


The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

SUMMER 2019
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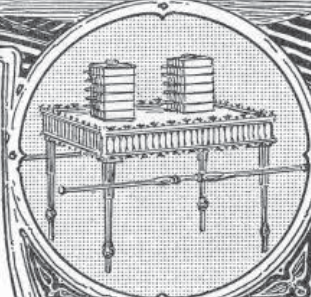
CONTENTS

HOUSEHOLD OF FAITH18
 2018 SUMMARIES OF WORK
 USA, POLAND, NIGERIA,
 GERMANY AND FRANCE ...23
 FAITHFULNESS IN OUR
 STEWARDSHIP26
 COMPARATIVE FAILURE OF
 CHRISTIANITY29
 THE BRANCH OF FEAR31

Back Page
 OBITUARIES
 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.



Household of Faith

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” Gal. 6:10.

WHO CONSTITUTE “THE HOUSEHOLD OF FAITH”?

The term “Household of Faith” when used in the broad sense encompasses all in harmony with God through faith in Christ to any degree. However, we are given to understand, that when used in its narrow sense, it is for those privileged with an understanding of consecration [e.g., Epiphany Bible Students] who *remain* in the Household of Faith by progressing on to consecration.

We open our examination of who constitute this Household of Faith given in our chosen text by giving Pastor Russell’s understanding in December of 1900. In this text our Lord commands us to do good, “especially to the Household of Faith.” Does the Household

of Faith consist only of the consecrated saints? Or does it include also the justified class, some of whom have not yet reached the position of sanctification or entire consecration? “We understand that the *Church of Christ*, as viewed from the divine standpoint, and as addressed in the Scriptures, includes only ‘the sanctified in Christ Jesus;’—those who have taken the step of justification through faith and, additionally, the second step of consecration to the Lord.” Yes this is correct, “however, ‘the Household of Faith’ takes in a much larger number,—all who have faith in the Lord as their Redeemer from sin and its penalty; all who are trusting in the precious blood of Christ, and seeking in any degree to be in harmony with the Lord and His rules of righteousness. The loving interest and care of all the ‘saints’ (the consecrated) is to be exercised, not only toward each other, but also especially toward these members of the Household of Faith who are supposed to be under ‘instruction in righteousness,’ helping them forward to take the position of full consecration and become reckonedly dead to the world, and new creatures in Christ Jesus, risen with Him, to walk in newness of life and to become His joint-heirs in the promised Kingdom.”

The Gospel message has been and continues to be sent throughout the world during the Gospel Age [and its expanded harvest]. The purpose of this time period has been for the sifting, separating, electing, the lovers of righteousness and Truth and God; from the lovers of sin and selfishness and those who are in sympathy with them. The result is a Household of Faith, among whom there are not many wise, not many mighty, not many learned, not many noble who enjoy the divine favor and blessing and privileges of this present time (1 Cor. 1:26). The true Christian enters into the spirit of service, as did his Master, and delights to do a good turn to anyone as he has opportunity. If there are those who are helpless, who are sick, these are calls upon his services as he has ability and is able to lend a helping hand. We are to serve all men “as we have opportunity, especially those who are of the household of faith” (Gal. 6:10).

As for the world, the Scriptures clearly set forth that its children are strangers, aliens, enemies of God through



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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.

wicked works. They have suffered so severely through the fall that they are quite alienated from God and considerably in sympathy with sin and injustice, so that they do not desire to walk after the spirit of God's law but prefer to walk after the flesh. They love the world and the things of the world rather than loving righteousness. They do not recognize their imperfections, so they cannot be of the Household of Faith.

We use God's friend Abraham as one example; his solicitude was not for the wicked but for the righteous, and so our sympathies should be with all who in every place love righteousness and hate iniquity—to do them good, to serve their interests, to render them assistance, doing good to all men, especially to the Household of Faith. Abraham's prayers were not for the wicked but for the righteous. "Shall the righteous suffer as the wicked?" was his plea.

Let us at this time consider the strength of character necessary to be of the Household of Faith. The efficacy of the High Priest's work was solely for the class for which He offered the sacrifice, namely, Himself and His house—the Royal Priesthood, the Household of Faith. This is in full accord with the Apostle's statement, "He ascended up on high, there to appear in the presence of God for us" (Heb. 9:24). The first-born—the "Church of the First-Born"—are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten by the holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the Household of Faith.

The greatest of the disciples was St. Paul and what a wonderful man he was! Doubtless the secret of his brilliancy lay in the fact that he so fully gave himself up to God—to do, not his own will, but the Father's will—that the Lord could use him as an Apostle, as a mouthpiece, as a servant, to a greater extent than He ever used any other man, perhaps. In this we are not implying that St. Paul was greater than his Master. Our Lord had only three and one-half years of service, while St. Paul had a long ministry—a long period of service for God and for the Church. Besides, it was not possible for the Master to go into the details of the Divine Plan; for

even His devoted followers, including the Apostles, were natural men, who did not receive the begetting of the holy Spirit until Pentecost. We read that Jesus' teachings were chiefly in parables and dark sayings (1 Cor. 2:14; Matt. 13:10-17).

On one occasion the Master declared to His disciples, "I have many things to tell you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth; ... and will show you things to come" (John 16:12, 13). There were no such limitations on St. Paul and the other Apostles. Their epistles were addressed to the saints of God in various quarters, to whom they wrote freely upon every feature of the great subject—the Divine Plan of Salvation. Some of their writings were along lines that they declared were suitable for "babes" in Christ, and others were "strong meat"—the deeper things of the Divine Plan (Hebrews 5:13, 14; 1 Peter 2:1-3). But they wrote only to the spirit-begotten, not to the worldly.

ST. PAUL'S QUALIFICATIONS

It is not strange that the Adversary was able to stir up some little sectarianism even in the primitive Church, as St. Paul remarked, criticizing it: Some said that they were of Paul; some, that they were of Apollos; some, that they were of Peter (1 Cor. 1:11-13; 3:1-7). But all such partisan sentiment the Apostle rebuked, reminding them that not one of these teachers had died for them; and that they should all be Christians, taking none other name than that of the Master. This same spirit manifested itself otherwise, too. The Apostles needed to grow in grace and in knowledge, as well as did the remainder of the Household of Faith; and although they had special blessings of the Lord, yet they did not all have the same length of vision at the same time.

St. Paul, the most learned of The twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he had showed himself to be very narrow and bigoted in his warfare against Christ and His followers. But after his eyes of understanding had been opened, and after he had become a spirit-begotten New Creature, St. Paul manifested a wonderful insight into the things Divine. Explaining this insight, he declared that he had visions and revelations more than had all the other Apostles of the Lord together (2 Cor. 12:1, 7, 11, 12).

All this was in harmony with what the Lord had said respecting him: "He is a chosen vessel unto me ... I will

show him how great things he must suffer for my name's sake" (Acts 9:15, 16). Naturally, the Lord could use a well-talented man, a well-educated man, who had fully given up his own will, to better advantage than He could use an illiterate man; and of some of the remainder of the Apostles it is written that even the multitude perceived that they were unlearned and ignorant (Acts 4:13). Not so with St. Paul, however. He had education and a wonderful breadth of mind. All the spirit-begotten children of God, able to understand the deep things of the Bible, are surely amazed at the logic, the wisdom and the power of St. Paul's writings! We know of nothing in the world that will compare with them.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did the minds of the other Apostles, the things pertaining to the New Dispensation; and he perceived that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges (Eph. 3:1-12; Col. 1:25-27). Naturally, some thought that St. Paul was going too far; and the argument was raised that he was not one of The twelve, that he was not to be ranked as an Apostle, etc.

However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless he felt a duty toward the Truth. This led him to tell us in no uncertain terms that he had full proof of his Apostleship, and that he was not a whit behind the very chiefest of the Apostles in the understanding of the Divine Program—yea, that to him more than to all the others the Lord had revealed more of those things to come of which our Lord Jesus had spoken (John 16:13; 2 Cor. 11:5; Gal. 2:2-10; etc.).

PARADISE, the Garden of God, was applicable as a name to Eden, where our first parents resided while they were still in harmony with God—before their disobedience. The same name is scripturally applied to the new earth when Restitution blessings shall, during the Millennium, have brought it to perfection as the abode of those who under Divine favor shall then prove worthy of life everlasting. It was to this Paradise that the Apostle Paul was in vision "caught away" when given a glimpse of various features of the Divine Plan, not then due to be understood by the Church in general—"things not lawful to be uttered" (2 Cor. 12:4). The Apostle St. John was similarly caught away in vision, and shown some of the wonders of the Paradise epoch. But these were only in symbols, which he was permitted to report, and

which have been comparatively misapprehended, until now, in the Lord's due time, the holy Spirit is guiding His people into the Truth of this subject, as well as upon others; for "the time is at hand," and the information is "meat in due season" as Constructive Advancing Truth to this very day for the Household of Faith. Deut. 29:29 speaks of "those things which are revealed belong unto us and to our children for ever, that we may do the words of this law." We praise the Lord that He has not left us [His consecrated children] in darkness on many important subjects. These understandings are not given to the worldly just to fill curiosity! Oh no, only to His servants "Surly the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7).

This Paradise, the garden of God, is elsewhere referred to by the Apostles as "the third heaven," and as "a new heavens and a new earth" (2 Cor. 12:2; 2 Pet. 3:13). They are not referring to new planets, nor to heavens ranged one above another, as many have supposed, but to the third of three great periods of time, beginning with man's creation and extending into the illimitable future. The first of these periods, termed the first heavens and earth—the old order of things—passed away with the Deluge of Noah's day. The second period, "the heavens and the earth which are now," the present order of things, are reserved of God to pass away with a great symbolic fire of trouble—revolution, etc.—which will utterly destroy the present spiritual powers and the present social arrangements (2 Pet. 3:6, 7; Gal. 1:4; Zeph. 3:8, 9).

The third great period is to be a "world without end," under Divine administration. This will be the third heavens and the third earth, or the new heavens and the new earth, which will differ from the present condition of things in that they will be righteous, whereas the present arrangement is imperfect, unrighteous. The "new heavens" will consist of the new spiritual ruling powers of the future—Christ the Head, and the Church His Body. The present heavens consist of the nominal religious systems which, while claiming Christ for their Head, nevertheless bow in a very large degree to Antichrist, "the god of this world," "the prince of this world," "who now worketh in the children of disobedience," and who is captivating and blinding the whole world, with the exception of the few whose eyes of understanding have been opened, who are under special blessing and

leading, who are taught of God—the Little Flock, “heirs of the Kingdom” (Eph. 2:2; 2 Cor. 4:4).

Prov. 4:26 suggests that we “Ponder the path of thy feet, and let all thy ways be established.” This is an encouragement to follow in the footsteps of our Lord and learn of Him that we might become established in His ways, yes, *ponder*, use our minds to the best of our ability. Some are inclined to believe that since one man’s brain differs from every other man’s brain to some extent, his thinking must necessarily be different; in a word, 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!

THE CONTROL OF THOUGHT

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. It is necessary, therefore, first of all, for the will to be rightly directed; and secondly, it must be strong, and 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 called the “heart,” is therefore continually appealed to by God, as He seeks from among men His “peculiar people.” The message is, “My son, give me thine heart”—thy will. This request is addressed to the Household of Faith: not to willful sinners, for they are not recognized 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. The heart, the will, given over to God, seeks to know the Divine will, to catch the Divine thought and to obey it in word and in 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, by filling the mind with the

Divine Plan and will, the transforming influence may extend into every avenue of life. Jehovah has placed into the hands of Thinking Christians a book titled “The Bible” and also a Bible study help book titled “the Divine Plan of the Ages.” It has been said of this latter book:

“It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture.

This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone and upon every stone is the text, and it becomes a pyramid of God’s love, and mercy, and wisdom.

There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God’s book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light is the watchword.” (BS 2007, p. 64)

Light, Truth and its understanding, have been brought to the Household of Faith by the Parousia Messenger, Pastor C.T. Russell and the Epiphany Messenger, Pastor Paul S.L. Johnson. The Truth continues to advance as: “But the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). SITS 1, pp. 20-28 show that until the perfect day would come the Truth will increase. This shows, among other things, that the light must be advancing, because we are not yet in the perfect day, and that, accordingly, there have been and still are new features of Truth coming due. But, the advancing Truth must agree with the Parousia Truth, which the Lord gave through the Parousia Servant, “that faithful and wise servant,” because Truth agrees with Truth, and does not contradict it.

It is the privilege and duty of those in the Household of Faith to bring their minds (will) into harmony with the Truth as given through God's chosen vessels and to obey it in word and in 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 the Lord's people, believers that by growing in the knowledge of it, by thinking on these things, by filling the mind with the Divine Plan and will, the transforming influence may extend into every avenue of life.

EPIPHANY CAMPERS IN HOUSEHOLD OF FAITH

Let us bring Constructive Advancing Truth into this study (2019) by asking: does the Epiphany Household of Faith include the Consecrated Epiphany Campers? Yes, of a certainty!

In R 2740, Bro. Russell, in reply to a question on who constitute "the Household of Faith" (Gal. 6:10), defined it as consisting of "all who have faith in the Lord as their Redeemer from sin and its penalty—all who are trusting in the precious blood of Christ, and seeking in any degree to be in harmony with the Lord and His rules of righteousness." And in *Tabernacle Shadows*, p. 26, par. 2, he stated: "As Israel typified the world, so the tribe of Levites typified the 'Household of Faith,' of all believers in Jesus and his ransom."

In harmony with this *general definition*, [Italics ours] Bro. Johnson in PT '21, p. 7 (reprinted in E 4, pp. 405, 406) made several specific applications and showed that "we use the expression, the Household of Faith, from a variety of standpoints." First, he explained that "in the Old Testament times all believers in the promises were of the Household of Faith (Heb. 11:1-39)." Next, he described "the Gospel-Age Household of Faith," showing that it consisted of "all Gospel-Age believers in Jesus." He gave Rom. 4:11, 12 as proof of this; and he referred to Bro. Russell's statement in R 5358, par. 2: "In a *strict sense*, [Italics ours] the Household of Faith, of course, includes only those who are *consecrated* [Italics ours]. But the words of the Apostle justify us in believing that those who are considering the matter, counting the cost, would in a broad sense be counted as of the Household of Faith" (we see here that Bro. Russell used the term in two senses: one for the consecrated, and the other for the unconsecrated believers).

Then, after briefly describing "the New Creature Household of Faith," "as a finished work, in the end of the Gospel Age, especially during the Epiphany," and "the Millennial Household of Faith," Bro. Johnson returned to a further consideration of "the Gospel-Age Household of Faith," the second one he had defined. He showed that the Youthful Worthies "retain their Tentative Justification, and are thus of the Gospel-Age Household of Faith who persist into and during the Epiphany"; but he stated of the "tentatively justified who do not now [before Oct. 1954] consecrate," that they "during the Epiphany cease altogether to be of the [Gospel-Age] Household of Faith, having used the grace of God in vain" (2 Cor. 6:1).

We ask that our readers verify these statements carefully. Note that it was "the Gospel-Age Household of Faith" that was here stipulated. Obviously, Bro. Johnson was not back in 1921 discussing the details of the Truth on the Epiphany Household of Faith, including the Epiphany Camp, was not then as clear as it became later. The "loyal tentatively justified" and "the converted loyal Jews" for the Epiphany Camp were among those that Bro. Johnson later designated as the "fifth order of the seed of Abraham" (E 12, pp. 185, 188, top), which "as the special assistants of the Ancient and Youthful Worthies ... will, as the lowest order of Abraham's pre-Millennial seed, be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant" (E 11, p. 293). He identifies this "fifth order of the seed of Abraham" as the *quasi-elect*, which class includes the Epiphany Campers (for details on the *quasi-elect*, please see PT '55, pp. 20-23; PT '57, pp. 20-27; PT '62, p. 45; PT '63, pp. 28-30, 43).

Isa. 49:11 "I will make all my mountains a way and my highways shall be exalted." This text is speaking about pre-restitution consecrated classes. 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.

The Consecrated Epiphany Campers 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. God will highly honor them, for they are proving themselves faithful under greater trial than restitutionist 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 as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He is to us all! Let us keep ourselves in the love of God (Jude 21)!

Many of this “lowest order of Abraham’s pre-Millennial seed” are now consecrating (since 1954, when entrance into the Court, antitypical Leviteship, is no longer possible). Being of Abraham’s pre-Millennial seed, “which are of faith,” “of the faith of Abraham” (Gal. 3:7, 9; Rom. 4:11, 12, 16; E 4, pp. 342, 343), they are tentatively justified and are of the Household of Faith—not of “the Gospel-Age Household of Faith,” nor of the part of the Epiphany Household of Faith that is pictured in the Epiphany Court, but of the part of the Epiphany Household of Faith that is *pictured in the Epiphany Camp*—for since 1954 none can consecrate and have his standing pictured in the Court. They “are blessed with

faithful Abraham” as antitypical Nethinim, in the Camp of the Epiphany Tabernacle.

Let us remember that we too have the privilege of consecration “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matt. 16:24) and association with our Lord (not as members of the Sin-offering by the under-priests) but with other consecrated members of the Household of Faith—who have given up this life’s interests and ambitions. Those who do decide to give their hearts to God should know that “there is no other name given under heaven or among men” whereby we can be recovered to God’s favor, than the name of Jesus. “In His name” means in, by and through all that His name stands for, to practice faith in God and obedience to His terms, *etc.* But when the decision is reached, it means “Thy God shall be my God.”

Be it noticed that we have not recommended joining any denomination, nor does the Bible. The instruction of the Bible is that each, to be a member of the Household of Faith, must be joined to the Lord—to Christ, and through Him to the Father.

SUMMARIES OF WORK 2018

United States, Poland, Nigeria Germany & France

UNITED STATES OF AMERICA

SUMMARY OF THE WORK

January 1, 2018 to December 31, 2018

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	3
Auxiliary Pilgrims	9
Evangelists	15
Public and semi-public meetings	169
Attendance	9,065
Parlor meetings.....	958
Attendance	5,285
Baptisms.....	4
Miles traveled.....	148,997

FINANCES

General Fund Receipts

Donations	\$186,177
Subscriptions	\$3,755
Sale of Books & Literature	\$3,310
Miscellaneous Income	\$9,484
Total Income	\$163,242

EXPENSES

Pilgrims, Evangelists (Not including donated expenses)	\$6,305
Administrative expenses	\$30,498
Equipment.....	\$2,641
Maintenance and Repairs.....	\$83,122
Utilities.....	\$26,713
Furnishings & misc.....	\$979
Taxes	\$11,091
Magazine Publishing.....	\$21,097
Web.....	\$230
Total expenses	\$182,458
Balance on hand Dec. 31, 2018	\$3,501

Note: Financials include operating income (donations, sales, subscriptions, etc.) and expenses, but does not include Real Estate.

CORRESPONDENCE

Letters and postals and e-mails received	3,652
Letters and postals and e- mails dispatched.....	2,964

LITERATURE CIRCULATED

Present Truth subscribed/ordered, incl. bound vols.....	2,484
Bible Standard subscribed/ordered, incl. bound vols..	8,053
Studies in the Scriptures	524
Foreign-language volumes and tracts.....	115
Photo-Drama of Creation.....	22
Life-Death-Hereafter	34
Hymnals.....	17
Manna Books.....	72
Poem Books.....	54
Booklets (Hell, Spiritism, Tab. Shadows)	22,741
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.....	309
Indexes.....	0
Bound magazine volumes.....	46
Other publications.....	60
Divine Plan mats, charts, Tabernacle, & Pyramid charts	49
Bible cassettes, videotapes	33
Volunteer booklets.....	22,741
Leaflet tracts.....	118,695
Miscellaneous cards, restitution pins	451

WEB WORK (U.S.A)

(January-December, 2018)

Visitors (people paying some attention to content).....	65,938
Different people	31,784
From different countries.....	174

POLAND

SUMMARY OF THE WORK

January 1, 2018 to December 31, 2018

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	2
Auxiliary Pilgrims	27
Evangelists	28
Public and semi-public meetings	294
Attendance	50,955
Parlor meetings.....	2,228
Attendance	46,360
Kilometers traveled.....	367,001

UKRAINE

Auxiliary Pilgrims	8
Evangelists	4
Public and semi-public meetings	33
Attendance	6,166

Parlor meetings	241
Attendance	7,892
Kilometers traveled	33,123

LITHUANIA

Auxiliary Pilgrims	1
Public and semi-public meetings	20
Attendance	1,708
Parlor meetings	139
Attendance	784
Kilometers traveled	11,950

MOLDOVA

Auxiliary Pilgrims	1
Evangelists	1
Public and semi-public meetings	6
Attendance	686
Parlor meetings	63
Attendance	765
Kilometers traveled	4,470

FINANCES

(General Fund)

Balance on hand Jan. 1, 2018	78,735
Donations and sale of publications	385,019
including PT and BS	35,126
TOTAL INCOME.....	463,754

EXPENSES

1. Magazines.....	51,517
2. Conventions	263,207
3. Equipment, office, repairs, taxes, shipping, internet & work in prisons.....	59,988
TOTAL EXPENSES	374,711

Balance on hand Dec. 31, 2018	89,042
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Note: All of the above money values are in the polish
currency
(\$1 U.S. ≈ 3.77 PLN. [Rounded to whole Numbers])

CORRESPONDENCE

Letters and e-mails received.....	1426
Letters and e- mails dispatched.....	912

LITERATURE CIRCULATED

Present Truth subscribed/ordered,.....	5200/4040
Bible Standard subscribed/ordered	7800/6426
Studies in the Scriptures	85
Epiphany Studies	151
Hymnals.....	14
Manna Books	49
Poem Books	40
Booklets, tracts, charts & misc., etc.....	46,500

(UKRAINE)

Present Truth subscribed/ordered,.....	1400/1400
In Romanian	300/300
Bible Standard subscribed/ordered	1600/1600
In Russian.....	500/500

WEB WORK

(POLAND)

(January-December, 2018)

Visitors (people paying some attention to content)	12,819
Different people	384,786

(UKRAINE)

Visitors (people paying some attention to content)	11,000
Different people	38,239

NIGERIA

SUMMARY OF THE WORK

(January 1, 2018 to December 31, 2018)

PILGRIM AND EVANGELIST SERVICES

Pilgrim.....	1
Auxiliary Pilgrim.....	1
Evangelists	11
Public Meetings.....	2
Attendance	33
Semi Public Meetings.....	8
Attendance	785
Parlour/Doctrinal meetings	1,014
Attendance	11,133
Distance Covered (KM).....	6,346

FINANCE

Note: All money values are in Naira Currency

Balance from 2018.....	274,451
Donations	282,493
Sale of Books.....	15,000
Total Income	571,944

EXPENSES

Pilgrim/Evangelists Trips	322,910
National Convention in Ibadan.....	92,100
Charity to needy Brethren during visit	52,200
Telephone/Internet/Postage	24,050
Total Expenses	491,260
Balance on Hand	80,685

GERMANY

SUMMARY OF THE WORK

(Jan. 1, 2018 – Dec. 31, 2018)

PILGRIM AND EVANGELIST SERVICE

Pilgrim.....	1
Auxiliary Pilgrims	3

Evangelists	3
Public and Semi-public Meetings	34
Attendance	4751
Parlor Meetings	260
Attendance	3,255
Baptisms.....	2
Kilometers traveled	42,646

FINANCES

(General Fund Receipts)

Note: All money values are in Euros (1.00€ ≈ \$1.05)

Donations.....	6,037€
Subscriptions.....	96€
Sale of Books & Literature.....	200€
Miscellaneous Income.....	105€
Total	6,438€

EXPENSES

Pilgrims, Evangelists (not including donated expenses)	303€
Administration	530€
Equipment.....	94€
Maintenance and Repairs.....	0€
Utilities.....	4,062€
Furnishings & Miscellaneous	0€
Taxes	0€
Magazine Publishing.....	821€
Web.....	153€

TOTAL EXPENSES..... 5,963€

(Expenses do not include Real Estate)

Balance on hand December 31, 2018..... 7,537€

CORRESPONDENCE

Letters and postals received	443
Letters and postals sent	539

LITERATURE CIRCULATED

The Present Truth	307
Studies in the Scriptures.....	6
Foreign language volumes & tracts	5
Manna Books.....	5
Hymnals.....	42
Photo Drama of Creation	2
Booklets, tracts, charts & misc., etc.....	1287

WEB WORK

(GERMANY)

Visitors (people paying some attention to content)	49,958
Different people	18,893
From Different countries.....	99

FRANCE
SUMMARY OF THE WORK

January 1, 2018 to December 31, 2018

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	1
Auxiliary Pilgrims	16
Evangelists	3
Public and semi-public meetings	41
Attendance	5276
Parlor meetings	394
Attendance	3,489
Baptisms	1
Kilometers traveled	48,075

FINANCES
General Fund Receipts

Note: All money values are in Euros(1.00€ ≈ \$1.05)

Balance on hand Jan. 1, 2018	47,241€
Donations	18,935€
Subscriptions	4,512€
Sale of Books & Literature	1,066€
TOTAL INCOME	24,513€

EXPENSES

Pilgrims, Evangelists (Not including donated expenses) 0€	
Administrative expenses	100€
Equipment	4,148€
Maintenance and Repairs	158€
Utilities	9,099€
Insurance	4,583€

Taxes	2,790€
Magazine Publishing	2,001€
Tel. Fax, Web	0€
TOTAL EXPENSES	22,879€
*Balance on hand Dec. 31, 2018	48,875€

CORRESPONDENCE

Letters and e-mails received	129
Letters and e-mails dispatched	413

LITERATURE CIRCULATED

Present Truth subscribed/ordered	760
Bible Standard subscribed, ordered	1,523
Studies in the Scriptures	52
Epiphany Studies	7
Tabernacle Shadows	5
Photo-Drama of Creation	13
Life-Death-Hereafter	8
Bibles	4
Hymnals	3
Bound magazine volumes	1
Booklets, tracts, charts & misc., etc.	2,659

WEB WORK (FRANCE)
(January-December, 2018)

Visitors (people paying some attention to content)	51,265
Different people	0
From different countries	78

End of Country Summaries

FAITHFULNESS IN OUR STEWARDSHIP

“It is required in stewards, that a man be found faithful” (1 Cor. 4:2).

There is a sense in which all men are stewards. Every good gift comes from the Creator, either directly or indirectly, and everyone possessing means or talents should recognize them as trust loans under his temporary control, but in a much more particular sense, for a special class of servants [stewards] those who are consecrated to God. In this special class of consecrated servants there is no room for indolent, self-complacent ease, only diligent and enterprising activity in the service of our Lord. Each consecrated, male or female, who possesses a talent or gift, becomes a steward of the same; and in the reckoning day the Lord will require each steward to give an account, and of such St. Paul is here writing.

Our text exhorts “that a man be found faithful.” Oh yes,

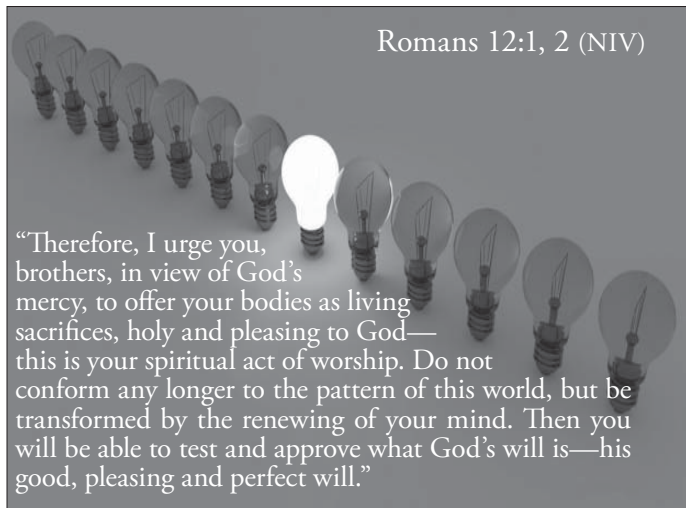
faithful with what he has. The one who is using his talents to the full capacity is specially pleasing to the Lord. This matter calls up the thought of full, complete loyalty of heart devotion. The Lord will not count us faithful if we simply be good and make little or no effort to do good. It is important to consider whether our course of service is day by day approved of God as faithful. The parables of the pounds and talents (Luke 19:11-27; Matt. 25:14-20) show what is considered faithfulness to our stewardship.

God measures the ability of the consecrated to be faithful by three things: (1) the varying degrees of their having the holy Spirit, (2) their varying talents and (3) their varying providential situations. According to their combined percentage of these, 100% counting as

ENTRUSTED!
1 Corinthians 4:2

perfection, God grades their capacity for faithfulness, and as a result sets them into various positions of greater or less responsibility. Therefore, those who have larger measures of the Spirit, better abilities and more favorable providential situations are given higher positions of responsibility. These higher positions vary also according to the varying percentage of the combination of these three things in those of large, larger and largest measures of the Spirit, abilities and favorable providential situations, *i.e.*, those of varying capacities for faithfulness are given commensurate positions of responsibility, just as those of less capacity for faithfulness are given commensurate lower positions, differing according to the varying percentages of the combination of these three things (PT 1981, p. 52).

Once we were under Adamic condemnation, even as the world still is. But through faith we are reckoned as having escaped this condemnation; we are cleansed; we are justified freely through our faith in the blood of atonement (Rom. 8:1; 1 John 1:7). So (reckonedly) made free from sin and death—and (reckonedly) restored to the perfect manhood and its rights as enjoyed by Adam before sin and condemnation came, we had something which we could offer when we came to God—something (reckonedly) clean, pure and acceptable to God, namely, our justified selves. When we gave our ALL to God, it included mind, body, time, talent, money, influence, reputation—all.



St. Paul informs us that such sacrifices (previously justified, *i.e.*, reckoned clean and fit through faith in the ransom) are “acceptable unto God” (Rom. 12:1). But how does God *accept* of them? We answer, by making us the stewards of all those talents, means, *etc.*, which we consecrated to Him. So then, our stewardship is a very *special* one. If we consecrated all to God, we have nothing, and should not once think of the things consecrated as

ours; they are no more ours than the possessions, time, talents or money of another person are ours.

God’s servants are charged with a stewardship—a term common in olden times. The servant did with his master’s goods as though they were his own. At the same time, while given this privilege, he was required to give an account to his employer. The master did not give him these goods and say, “Use them as you like, and I will call for them when I want them.” On the contrary, his stewardship was to be a faithful one, and would be examined later with this end in view—to see if he had been faithful. A faithful steward would be on the lookout for everything that represented the master’s interests—would be as careful of these as he would be of his own, or even more careful of them than if they were his own. He would use his every power for advancing his master’s interests.

We understand that consecration is always in order. We must inquire as to the Consecrated Epiphany Campers; do they consecrate unto death? Yes, we understand that there can be no consecration unto life until the Highway of Holiness is opened. All who consecrate before the Highway of Holiness is opened consecrate unto death, for as long as Satan is in control, it will be impossible to carry out one’s consecration fully without dying daily, for the conditions of the present evil world are conducive to sin and inconducive to righteousness; and whoever would amid these conditions be faithful to the Lord must be so at the expense of his human rights, *i.e.*, he must consecrate unto death.

When we consecrated our *all*—even unto death—we became *reckonedly dead*—dead to self and the world and alive to God. From that time on, we should think and act that way: I am now a messenger or servant of God, entrusted with the responsibility of disposing of the earthly things once mine (redeemed by Jesus, and then by me consecrated to God) to the best possible advantage for the advancement of God’s cause—His children and His Truth. Oh that all the consecrated might more fully realize themselves as being the Lord’s stewards, or executors, appointed to administer the estate—the time, talents, influence, money, goods, *etc.*—entrusted to them! How it would destroy the I, me and my spirit, and make us realize that the “I” that once was is no more, but is dead! That “I live, yet not I,” my former self—that “I” is dead; but “Christ liveth in me,” acts as my Head and directs my every thought, word and action (Gal. 2:20). The feeling, then, should be: I want to spend, fully and promptly, yet as wisely as possible, the Master’s goods, time, talent, money, influence, *etc.*, put into my hands for disposal, anxious only that every farthing of it shall be so spent as the Master’s Word directs, and as His example illustrated.

Ah, if it were, what an earnest offering, and what a zeal to dispose of the “goods” in their hands there would be on the part of the Lord’s stewards. They would be earnestly *seeking* and *watching* for good opportunities to dispose of the consecrated “stuff.” Soon social position, public approval and the abundance of this world’s goods (Rev. 3:17) would lose their present high premium, and time, talent and influence in the Lord’s work would be more abundant.

God should not have to remind the good steward to properly spend that which has been committed to his care. It is part of a steward’s business to look for opportunities to use the “goods” committed to his charge. This is the clear teaching of Matt. 25:27, “Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest.” Much diligence in seeking and finding ways and means to dispose of our consecrated talents, time, opportunities, means, *etc.*, to God’s glory, and to the advancement of His Truth, is essential to faithful stewardship (Matt. 25:21, 23), and any other course is a violation of the consecration covenant. He who takes any other course is to the extent that he does so an “unprofitable servant” (v. 30). It is this that St. Paul reasoned when he wrote, “It is required in stewards, that a man be found faithful,” and it was this that he practiced also. He was a faithful steward indeed, ever seeking new and greater opportunities to spend and to be spent in the heavenly service. And as always, “He that seeketh findeth” (Matt. 7:8).

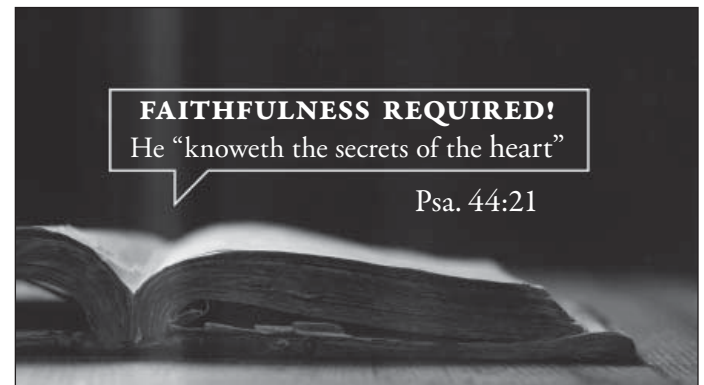
But one may ask, can it be that God demands this of us? Oh no! The sacrifices that we make are not made to meet the demands of God’s justice; the meeting of those demands was fully provided for more than nineteen centuries ago by Jesus’ great Ransom-sacrifice, and there are no such demands now against those who have come unto God by way of faith in the redemption. Nevertheless, God has purposed the selection of special elect classes, whom He wishes to be conformed to the image of His dear Son. They must prove themselves earnestly desirous and worthy of that honor by freely and gladly surrendering their little all as a sacrifice to His cause. “And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing” (Psa. 107:22).

It is because you declared it to be your desire to sacrifice—to deny yourself, and take up your cross, and follow the Master (Matt. 16:24; 1 Pet. 2:21)—that God appointed you a steward of the little all that you dedicated to Him. If now you regret your consecration, and desire to be excused from faithful service as His steward, nothing

is more evident than that you are not fit for the kingdom honors. “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God” (Luke 9:62). “Better is it that thou shouldst not vow, than that thou shouldst vow and not pay” (Eccl. 5:4, 5).

St. Peter tells us that we are stewards of the many and various favors of God that He has bestowed upon us and that we should so use them as to be “good stewards” (1 Pet. 4:10). And not only are we stewards of the consecrated money, goods, time and talents in our hands, be they little or much, but in the verse previous to our text (1 Cor. 4:1) St. Paul mentions specially the fact that we are stewards of the mysteries of God’s Plan. In addition to having given us our own consecrated powers and possessions to use, God gives us a glad, glorious message to the world, the “good tidings of great joy, which shall be to all people” ultimately, but which now are veiled from the world and are to them mysteries (hidden secrets). To receive the “good news” is to become a steward of it. It brings the opportunity and the incentive also for carrying out the original stewardship. It furnishes a reason, as well as an opportunity, for wise and diligent use of every talent under the steward’s charge.

It is required of a steward that he be found faithful to his trust, and if unfaithful in administering the little valuables which we ourselves consecrated to God, should we expect Him to entrust to us the greater authority and stewardship of the future? If we would take back from God and rob Him of the things we ourselves gave Him in consecration (Mal. 3:8), and if we are unfaithful as stewards and appropriate to ourselves the loss and dross (Phil. 3:8), the gilded trinkets of the present, can we expect Him, who “knoweth the secrets of the heart” (Psa. 44:21), to entrust to such care the true riches of His glory and kingdom? Every steward should speedily look up his accounts and see to it that however the past has been, in the future he will be faithful. All such, if they perform their stewardship well, will at the end of life’s way have the Master’s “Well done, good and faithful servant.”



COMPARATIVE FAILURE OF CHRISTIANITY

Let us, Bible Standard Ministries [LHMM], a worldwide interdenominational, non-sectarian, non-profit, unincorporated religious movement, in which many Christian people of all walks of life, from and apart from various denominations, co-operate voluntarily, not be misunderstood: We continue to remain strong in the teachings of Pastors Russell and Johnson! We understand that Jehovah's plan has many time frames and one of them is that God's plan does not include the converting of the world during the Gospel age. He did not intend it to do so, but merely designed the selection and trial of the Church at that time, and the blessing of the world through the Church in an age to follow [the Millennial Mediatorial Reign of Christ]. This ministry *has tried* to convert the world by writing many articles explaining the time features of God's plan for all mankind in due time. Jehovah's commission to us through our Lord was to try to convert the world, when he said, "Go ye into all the world and preach the good tidings to every creature." With the light of Truth guiding us, by recognizing a future success, we are enabled to rejoice even while viewing the *comparative failure* of our work toward the world at this time. Oh, our work has not been in vain, but is serving the divine purpose in developing the One true Church while bearing witness before the world—which will profit by these teachings in due time.

Bible Standard Ministries [LHMM] remains true to its foundation principles to this day! We remain faithful to the Bible's teaching on a ransom for all in due time (1 Tim.2:6). The wicked will be destroyed, not held in eternal torment (Acts 3:23). We stand strong against the trinity theory "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me" (Isa. 46:9). We do not accept the thought that Jesus can be His own father, but as Jesus said: "because I said, I go unto the Father: for my Father is greater than I."

The nominal Christian systems, organized Christianity, have fallen far short of their divine purposes and marvelous capabilities. Heathenism and other foreign and enfeebling elements have been growing through the

entire Christian system. Teachings mixed with Truth and Error have been growing on it like a parasite. Let us examine some church history: Tertullian, companion-helper of Star Member Irenaeus, writing in North Africa in about 200 A.D., states that in his lifetime there was already an established Christian Church in the Britannic Isles in places that had never been approached by the Romans. It is sufficient to say here that when the Emperor Constantine eventually embraced Christianity and made it the state religion in 324 A.D., it was in the Romanized form which had in many respects already fallen well away from Apostolic Truth. It followed that the Roman Empire itself and all the armies in the field, including that in Britain, necessarily adopted that apostate form of Christianity. These mixed Truth and Error half Truths are still a formidable obstacle, *comparative failure*, to its progress and achievements. Heathen doctrines, usages and habits linger to a greater or less degree in all branches of the Christian Church.

Meanwhile, unmolested by the Roman occupation, the Ancient British culture with the purer, unadulterated Christianity of the early Celtic Church continued to thrive in those moorlands, mountains, and valleys which traverse the whole of the western parts of Britain, from what is now Cornwall, through Wales to the Glasgow district of southwest Scotland. [Celtic includes a member of any group of peoples of Western Europe]. Among Celtic nations they were called, Kriosan, Biosena and Siva.

Christianity at this hour is largely baptized with the spirit of the world. Worldly maxims, methods and motives have invaded the heritage of Jesus. These are eating out its life, and obstructing all its efforts. Great and grievous wrongs are rank and rampant in the world and in the Church systems. Fashionable and formal churches are found everywhere. The heathenish system of expensive churches, with heavy debts, popular preaching, modern music, wealth and self-indulgence, have invaded the fair heritage of God. Intense, incorrigible, hardened, stereotyped selfishness is crushing and blighting the world. It is seen everywhere! "I desire therefore that the men pray in everyplace, lifting up holy hands, without wrath and doubting; In like manner, that women adorn themselves in modest apparel" (1 Tim. 2:8, 9 NKJV).

We understand that Jehovah's plan has many time frames and one of them is that God's plan does not include the converting of the world during the Gospel Age.

You cannot enter a shopping mall, sports event, airport, *etc.*, without seeing bodies covered with tattoos and body piercings; many of these people manifest such selfish attitudes. Selfishness manifests itself in forms which must be offensive to a righteous God, and in striking contrast with the spirit and teachings of Jesus Christ. There are times that human beings prey on each other like wild beasts. What has happened to the Divine Standard? We must ask this question: Is pure Christianity, if rightly applied, competent to correct all these wrongs and to bring society into loving, happy, righteous harmony? “For all shall know me, from the least to the greatest” (Heb. 8:11). Yes, we have no hesitation in affirming that Christianity is thoroughly competent for this work even in the sight of *comparative failure* at this time in God’s plan.

Let us consider this subject using the peaceably disposed Abraham as our study help. It was while Abraham was downcast that the Lord appeared to him in vision and said to him, in the language of Gen. 15:1, “Fear not Abraham: I am thy shield, and thy exceeding great reward.” Apparently this was the great lesson that God was teaching him and which he was learning by the experience permitted, much better because the Lord delayed some of the promised favors. Abraham was now 84 years old; and, although wealthy and highly favored of the Lord, he was a pilgrim and a stranger, away from kindred and home through his respect to the divine call and promise. He had no children to cheer and enliven and comfort his home, and even his nephew, Lot, whom he had not detained unwillingly, had preferred the companionship of the wicked and had left him, and even when rescued from his enemies, at the cost of danger and sacrifice, he had not appreciated the matter fully, and still preferred the strangers.

So also, some of the Lord’s people today have moments in which for various reasons the flame of faith and hope turns to smoke, and darkens the eyes of their understanding and the clearness of their perception of the divine character and plan, but if they still hold firmly by faith to the hands of divine providence they will find, as Abraham did, that even the trials and difficulties and discouragements of life will be overruled for good to them. No wonder poor Abraham felt as though his life, passing quickly by, was a *comparative failure*—no wonder he felt discouraged, and the fully consecrated of today that have a covenant relationship like Abraham, can experience the same feelings! How the words of the vision must have brought new thoughts, new sentiments

to his heart; God was his *shield*—to protect him, to guard him from the anger and power of all the kings of earth and their armies, and able and willing to make all things work together for his good. What a comfort was in this thought. How it reminds us that God is our shield also, our protector from every evil thing and power. The thought is beautifully expressed in one of our hymns: #273 “Shield of my soul, though tempests rage, And ‘gainst me hosts of foes engage, My refuge and my fortress thou, Before thee every foe must bow.”

Only the True Gospel teaches what men ought to be, and how they ought to live. Provide things honest in the sight of all men. “Look not every man on his own things, but every man also on the things of others” (Phil. 2:4). Let us not look upon our personal troubles, interest, welfare, comfort, and ignore those of others; Oh, this would be a manifestation of selfishness. As this scripture says “also on the things of others.” In proportion as we are filled with the holy Spirit of love, we shall find ourselves interested in the welfare and happiness of others. The True Gospel provides us with the necessary inspiration and power to live this life. In other systems of religion and philosophy, there is much excellent teaching, but there is no motive power. The strongest and best machinery is of no practical utility without an adequate power to put it in operation.

The True Gospel presents us with the highest motives to a merciful and righteous life. It offers as an inducement for obedience to its teachings, the highest, truest and most mature manhood here, and the fullest expression of happiness and glory hereafter. All the proposed plans and schemes for the reformation of society, outside the Gospel, are utterly devoid of the necessary motive power. To expect them to transform society, correct its abuses and redress its wrongs, is to expect from the human what can only be effected by the divine.

In Abraham’s day, neither flocks nor herds nor servants nor children nor friends, were to be the prize upon which his heart should be set; but that God himself was to be his reward. So also in our day; neither great possessions such as a large yacht, private jet, Facebook recognition, cell phone abuse and purchased friends have much value. However, the having of God for a friend and counselor and guide was and is to be esteemed far beyond every earthly interest and blessing. And so it is also with the One True Church. We may have blessings or adversities or both as respects the present life. We have promises which pertain to the life that now is and also to that which is to come, but all of these together are inferior, subordinate to the

one great thought that God, the great Creator is ours, our Father, our God, our Friend.

In due time no more *comparative failure!* The great Jehovah has promised “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:10). An even stronger statement “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).

The world talks, promotes, esteems a degree from a prestigious college, Oh, we certainly recognize the propriety of this understanding, however, in the bringing of one to the Lord, it will not be higher education, but, a supreme love for God that leads to self-humiliation that the consecrated one may be exalted under the mighty hand of God that will solve men’s problems!

We close this study with a testimony from the Apostle James: Jas. 2:5: “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith,

The Lord has indeed given the correct understanding of the matter through THE PRESENT TRUTH. It will take humility to admit that you have been wrong or slow of heart to believe, but the Lord desires all His servants to develop a lowly self-estimate, if they would have His favor; for He gives His grace to the humble. We stand ready with a yearning heart and open arms to receive any who humbly desire to return to the green pastures of the Epiphany Truth in its fullness, as given to us by the Lord through His Epiphany Messenger. “The LORD is good unto them that wait for Him, to the soul that seeketh Him” (Lam. 3:25). Praise His holy name! “I will praise the name of God with a song, and will magnify Him with thanksgiving”(Ps. 69:30).

and heirs of the kingdom which he hath promised to them that love him?” This text describes the character of those who are to inherit the kingdom and reign on earth during the Millennium. Obviously the Little Flock is primarily meant here, however, we now recognize that 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. “The mountains shall bring peace

to the people and the little hills, by righteousness” (Psa. 72:3). God will exalt these five pre-restitution classes for this purpose, because, Amid the evil conditions of this present evil world they have manifested a supreme love for God, with all their heart, mind, soul and strength, showing that they are qualified to be able assistants to God and Jesus, His special helpers in the work of helping the world of mankind to come up the highway of holiness in the Millennium. *No more comparative failure!*

THE BRANCH OF FEAR

A king received a gift of two magnificent falcons. They were peregrine falcons, the most beautiful birds he had ever seen. He gave the precious birds to his head falconer to be trained.

Months passed, and one day the head falconer informed the king that though one of the falcons was flying majestically, soaring high in the sky, the other bird had not moved from its branch since the day it arrived.

The king summoned professional services from all over the land to tend to the falcon, but no one could make the bird fly.

He presented the task to the members of his court, but in the following days, the king saw through the palace window that the bird had still not moved from its perch. Having tried everything else, the king thought to himself, “Maybe I need someone more familiar with nature itself to get to the bottom of this problem.” So he cried out to his court, “Go and get a farmer.”

In the morning, the king was thrilled to see the falcon soaring high above the palace gardens. He said to his court, “Bring me the doer of this miracle.”

The court quickly located the farmer, who came and stood before the king. The king asked him, “How did you make the falcon fly?”

With his head bowed, the farmer said to the king, “It was very easy, your highness. I simply cut the branch upon which the bird was sitting.”

Moral of the story —We are all made to fly—to realize our incredible potential as human beings. But at times we sit on our branches, clinging to the things that are familiar to us. The possibilities are endless, but for most of us, they remain undiscovered. We conform to the familiar, the comfortable, and the mundane. So for the most part, our lives are mediocre instead of exciting, thrilling and fulfilling. Let us learn to destroy the branch of fear we cling to and free ourselves to the glory of flight!



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

TO:

OBITUARIES

Bro. John Wojnar, 78, of Carlstadt, passed away Tuesday, March 5, 2019. Born in Gebiczyna, Poland, he came to the United States in 1978 and lived in Greenpoint, Brooklyn, and Fairlawn before moving to Carlstadt. He was a manager at the Rolex Watch Company in New York City for 30 years before retiring in 2008. Many of his fellow workers, with spoken testimony, honored his memory at the funeral service.

Bro. John Wojner was a believer and servant of Jehovah his entire life. God provided for Bro. John to have a sound mind in his life work as well as being a servant of God. Bro. John stood fast and secure in the teachings he studied, believed and trusted. He was a man of great endurance with the ability to not only bear a hard thing, but to turn it into glory.

My dear Friend and brother in the word was always a special servant of Jehovah and became a very special servant to me for seven years. God provided him as a translator to the movement for Poland, Germany and Brazil; what a blessing for me. His work was impeccable. When I ponder our sincere friendship, my mind turns to Phil. 4:8 Bro. John was able to fill these thoughts so well: "things honest, just, pure, true and of a good report." I could trust the work he did for the Lord and me without any doubt of its correctness.

Sr. Thelma Fowler, 91, of Roanoke Rapids, NC, passed away February 6, 2019. She is survived by her husband, Charles (Shorty) and five children. Sr. Thelma was a joy to be with. She loved the Lord and His Word and especially enjoyed singing the Hymns. We have fond memories of singing hymns of praise till the midnight hour.

Bro. Paul R. Tibbetts, 75, of Palmer, MA passed away on January 11, 2019 at his home with the love of family by his side. He is survived by his wife Sr. Patricia (Misiasek) their two sons, Paul Jr. and Edward, and four siblings. Bro. Paul loved the Lord and was a bible student with the Holyoke, MA ecclesia of Bible Standard Ministries.

May God Bless Their Memories

BEYOND THE SUNRISE

Beyond the sunrise, earth's coming glory,
When all the nations learn war no more,
Our Lord will teach them His truth and Justice,
His love will conquer and peace restore.
Beyond the sunrise, we'll join our loved ones,
All sin and sorrow will flee away,
And restitution will bring perfection
In that most blessed Millennial Day
Beyond the sunrise, our precious Savior
Will shower His blessings upon mankind:
Beauty for ashes, and joy for morning,
To the deaf hearing, sight to the blind.
Beyond the sunrise, all will be glorious,
Jehovah's praise will all tongues employ.
O day of gladness! O day unending!
Beyond the sunrise, eternal joy!

ATHENS, OHIO

JULY 19, 20, 21

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OCTOBER 18, 19, 20

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