot know how much more brightly our lamp may shine in the future” (R 2389; Vol 1, p. 21).

“I with you wish to praise our Heavenly Father for His grace, mercy and truth so richly bestowed upon all of us through the merit and ministry of our Lord Jesus Christ. I want you to know that God is my strength and my stay; Eph. 6:10. My sentiments can be best expressed in Hymns 273 [The Lord, a Sun and Shield] and 176 [My Satisfying Portion] and my sentiments with respect to our Lord are probably best expressed in Hymns 299 [My Blessed Portion] and 168 [What a Savior]. I want all of you to know that I love you. I want all of you to know that I take great pleasure in serving you, and that I expect to serve you until my life ends” (Bro. Johnson Question Meeting 9/6/1948). We add our Amen!!

Many have an incorrect thought about Constructive Advancing Truth [present Truth] continuing to come forward; this mistake was and is an expensive one; for, aside from the fact that but few great principles of Truth were known by the Reformers and recovered from the rubbish of error, there are special features of Constructive Advancing Truth constantly becoming due, and of these, Christians have been deprived by their creed fences and willing ignorance. God’s Word continues to be a great storehouse of food for hungry Pilgrims on the shining pathway of Psa. 119:105. Abraham needed more Truth than that which was given to Noah; he had to walk in the light beyond that in which Noah walked. Moses and the Israelites of his day needed still more Truth and God gave it to them, though it still proved unpopular and brought persecution upon those who faithfully held to it. Then came further unfoldings of Truth through the Prophets, given as needed, to develop God’s Plan and to try the faith of His faithful ones; this God given privilege continues to this very day! (Heb. 11:32-40; BS ‘53, p. 66).

God’s storehouse contains an exhaustless supply of things both new and old—meat in due season for the household. Surely no one who believes the Scripture statement that “the path of the just shineth more and more unto the perfect day” will claim that the perfect day

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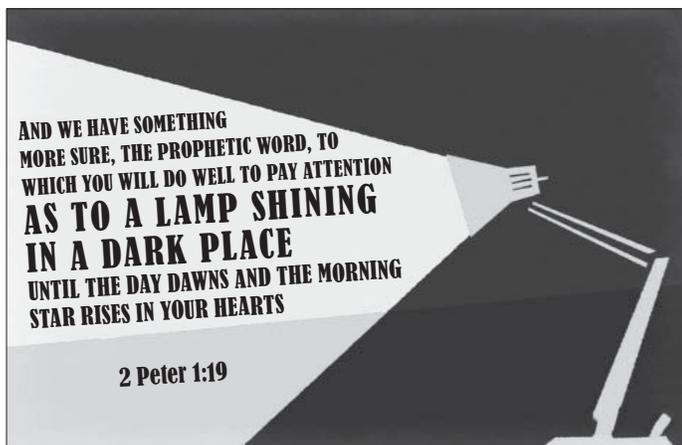
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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- 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.

came in Pastor Russell's time; and if not, we do well that we take heed to our lamp as unto "a light that shineth in a *dark place* UNTIL THE DAY DAWN" (2 Pet. 1:19). Nor is it sufficient that we find ourselves now in the path of light; we must "*walk in the light*," continue to make progress, else the light, which does not stop, will pass on and leave us in darkness. Perfection of knowledge is not a thing of the past, but of the future—the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's Plan. "We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error" (1 John 4:6 NKJ).

Another precious Truth is given in Isa. 49:11 "And



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 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." The Consecrated Epiphany Campers, especially the Queen of Sheba class, 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 (PT '74, p. 13; PT '80, p. 62; PT '68, p. 46).

All of God's children are to realize their insufficiency in their own strength. The consecrated children should feel that God has called them to a great work, and that they would make an utter failure unless the Lord gives His blessing. The faithful ones have as a rule been little known in the world. They have not usually been of the great, the learned or the rich. In the past there may have been some prominent ones, some of noble birth, who were Saints of God, living up to what light they had in their time; however, they were the exceptions. We can be confident that there have been many true Saints who have lived quiet, uneventful lives, yet who have seemed to live up to all the light they possessed and to walk with God until they fell asleep in death. The world has generally ignored these Saints of God, even when they were not actively persecuted. We cannot surely know who are entirely loyal and sincere at heart; but we may be sure that "the Lord knoweth them that are His" (2 Tim. 2:19).

From the R.V. Matt. 24:12 we read "Because iniquity shall be multiplied, the love of the many shall wax cold." In this text the Lord Jesus declares that at a certain time in the Gospel Age, apparently pointing down to our day, "iniquity shall abound, the love of the many shall wax cold." This R.V. account is stronger than our Common Version rendering. It is not only *many* who will *grow cold*, but the majority of professed followers of Christ. How truly the Master's words have been fulfilled! Iniquity, injustice, unrighteousness. We are in the time against which the Lord sought especially to guard us. How few comparatively have heeded the warning (R 5857; PT '37, p. 7)!

As we come ever closer to the Kingdom, we believe we can properly state: there has never been a time when more strength of character and more courage is needed than right now. The iniquities of the whole world, and especially of so-called Christendom, have now about come to the full; and all present governments are being weakened, to make room for the glorious Kingdom of God. All the ecclesiastical systems of today, calling themselves the Church of Christ, are arrayed on the side of error and are battling against the Truth and its advocates. This is also true of many that once had the Truth! So we that have the Truth need to be strong in the Lord and in the power of His might; "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10; PT '03, p. 37).

Coming down to our day, there is much evidence that the Lord's plan for making ready those that will, as assistant Princes, assist in guiding the restitution class. This class is not a faith, but the unbelief class E 15, p. 542 [for the restitution class is the unbelief class E 11, p. 411]. This work continues in our day. We are not given the number of Youthful Worthies or Consecrated Epiphany Campers needed for that work. This Epiphany movement understands that the Youthful Worthy leadership role has come to a close, however we remain in harmony with the teachings in PT '72, p. 77, that there could still be some of their members left to finish their respective courses in this life. Bro. Jolly in 1975 commenting on a work of the High Priest while in his sacrificial garments said: And I understand that it will not be until some years yet, because the Youthful Worthies who are sponsored by that blood tentatively, and likewise the Consecrated Epiphany Campers, until the Lord has sufficient of them prepared for their Millennial work, that the blood will not be used for Restitution purposes. So I think it will be for some little time yet.

Many have asked is there a Scripture that identifies Bro. Leon Snyder as our next Executive Trustee and leader of the Lord's people. No, not that we are aware of—The Lord may provide one in due time or He may not—we do not know. What we do know we quote from PT '78, p. 87 “We have every confidence that after the Great Company finishes its earthly course, 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.”

In 1978, when Bro. Jolly wrote this he knew full well that Scriptural evidence ended with antitypical Job's special Helpers and antitypical Solomon's special Assistants. Yet, Bro. Jolly said that the Lord's shepherding care would continue through the Y. W.'s and then the C. E. C.'s until the New Covenant is inaugurated. By analogy, and in harmony with Scriptures, reason and facts, it seems evident that the Divinely chosen leader of the Lord's people to succeed the Youthful Worthy leader, not as leader of the Youthful Worthies, but rather as leader of the Consecrated Epiphany Campers, would be the one who for a considerable time had been serving faithfully as the special helper of the Youthful Worthy leader and would continue faithful to Constructive Advancing Truth as due.



My dear brethren, in PT '54, p. 41, Jehovah through our Lord Jesus and under Him the Divinely appointed leader of the Great Company, Bro. R. G. Jolly set before the brethren in general the Epiphany antitype of the Queen of Sheba coming to Solomon [Bro. Johnson, especially in the Truth writings]. The Queen had many perplexing questions and a great desire for Divine wisdom. In this article it was shown that the Queen of Sheba types the

Truth-seeking ones who are post-1954 Epiphany Camp consecrators, and that, if faithful, they will be given an eternal inheritance in the new earth and have the highest standing among the faithful restitutionists [not the non-elect restitution class; but the faithful restitutionists, a faith class being readied at the present time]. The Queen received answers to her pertinent inquiries and petitions as given in 1 Kings 10, in part, “Solomon told her [answered] all her questions . . . and there was no more spirit in her.” How clearly this shows that the highest order of the Consecrated Epiphany Campers [The Queen of Sheba class] will have a special eternal inheritance in the earthly phase of the Kingdom. While we are on the subject of Consecrated Epiphany Campers, we can ask: can a Consecrated Epiphany Camper lose his privilege of a resurrection of the Just (Luke 14:14)? Sure! Especially the epiphany enlightened prominent leaders.

The good leaders of the Consecrated Epiphany Campers as under-shepherds are properly in Christian love and 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 would *lose their right* to their promised special inheritance as Consecrated Epiphany Campers and fall back into the *restitution class in general*. Like Esau, they *would be selling* their precious birthright for a mess of pottage. Bro. Johnson in E 15, p. 542 makes this emphatic statement that the restitution class, is not a faith, but the unbelief class, because the conditions amid which justification will be given them will not be faith-requiring, but belief and obedience requiring conditions—Millennial Mediatorial conditions. The fact that they do not belong to a faith class means that they do not have a faith that trusts where it cannot trace God's dealings. (Gen. 25:31-34; Heb. 12:16, 17; PT '61, pp. 40, 41; PT '77, p. 93).

We wish to touch on the *imputed* ransom merit for those that consecrated after 1954. Consecrated Epiphany Campers: Consecrated (heart condition) Epiphany (time period “before restitution begins”) Campers (place of residence) all have their standing pictured in the Epiphany Camp. However,

when the ransom merit of Christ is *applied* on behalf of the world, when “restitution begins,” then “there will be neither a *tentative* nor a *vitalized* faith justification! The reason being that both of these kinds of justification *operate on the basis of the imputed ransom merit*, as distinct from the applied ransom merit.” When the tentative faith-justification ceases, the tentative works-justification begins, as Bro. Russell taught. (PT ‘74, p. 12).

We will use for our next consideration Cant. 6:8, 9; Virgins—fresh, unspoiled by human activity. Matt. 5:48 “Ye therefore shall be perfect, as your Heavenly Father is perfect” [see June 29 Manna]. This is what our heavenly Father expects of His virgins! Of the many Bible stories available; we have chosen this one because it shows so clearly how the same Scripture can have a much different message depending on the time and season the Scripture is being studied. The Bible uses the word virgins to represent consecrated people: Rev. 14:4 “These are they which were not defiled with women [corrupt nominal church systems]; for they are virgins [the one true church, not united to the world at all]. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Firstfruits—an elect sample—we need to bring this thought to the table of conversation: after the firstfruits were taken out of the field, the field of grain was not destroyed, but harvested! Let us be certain of this fact—only the chaff was destroyed (PT ‘72, p. 76; R 33).

Also 2 Cor. 11:2 “For I am jealous over you with godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ.” Also Psa. 68:11 RV “The Lord giveth the word: The women that publish the tidings are a great host.” Concerning the women that publish the tidings Bro. Johnson in E 6, p. 575 stated: The women here are symbolic. They refer to the consecrated, who consist of the Little Flock as one symbolic woman [individually as virgins] Cant. 6:9 “My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The

**Sometimes God doesn't  
change your situation  
because He wants to  
change Your Heart.**

**Pure in heart is not perfection of conduct or  
word or thought, but perfections of intentions.  
Purity of heart means being well-intentioned.**

daughters saw her, [Little Flock] and blessed her; yea, the queens [Great Company] and the concubines [Youthful Worthies] and they praised her.”

During the Little Flock's Epiphany sojourn in the flesh there were only two other classes of the Lord's consecrated people—the Great Company and the

Youthful Worthies. The Great Company as individuals and as God's daughters came to an understanding of her (daughters saw her: the Little Flock) and spoke highly of her (blessed her), as also did the Great Company groups (queens) as such and the Youthful Worthy groups as such (concubines); and they spoke very highly of her (praised her). 2 Cor. 6:18 “And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” This was an absolute Truth and acceptable as a pre-1954 application (PT ‘72, p. 76; E 11, p. 709).

Let us now consider some Constructive Advancing Truth! In Oct. 1954 the Youthful Worthy call ended and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began [Constructive Advancing Truth] (PT ‘59, p. 56). From that time to this day, another class called, Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the *quasi*-elect class, the “fifth order” of the seed of Abraham; a class being harvested under the elective features of the expanded Gospel Age Harvest. In the time since the completed rapture of Christ's Bride, there were still three classes of God's consecrated people pictured in this study—the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers. These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord (E 10, p. 114; E 11, p. 293; E 12, pp. 187-188; PT ‘58, pp. 91-93; PT ‘60, pp. 91, 92; PT ‘65, p. 63; PT ‘70, p. 58).

The Great Company, who are New Creatures, in the Kingdom's spiritual phase, are, next to the Little Flock, in the closest relationship with antitypical Solomon; therefore they are fitly represented by Solomon's queens, who among these three groups had the closest relationship with Solomon re: our Lord. The Youthful Worthies are in the next closest relationship; therefore they are represented in Solomon's concubines.

The Consecrated Epiphany Campers are in the next closest relationship; therefore [in the post 1954 application] they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial relationship. The Consecrated Epiphany Campers like the Great Company and the Youthful Worthies are “without number,” for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers [the Virgins] and for the firm establishment of the faith of all of us upon the Word of God.

We thank God for this additional item of Advancing Truth on the Consecrated Epiphany Campers given to His people in dueness of time for the strengthening of their faith as to His provision for this class, the fifth class of His consecrated people. We know that it, like all other parts of Constructive Advancing Truth, will come under special attack by the Adversary. Satan has always opposed the “meat in due season,” given by our Lord to supply the needs of His people (PT ‘70, p. 90).

PT ‘72, p. 76 the message of Truth says: The progress of the Tabernacle up to this time indicates that the setting of the Tabernacle is indeed progressive, and that we must recognize this element of progressiveness if we would walk in the light of the Advancing Truth (Prov. 4:18), along the lines shown by the Lord through His two star-members in the Laodicean period. If for any reason we are unwilling to follow the light of Truth as it has been progressing, we will surely be left in more or less of darkness.

In the time since the completed rapture of Christ’s Bride and The Great Company; there are still two classes of God’s consecrated people fulfilling their course in this life—the Youthful Worthies, who to our understanding there are still some here in their members to finish their respective courses in this life and the Consecrated Epiphany Campers.

The Consecrated Epiphany Campers are accepted by God in consecration: “My Son, give me your heart, And let your eyes observe my ways” (Prov. 23:26). The Consecrated Epiphany Campers are 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 the ransom merit is applied God-ward and they come under tentative works-justification under the New Covenant instead of tentative faith-justification, they will not lose

this wonderful Oath-bound Covenant relationship they have enjoyed as a consecrated child of God (PT ‘74, p. 13).

Jehovah has, is and will highly honor the loyal Consecrated Epiphany Campers, for they are proving themselves faithful under greater trial than the restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind.

E 9, p. 19; PT ‘35, p. 88 “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.” God arranged His Word so as to be adaptable to the general needs of His people.

We were hungering and thirsting for the Truth, and, having tasted of the good Word of God and received the holy Spirit, we find that with the strength derived, our appetite continues to increase, and we desire more and more of the Bread which came down from heaven, and of the Water of Life.

True, there are changes, adaptations to our time and present conditions. We do not wear turbans nor flowing robes. We do not journey on camels, nor so much afoot, nor in sailing vessels. We use the printing press, the mail, the Internet, the various means of rapid transit, *etc.* We do most of our evangelizing through the electronic printed page, books, booklets, tracts, magazines, volunteer issues, the bereaved work *etc.* Yet these are not differences, but adaptations of the same principles to our own time.

We have and will continue to follow Bro. Johnson’s statement “Upon Truth already had; the Lord superimposes more Truth.” Yes, Constructive Advancing Truth adapted to the need of God’s people!



# APPLYING THE LITTLE FLOCK PROMISES TO OTHERS—IN PRINCIPLE

God deals with His intelligent creatures along the lines of absolute justice, guided by Love Divine. But while Love can guide Divine Justice, Justice must rule, Justice is the foundation of Your Throne (Psalm 89:14).

The Bible, God's Word, was written for the edification of those desiring a close, personal relationship with God. Through its proper interpretation the Bible's words of life have encouraged many into a desire of giving themselves over to Jehovah for His service. God, in His infinite wisdom, is able to recognize those who are willing to have the hand of God lead them unto justification "No man can come to me, [Jesus] except the Father which hath sent me draw him" (John 6:44). The primary drawing and calling is of the Father up to the time when we accept His grace in Christ and make our consecration. Until the time of restitution we must be drawn first before we can come to Jesus, and then we must come to Jesus before we can have access to the Father (John 14:6).

Prior to the Millennial Reign of Christ all of God's dealings with His intelligent creatures are on the principle of drawing, persuading, constraining, and not of compulsion. During the Gospel Age the Father Himself is the one who draws or persuades to righteousness by His Truth. Our Lord Jesus attributes to Him all the drawing of the present time as shown in John 6:44. The Father's work was to draw or call, and to select from among the called the "Little Flock" whom He accepted with and under Jesus Christ to be partakers of the Divine nature, to constitute His heavenly kingdom, and to bless and draw all the families of the earth, during the Millennium.

Sixty-eight years have passed since the last Little Flock member went beyond the veil and the selection of the pre-Millennial seed of Abraham is still being drawn of God. This fact has brought about a question in many minds: Is there any sense in which prophecies and promises to the Little Flock, such as found in Gen. 49:5, 6; Isa 54:17; Luke 21:15 may apply also to the Lord's servants of other classes? Pastor R. G. Jolly has addressed this question many times. We, at this time, recall some of Bro. Jolly's remarks. There are many Scriptures that apply only to the Little Flock, such

as those promising immortality, the Divine nature, joint-heirship with Christ, a place in the Throne and membership in the Bride, the Royal Priesthood, *etc.* *but also* [Italics ours] there are many Scriptures that point directly and primarily to the Little Flock, but that have also an indirect and secondary application, as well as an application in principle, to others of the Lord's faithful servants.

Bro. Johnson often used Gen. 49:5 applying *it to others* [Italics ours] than those directly meant. And we [Pastor R. G. Jolly] have done likewise. After exposing and refuting some of the errors, subtle deceptions, gross misrepresentations and falsifications of some of the present-day sifters, we have at times used the same manifestation of disapproval and warning, for we cannot think of a better or more fitting exhortation or warning than this one, which the Little Flock is set forth in the Scriptures as using. The Lord's loyal servants *today* [Italics ours] may, when necessary, use this and similar statements that applied to and were used by the Little Flock in showing their disapproval of evil and manifested evildoers and in warning others against sharing as a council with and uniting with them; for surely the same sentiments of loyalty to truth and righteousness and abhorrence of error and sin that characterized the Little Flock should be found in all the Lord's consecrated people of today (PT '64, p. 62).

Let us consider some thoughts on Isa. 54. The Sarah Covenant is addressed as Jehovah's wife and the mother of His children and the promise of v. 17 definitely applies to "the Lord's servants connected by an oath with His Oath-clad Covenant," including "the faithful of the Old Testament" (E 6, p. 675). How nicely v. 17 is in harmony with Rom. 8:28 "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The same principle applies to God's loyal Truth people of today, for God assures us: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Those who today stand loyal to the Parousia and Epiphany Truth and "earnestly contend

for the faith which was once delivered unto the saints” (Jude 3), who “walk in the light of the Lord” (Isa. 2:5), will have the same kind of blessed experience that the Little Flock had during the Gospel Age; for “if God be for us, who can be against us” (Rom. 8:31)?

Bro. Russell comments on Isa. 54:17 as follows: “It is not applicable to one individual alone, but as declared, it belongs to all the servants of the Lord—every true spiritual Israelite may claim it, rest upon it and rejoice in it and without question it belongs to spiritual Israel—new creatures in Christ Jesus, joint-heirs with Him of the Abrahamic promises as the seed of Abraham” (R 3050).

The promise in Luke 21:15 “for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay” applied to the Little Flock in the highest sense; *but we are not to think* [Italics ours] that others of God’s consecrated people are excluded from claiming and having this blessing. We must remember that it is the Truth, “the sword of the Spirit, which is the word of God,” that routs all the attacks of the Adversary (Eph. 6:17); “For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12);—it is not our own wisdom (PT ’64, p 62).

The original thought is: Our Lord recognized this same distinction between natural and true Israelites. When receiving Nathaniel he declared, “Behold, an Israelite indeed” (John 1:47). These two Israel’s, of the flesh and of the Spirit, were typified in Isaac and Ishmael, and again, as the Apostle declares, in Jacob and Esau (Rom. 9:8-13). In each case the inheritor of the promise was the younger brother, as illustrating that Spiritual Israel would be developed after natural Israel, and take its place as heir of the chief blessings mentioned in the Abrahamic Covenant. However, we are to remember that a blessing was granted in each case also to the elder brother, in the types; and so it is in the antitypes, while God has appointed Christ to be the heir of all things, and has called the Church as His Bride, to be His joint-heir in all things, He has nevertheless



See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.

Hebrews 12:15

provided that blessings shall flow from these to the earthly seed, and in turn through the latter to all the families of the earth (Rom. 11:26-33).

The inspired words of St. James, a very practical man, are addressed to the “brethren” (James 1:2) not to the world. Indeed, the entire Epistle is addressed to the Church. His third chapter is generally acknowledged to be

one of the most profound dissertations known in the world on the power of speech. The bracketed remarks are Progressive Advancing Truth from PT ’55, p. 35 [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 in any sense or degree it applies to us individually, we will assuredly quickly respond to the Spirit’s teaching, and correct so evil a condition.

Upon Truth already had the Lord superimposes more Truth, adding line upon line, 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” (E 9, p. 19). Yes, the Truth in its dueness has been and will continue throughout this Age to be the food of God’s people until they come to the Kingdom (E 11, p. 323).

Brethren in the Church may advise and counsel, but in so doing they should endeavor always to speak, not according to their own opinions, but according to the Word of God—“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified through Jesus Christ” (1 Pet. 4:10, 11). Their counsel should be of weight with the Church only as it is backed by the Word and Spirit of God, of which all are to judge individually. But when such counsel is founded on the Word of God,

calling attention to its precepts and commandments, it should have the careful consideration of all, in the spirit of meekness. And if, in pride of heart, any despise such instruction, through disrespecting or lightly esteeming the human instrumentality which God has chosen for calling attention to it, the opposition is really against the Lord and His way.

It is for this reason that the Apostle Paul urges that we “look diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb. 12:15): for the grace (favor) of God comes to the Church mainly through His chosen human instruments. And if any man, through strife or vainglory or from any other motive, seeks to unsettle the confidence of the Lord’s people, and to plant a root of bitterness in their hearts against such servants as God has set for the presentation and defense of the Truth, he thereby hinders the grace of God to them, and the result is almost certain to be the defiling of many. Any who pursue such a course are in the Lord’s hands for judgment; and, whatever their professings, they will sooner or later be brought to naught, with all who follow their pernicious way (PT ’94, p 58).

Can we adopt words of the New Creation to the Great Company? Pastor R. G. Jolly’s reply was: All in the Great Company were New Creatures, therefore many words that were given to the Little Flock New Creatures also applied to the Great Company New Creatures. Some things applied only to the Little Flock. How then could we adapt a hymn like “A Little Flock so calls he thee” that obviously applies directly to the Little Flock, can this be in any way applied to the Lord’s people now, who are in the Youthful Worthies or Consecrated Epiphany Campers? We must remember that *none* of the Lord’s people now are spirit begotten. All the New Creatures, Little Flock and Great Company have finished their course here on earth. But we could say, the Lord’s people are few in number compared to the world in general. And we could say, all the Lord’s consecrated people on the face of the earth today are small in number compared to the Great Multitude of nominal people. So we could say, yes, we are a little flock and only a few, but not the same Little Flock New Creatures. In principle therefore, many things that applied directly to the Little Flock can also apply to us and be used for our benefit today. Many of the texts, many of the hymns

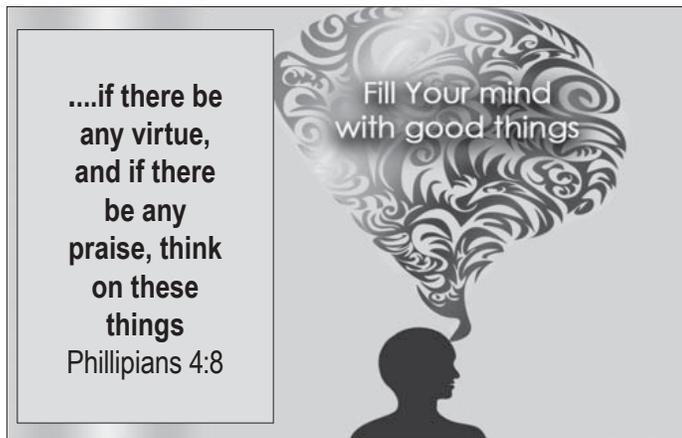
we sing and the poems we read in the Poem Book refer directly to the Little Flock, but we can learn certain wonderful lessons from them. For instance, take the text 2 Pet. 1:4, “there are unto us great and precious promises, that by these we might become partakers of the Divine Nature.” How can this verse possibly apply to anyone other than the Little Flock? How can we, who are not of the Little Flock, New Creatures, receive any blessings for ourselves from this verse? We certainly can say “unto us” also, there are great and precious promises and by these we might become partakers of the glory celestial; **and the Consecrated Epiphany Campers can say, we are to fight the good fight of faith unto eternal life on earth; this text can be applied to every one of us! We can now see how many wonderful words spoken directly to the Little Flock apply in principle to all of the Lord’s consecrated people** (Oct. 27, 1962 Question meeting).

In Oct. 1954 the Youthful Worthy call ended (E 10, p. 114; PT ’58, pp. 91-93; PT ’60, pp. 91, 92; PT ’65, p. 63; PT ’70, p. 58); and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (PT ’59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the quasi-elect, the “fifth order of the seed of Abraham” (E 11, p. 293; E 12, pp. 185, 188). So in the time since the completed rapture of Christ’s Bride, there were still three classes of God’s consecrated people fulfilling their course in this life—the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers. These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. The Great Company was complete on Feb. 15, 1979, the Youthful Worthies are completing their individual Gethsemane experiences, and the Consecrated Epiphany Campers are in the next closest relationship; therefore they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial relationship.

Their standing is otherwise pictured by Israelites in the Camp, which is a lesser standing than that of the Great Company and Youthful Worthies, pictured by Levites in the Court. And like the Great Company

and the Youthful Worthies they are “without number,” for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God (PT ’72, p. 76).

The Truths presented by that “faithful and wise servant” (Matt. 24:45) have been and will continue to be the foundation of Truth in its dueness. As he stated in SITS 1, p. 24 “It would not be preaching Truth now to preach a coming flood, but there are other dispensational Truths constantly coming due.” Pastor Russell’s volumes of Truth literature followed by Pastor Johnson’s volumes of Progressive Truth literature defended and edited by Pastor Jolly for the dispensing of Present Truth continues to this very day. Bro. Russell during the Parousia laid the foundations and “did among God’s people a work *preparatory* to building that [Epiphany] Camp,” we believe it to be God’s will that we pursue this work *along the same lines*; for (E 10, p. 672) “the Epiphany Camp, which will consist of *the loyal justified and the converted loyal Jews*. This massive amount of literature will be used as needed *along with adaptations* of Bro. Russell’s and Bro. Johnson’s writings to fit our current needs, etc. (PT ’54, p. 78).



From the book of Jude like practically all other New Testament epistles, this one is directly addressed to the saints (vs. 1-3). Accordingly, the “yourselves” of our text v. 21, are the Little Flock, who are the only ones that have been sanctified by the Father and called into, and preserved in Jesus Christ. Accordingly, the exhortation of our text applies, strictly speaking, to the Little Flock, though in principle it may be applied to the good Youthful Worthies; and after the cleansing of the unclean

Great Company members and Youthful Worthies, it may be applied to them (PT ’40 p. 2).

Forty-five years later in PT ’85, p. 23 thanks to Constructive Advancing Truth in the Expanded Gospel Age Harvest we have these words expanded “Like practically all other New Testament epistles, this one is directly addressed to the saints (Jude 1-3). Accordingly, the ‘yourselves’ of our text does not mean the world, nor all the people of Christendom, nor all the members of any one denomination in Christendom. It is not even addressed to all who profess to be Christians, many of whom are hypocrites, many others of whom have gone no further than tentative justification and still others of whom are Great Company members and ‘Those Consecrating Between the Ages.’ ”

We see how nicely the exhortation of our text applied, strictly speaking, to the Little Flock, though in principle it may be applied to the good Youthful Worthies and Consecrated Epiphany Campers. Each one, in order to be kept, must be fully consecrated and must abide on the Rock.

While it is true that the saints (*holy ones*) in the sense of the Little Flock and also of the Great Company—the “tribulation saints” (see, *e.g.*, R 5231, par. 12)—have all been gathered, there are still other saints (holy ones, dedicated ones) to be gathered. In a wide sense all those are saints who have made a full consecration to God—including “those consecrating between the Ages”—and are carrying it out faithfully. Therefore the work of developing these, who are the pre-Millennial consecrated seed of Abraham, harvesting or gathering them, is the most important work of God toward His people at this time. We must remember that in our writings, thoughts are given in the restricted sense and in the expanded sense and sometimes this fact is difficult to understand.

In the 1980 Edition Manna Book Preface by Bro. August Gohlke dated June 15, 1980, he states; “New composition has facilitated the making of some corrections and minor changes, many of them long desired. **Some of these changes make the comments apply more directly to all God’s present-day people who are seeking to grow in Christlikeness, to be filled more and more with the holy Spirit.** Texts and comments applying directly only to the Little Flock and Great Company **may be considered as applying in principle to others of God’s consecrated people...**” It was with this thought in mind that we provided this article.

# PROPER AND IMPROPER JUDGING

*“If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” —1 Cor. 11:31, 32.*

In this text the Apostle seems to be saying that if we as Christians would properly criticize, examine and correct ourselves, it would not be necessary for the Lord to take us in hand and give us disciplinary judgments. But if we fail to do this judging of ourselves, then the Heavenly Father must do it; for He has taken us into His family, under His parental care. The object of this chastening would not be to injure us, however, but to prevent our being condemned with the world. We judge ourselves when we criticize our conduct, words, thoughts and motives, and try them by the principles which are found in the Bible—justice, mercy, love and truth—and then seek to correct ourselves where necessary. As our Lord has taught us, if we find that we have done wrong to another, we should leave our gift at the altar, and first go and make apologies to our brother (Matt. 5:23, 24).

ONLY YOU CAN  
CHANGE YOUR  
LIFE. NO ONE CAN  
DO IT FOR YOU.

We would be judging ourselves, obligating ourselves to do the right thing. When we have done wrong, it is not enough to say, “Yes, I am wrong; but then, no one is perfect.” To do so would not be to act in harmony with the spirit of our text. That spirit is that if we find ourselves to be in the wrong, then we have a sacred duty to perform, we must make the matter right to the best of our ability. If the wrong has been along the lines of uncharitable thoughts toward anybody, it is not necessary that we go to that person and tell him about the matter. But we should remind ourselves of all the circumstances, and then judge ourselves, give ourselves a good rebuke. We are obligated to give ourselves a good lesson along this line. We would manifest that our heart’s intentions are right, and that we are, therefore, right at heart.

On this line of thought the will of God concerning us is that we should judge ourselves. If we find we have injured another with our tongue or in any other way, we should go to that person and make proper apologies, setting matters right. Then we should put a penalty upon ourselves that we shall not easily forget. If the paying of that penalty requires considerable humility, so much the better. But if we neglect to punish ourselves, we would demonstrate that we are

not in a proper heart condition; and in that case the best thing that could happen to us would be for the Lord to give us a severe chastisement. This, however, might not come on the same day or week or month as the wrong-doing.

IT IS NOT TALKING  
OF LOVE,  
BUT LIVING IN  
LOVE THAT IS  
EVERYTHING.

But we may be sure that if we fail to do right in a matter, the Lord will take us in hand and give us a trying experience which will teach us the needed lesson. He may permit someone to do something to us or to say something about us that will show us wherein we have failed to do right. Or He may permit us to come into such a position as will bring upon us some kind of disciplinary suffering. The object of this arrangement—that if we do not judge or criticize ourselves, the Lord will do so—is that we shall not come into condemnation with the world.

During the next Age the world of mankind will be on trial, on judgment (Acts 17:31). If we were of the world, our judgment would come then instead of now. But we are Christ’s disciples and not of the world; for the Lord has called us out of it (John 15:19). “Judgment must begin at the house of God” (1 Pet. 4:17).

In our case it may be the same now as it will be with the world in the future; that is, we might be making marks upon our character which must be removed. If this is true, the Lord will discipline us for their removal, unless we come to realize the situation and remove the marks ourselves. Otherwise we would not be fit for the Kingdom. In other words, if we belong to the Lord, we must receive our judgments and punishments now, during the present Age. If we fail to chastise ourselves, then the Lord will do so for our growth in holiness.

“If we” the truly justified child of God that consecrates prior to the Millennial Mediatorial Reign of Christ, while sin is in the ascendancy and remains in a sanctified condition and does this be thoroughly examining, criticizing, chastising, correcting his thoughts, words and actions so that he remains righteous in the sight of God. The first step in correction is to go before the God of justice in prayer to obtain mercy and find grace

to help. We may advance more rapidly in the School of Christ by giving attention to the lessons set before us, comparing ourselves with the Divine standards set for us by Jesus.

“When we are judged” (Greek, *krino*, judgment or trial) the judgment itself consists of the innumerable encouragements and chastisements, rewards and punishments, corrective in their intention and results. We learn our individual lessons in righteousness largely by the experiences through which our own faults put us. God will not spare the needed punishment because He has separated us from the world to Himself, and is disciplining us for the glorious things which He has in store for the faithful.

RUMOR IS A BY-PRODUCT OF AN UNTRUTHFUL CONVERSATION.

We very frequently use the words judgment and opinion as synonyms, as expressing the same sentiment. A man’s opinion of a matter is his judgment on the subject. Whether he expresses it to another or keeps it to himself, his judgment is his opinion. There may be times when it would be proper for us to have an opinion, or judgment, that we would not think it wise to express. For instance, our Lord said to His disciples, “I have many things to say unto you, but ye cannot bear them now” (John 16:12). There were certain reasons why He then withheld certain knowledge from them. So it might be with us.

Also, in the Scriptures the word judgment is sometimes used in a special sense, namely, in the sense of condemnation. This judging, however, the Lord forbade His people to do, until the due time. We may say that certain lines of conduct and certain words or acts are, in our judgment, out of accord with the Lord’s standards of righteousness. This is our privilege. When a matter is known to be a fact, we ought to have an opinion respecting it. Whoever has no opinion, no judgment, of his own is unstable in character. Every intelligent person should have an opinion upon every subject which comes up for criticism. How much of his opinion he might tell to others or might reserve to himself would be for him to determine, according to his own best judgment.

Another Scripture that has come with much misunderstanding says, “Judge nothing before the time” (1 Cor. 4:5). This does not relate to the judging of ourselves, however, but to our judging of others. We have

this exhortation in 2 Cor. 13:5 “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?” Yes, we examine ourselves for the witness of chiseling, polishing, pruning and disciplines. We must look at our present condition as compared with our past for any improvement. Let us not, as some have, be no longer acceptable to God; “Be ye reprobates.”

WHERE THESE IS LOVE THERE IS NO QUESTION.

It is not for us to judge heart-intentions: however we do honor the words of Matt. 7:20 “Wherefore by their fruits shall we know them.” We should not denounce people and declare them guilty of evil intentions, unless the Scriptures state this of them (2 Tim. 3:1-8). While we might know that certain conduct is wrong or that certain teachings are wrong, yet it is not for us to say that the individual is willingly wrong; for we are not able to read the heart of anyone. God only knows to what extent people are willing sinners, willful wrongdoers. In some cases it may be that they are under delusion, ignorance and superstition. In other cases it may be that their environment gives things a different color from that which we see. At the proper time and as may be convenient, we are to do all in our power to show such people the error of their course; but having done so, we are not to attempt to harm them or to punish them for those things which we esteem to be wrong.

Let us be clear in this matter. It is not our business to set the world in order. This is the Lord’s business; and when His due time shall have come, He will correct whatever is out of accord with justice. Meantime, we are not to attempt the correction of the inequities of our day. It is however our duty to distinguish between right and wrong, to feel a righteous indignation, when we see things that are contrary to the principles of righteousness. We must school ourselves to notice the various unjust acts about us, or we would soon be unable to appreciate the difference between right and wrong.

Yet even here we should be continually on guard lest we give way to the weakness of our own flesh; for in common with the fallen race of Adam, the Lord’s people have inherited certain propensities which are out of accord with the Spirit of the Lord. Amongst these is the disposition to get angry and to manifest that anger in some outward expression—perhaps in speaking evil against the person against whom we have been incensed,

perhaps in entertaining a spirit of malice which seeks for revenge. Anything appertaining to such a disposition should be put away. We are not competent to judge the degree of guilt in the person who did the wrong, and therefore the Lord instructs us to judge nothing before the time. Having stated this the Lord's people should always have indignation toward everything unrighteous, unjust, impure, unholy. In our observation of others we should note such things, in order to be able to correct them in ourselves. The more we do this, the more we shall be opposed to these things which make for unrighteousness, and the more sympathy we shall feel toward our fellow creatures.

**YOUR GREAT  
HAPPINESS IS BASED  
ON THE WARMTH OF  
YOUR HEART.**

It is our responsibility to make a clean-cut division between ourselves and all the unclean, the impure in heart that this separation is to be so marked that none can mistake our obedience and loyalty to the Lord and His Truth. As for the enemies of God we are to "avoid them"—to have no part or lot with them (Rom. 16:17; 2 Tim. 3:5). When we are brought face to face with the alternative of making a definite choice between the Lord and His Truth, on the one hand, and the enemies of the Lord—whether open or covert—and their errors, on the other; the command is, "Choose you this day whom ye will serve." There is no neutral ground; and no half-way compliance can realize the blessed promise "And I will receive you," etc. It is therefore all in vain that some testify of their love for God and Christ while they keep company with Their opponents. Their actions speak louder than their words. It is in vain also that they urge the plea of charity when God says, "Be ye separate . . . and touch not the unclean." In the proper judging of ourselves we listen to the words of the Apostle in 2 Tim. 2:16, "Shun profane and vain babblings: for they will increase unto more ungodliness." Oh, the Truth writings speak these words of misrepresenting Messengers "a reviler, a trickster, a wrester and twister of the Scriptures."

We have until now presented some very strong words for our lesson on proper and improper judging, so we now bring Love into the equation and how it prohibits improper judging! Reverting to what the Scriptures say of the people of God, we may not judge in the sense of determining the degree of guilt resting upon evildoers. Love always hopes for the best, and it is not given to evil-surmising, evil-speaking or to an expression of evil judgment. Love ever seeks to think no evil, but rather

to think something favorable, kind, rather to put away anything in the way of bias, prejudice. Love is given rather to suppose that the individual whose doings are under criticism did not discern the right, did not see it clearly, or for some other reason was led into error. Only when the Bible shows or a confession is made that individuals or classes act from wrong motives, will love conclude that their hearts are wrong.

**WALK BEAUTIFULLY  
TALK BEAUTIFULLY  
LIVE BEAUTIFULLY**

The Master said, "By their fruits ye shall know them" (Matt. 7:15-20). This means that we are to notice the fruitage of life in

others—in the brethren and in our neighbors. In our own minds we are to judge and disapprove of what is evil. We should continually judge whether various acts and words are right or wrong. Every day we see and hear many things in life which would not be pleasing to the Lord. Therefore we can exercise our judgment in respect to these things and get the lesson out of them. This would not mean that we would judge—condemn—the people who do and say reprehensible things. It would be highly improper for us to relegate them, e.g., to the Second Death. Only when the Lord clearly manifests such a sentence may we as mouthpieces of His announce it. While we may appreciate our Lord's statement that a good tree will bring forth good fruit, and while we may see that there is something wrong in the conduct of another, yet we may not forget that we are not competent to judge as to what degree of punishment his wrong conduct would deserve. This the Lord alone can now properly do, though in some cases He wills that we announce His (Jehovah) decision. Therefore we might make a great mistake in endeavoring to judge others and to decide what punishment they should receive.

The Scriptures declare that there will be a time when judgments will come upon all those who do wrong. Until that time comes, we are not to judge others either in our minds or in our words. All that we may be able to do, apart from the Lord's dispensational manifestations (1 Cor. 4:5), is to judge of conduct—whether it is proper or improper; but we should keep our conclusions to ourselves and not express them to others, unless this becomes necessary to protect the innocent (Acts 23:16-22). "The only exception to this rule, 'Speak evil of no man,' would come in where we might know of an absolute necessity for making known an evil where the relating of the evil would be contrary to our heart's wishes, and only mentioned because

of necessity, because of love for others who, if not informed, might be injured” (Manna July 14). If we are to go through life telling what we think of this one and of that one, we shall certainly have a hard time of it. Let us, therefore, recognize the fact that we cannot judge the heart of anyone, just as no human being can know our hearts as well as we know them ourselves.

PEOPLE LEARN  
LITTLE FROM  
SUCCESS,  
BUT MUCH FROM  
FAILURE.

Dear Brethren, even in judging ourselves we should use a certain amount of leniency, as the Apostle suggests (1 Cor. 4:3, 4). His thought seems to be that when we come to recognize how high the Divine standard is, we might be too apt to judge ourselves with undue severity, and not to take into account the fact that all the Adamic race have been “shapen in iniquity” (Gen. 3:20; Psa. 51:5). Instead of condemning ourselves too harshly, we should rather think: “I feel greatly condemned for what I have done; and while I cannot make any good excuse for myself, I hope that God will be able to make some allowance for me in this matter. Perhaps He will see some extenuating circumstances which I do not see.” So, as the Apostle suggests, Justice first—then Love.

Those who have the organ of self-esteem small and that of conscientiousness large are prone to see clearly all their imperfections and to suffer much from self-condemnation. Such persons should endeavor to see matters as they really are and to judge themselves justly. In fact, all judgment should be just; for justice is the very foundation of the Divine throne. Therefore we should endeavor to be just in our judgments to the very best of our ability. All of the Lord’s people will find it profitable to ascertain their own gains and losses in character development, and to perceive how, when and where these experiences came to them in the constant battle with the world, the flesh and the Adversary. Let them note the weaknesses and filthiness of their own fallen flesh, and seek to cleanse themselves of these blemishes, in order that more and more the new mind will be given full control, and that every thought will be brought into captivity to the will of God in Christ.

Jehovah under the expanded harvest features of the Gospel Age continues to call the faithful children of God who will be given a share in the Kingdom, in which mankind will be judged. Moreover, God is now seeking

to develop in our hearts and lives, in our characters, those principles of righteousness which He desires, and which will be preparatory to the future work of assisting The Christ in instruction, testing, correction, sentencing and blessing mankind. Therefore, unless we are just in our very hearts, unless we appreciate the principles of righteousness and rejoice to practice them, we shall not be fit for the Kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give to all their rights, leaving the results with God. So doing, we shall be preparing our own minds and hearts for the glorious conditions in reservation for those who love God supremely.

WITHOUT REALIZING  
WHO YOU ARE,  
HAPPINESS CANNOT  
COME TO YOU.

A position in the Kingdom will not be given to anyone on the basis of mercy or favor. God shows mercy in connection with the weaknesses and blemishes against which we are striving; but He will not permit anyone to enter the Kingdom whose character is not suitable for that high position. Those whom He approves for the Kingdom must represent the principles of righteousness, and must know how to apply these principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than to be unjust will not have a share in the Messianic Kingdom! In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers will be privileged to take part in the “resurrection of the just,” though they will not take part in the “resurrection of life,” which includes only the four elect classes, nor the “better resurrection,” in which the Worthies will take part. The Consecrated Epiphany Campers will probably become the first completed class under the Worthies to take their Millennial place and service, under the New Covenant. Because of the progress that they have made in this life, it will likely not take long for them individually to go up the Highway of Holiness and attain perfection of faculties (PT 2002 p. 44).

Let us ever remember that if we are true, loyal children of God, all our unwilling blemishes are covered by the Robe of our Redeemer’s righteousness. And that if we are doing our best in this great matter of judging, criticizing, ourselves with a view to improvement of character, and are dealing with all others along the line of the Golden Rule, we are demonstrating to the Heavenly Father that we appreciate highly the principle which is the foundation of His government. If, moreover, we build

upon this sure foundation a superstructure of love, we shall be blessed and made ready for the Kingdom of His dear Son, our Lord Jesus Christ.

The thought given in 2 Cor. 13:5 “examine yourself. . . prove your own selves” carries the thought that it is possible to undermine our character, in this life, that it cannot be repaired! The C.E.C.’s, antitypical Nethinim, are regarded, or considered by God as beforehand “bringing” or presenting offerings to the World’s High Priest at the Gate of the Court, though this type does not really enter into fulfilment until the Mediatorial Reign begins and all the antitypical Israelites bring their offerings. The C.E.C.’s, being justified by faith (and consecrated also), will share in the resurrection of the just, but not in “the better resurrection,” which is only for the Worthies (PT ‘73, pp. 60, 61). Neither class of Between-the-Ages consecrators (Y.W.’s or C.E.C.’s) are in danger of the Second Death at the end of this life, though by persistently sinning willfully they can undermine their characters to such an extent that they will become Second Deaths Millennially or post-Millennially, after the Kingdom is set up. Matt. 23:33 reads “Serpents, Progeny of Vipers! How can you escape the JUDGEMENT of the GEHENNA.” (Diaglott) PT 1980, p. 62.

At most we may now announce such judgment as the Lord manifests that He has made. By and by the One True Church is to judge the world, but not now. The Lord’s consecrated people should always have indignation toward everything unrighteous, unjust, impure, unholy. In our observation of others we should note such things, in order to be able to correct them in ourselves. The Lord’s people should closely distinguish between right and wrong when doing the Lord’s business. The more we do this, the more we shall be opposed to these things which make for unrighteousness, and the more sympathy we shall feel toward our fellow creatures. We should feel sympathetic toward the whole groaning creation in their bondage of sin, injustice, iniquity. In doing so we shall be rightly exercised by the feeling of righteous indignation against whatever is out of accord with the principles of righteousness.

Very few have been awake to the importance of the Golden Rule. Very few have been careful to practice it in all the details of daily life. Let us remember that there is comparatively little time left for character-building, that even now the Great Judge is at the door, and that the final testings are very near. If we hope to be of the Kingdom

class we must make haste. This is a very solemn thought. Therefore we should take the pains to learn and practice what God requires of those who are to be given a share in the Messianic Kingdom, in order that we may make our calling and election sure. “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

## DETOUR

Have you heard of Gossiptown on the shore of Falsehood Bay, where old Dame Rumor with rustling gown is going the livelong day?

It isn’t far to Gossiptown for people who want to go; the Idleness train will take you down in just an hour or so.

The Thoughtless road is a popular route, and most people start that way; but its steep down grade, if you don’t look out, will land you in Falsehood Bay.

You glide through the valley of Vicious Folk, into the tunnel of Hate, and after crossing the Add-to-Bridge, you walk right to the city gate.

The principal street is called “They-Say,” and “I’ve Heard” is the public well, and the breezes that blow from Falsehood Bay are laden with “Don’t-You-Tell.”

In the midst of the town is Tell-Tale Park. You’re never quite safe while there, for its owner is Madam Suspicious Remark who lives on the street Don’t Care.

Just back of the park is Slander’s Row, and there it was Good Name died, pierced by a dart from jealousy’s bow in the hands of Envious Pride.

From Gossiptown, peace long since has fled, but Trouble and Grief and Woe and Sorrow you’ll meet instead, if ever you chance to go.

Tis a dangerous road that leads down there, and beyond is the Hill of Regret you must finally climb to free yourself, and gain your self-respect.

Though tears be spilled as you ascend, though forgiveness may be won, alas! you never quite can mend the damage you have done.



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

TO:

### UK REPRESENTATIVE RESIGNS

Report of Segis Dooley resignation of any and all association with Bible Standard Ministries [LHMM].

Segis Dooley, our appointed representative in England since January of 2013 has resigned that position in October of 2018. Some reasons were: He could no longer recognize the headquarters registered in the USA (E 3, p. 239), he could no longer accept me [Bro. Leon Snyder] as the Lords appointed servant of this movement, nor Me serving as the executive trustee of Bible Standard Ministries [LHMM]. This sifting sentiment has been growing in him for over two years; as he has gathered brother and sister deceived ones to become his followers. It grieves me deeply to see the sifters and sifflings going deeper into error, losing the beautiful things the Lord has in store for those who love Him and keep His commandments. How deep the darkness of error quickly surrounds them. Matt. 7:14 "Ye shall know them by their fruits."

### 2019 USA CONVENTIONS

#### JACKSONVILLE, FLORIDA

MARCH 1, 2, 3

Jacksonville Airport Hotel, 2101 Dixie Clipper RD.  
Jacksonville, FL 32218, Phone 904-741-1997

#### CHESTER SPRINGS, PENNSYLVANIA

MAY 3, 4, 5

Clarion Hotel and Conference Center, 815 North  
Pottstown Pike, Exton, PA 19425,  
Phone 610-363-1100

#### ATHENS, OHIO

JULY 19, 20, 21

Ohio University Inn, 331 Richland Avenue, Athens,  
OH 45701, Phone 740-589-3704

#### TULSA, OKLAHOMA- OCTOBER 18, 19, 20

Hampton Inn in Owasso, 9009 N 121 E. Ave. Owasso,  
OK 74055, Telephone 981-609-6700 or 855-516-1093

Visit: [Biblestandard.com](http://Biblestandard.com) for additional details

### OBITUARIES

**Sr. Henrietta Green** died Oct. 29, 2018 at 87 years of age. She was devoted to the Lord and His Truth message as given in God's word. As a Youthful Worthy hopeful, she shared the Truth message at every opportunity and how she loved to sing the Hymns of praise. We, with the family, have pleasant memories of our time with her. We can remember her especially when singing Hymn 321.

**Sr. Carolyn Crippen** 73, of Athens, Ohio died Dec. 20, 2018. For several years she worked at Arcadia nursing center serving the one's with special needs. She had dedicated her life, to serve the Lord and His Truth in harmony with Bible Standard Ministries [LHMM]. Her Loving-kindness will live in our memories till we see her again in the resurrection day.

**Bro. David N. Hanning Sr.**, 87, Ohio died Dec. 29, 2018. He served his country in the Korean war; his family as a good husband and father, but his life was lived to serve Jehovah and Jesus. He enjoyed any opportunity to talk or listen to the Truth message. Bro. David brought joy to the hearts of many as he would witness the Truth beliefs he learned as a life-long Bible student and elder associated with Bible Standard Ministries [LHMM]. We thank God for his memory!

### OUR LORD'S MEMORIAL 2019

March 19th after 6:00 p.m.



visit us at

[www.biblestandard.com](http://www.biblestandard.com)

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Chester Springs, PA 19425