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PRESENT TRUTH
 and
Herald of Christ's Epiphany

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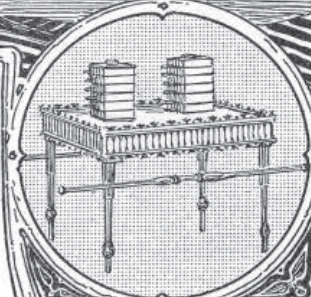
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BIBLE QUESTIONS

OBITUARY

"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.

TEACHING ON THE CONSECRATED EPIPHANY CAMPERS

In a conversation with Bro. Hedman, November of 1998, the discussion turned to the vocabulary used by Epiphany Bible Students. After much consideration in PT '02, p. 57 our dear Bro. Bernard wrote: *Though not spirit begotten, we often use words such as "tentative" and "prospective" in expressing various concepts that pertain to us, such as "tentative justification," Jesus being our "tentative Advocate," receiving the "tentative imputation of Christ's merit," and God being our "prospective Father."* As Epiphany Bible students, we have a vocabulary of our own, in which words and terms like the above are used in both speech and print. In our study of God's Word, these terms express certain Biblical concepts enabling us to better understand His Word.

And though it is proper to use these terms when speaking

with those who are familiar with them, we should not overdo it. In addition, we need to exercise caution when speaking with newly interested ones unfamiliar with these terms, for example: (a) typical justification applies to the Jewish nation during the Jewish Age; (b) tentative (reckoned) justification also applies to certain faith classes in various ages. This is the arrangement whereby God can justly fellowship with all those who draw near to Him by faith in Christ, even before the merit of Christ's blood is actually imputed or applied on their behalf; (c) vitalized justification applies to the spirit-begotten during the Gospel Age, who have an actual imputation of Jesus' merit applied to them; (d) actual (or applied) justification to the Restitution class, completed by the Millennium's end (E-15, pp. 261-262).

The problem with the word "tentative" is that the popular definition is "uncertain, hesitant." If in using this word we start thinking of it in this light we might view various aspects of our Christian life in a tentative or diffident manner as well. The strict dictionary definition emphasizes "provisional" or "experimental," but we use it in a more positive sense. We certainly do not want to give the impression that our consecration is in any way half-hearted.

In summary, it is at times appropriate to speak of "being justified by faith, Jesus being our Advocate, receiving the imputation of Christ's merit, and God being our Father," thereby leaving out words such as tentative, prospective, and others. The spirit of a sound mind will help us to keep the proper concept in mind, and at the same time not to be overly restrictive in our language. Bro. Hedman also continued to bring to our attention the importance of the Queen of Sheba class. He compiled and explained "The Lord's Eye, Hand, and Mouth."

Bro. Ralph Herzig, by the appointment of Bro. Hedman, came to serve as Trustee at the Bible House Headquarters in 2004. Bro. Ralph was very qualified in understanding the Truth as due and understood that he was the last Youthful Worthy candidate to lead the Lord's people in the Truth based on the teachings of Pastors Russell, Johnson, and Jolly. Let us be clear in this statement: we do not say that Bro. Ralph was the last Youthful Worthy candidate! We were, however, privileged to have much conversation with him in making a decision on the matter.



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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.

The search for the proper answer began with Bro. Jolly's statement given in 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." 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, he said that the Lord's shepherding care would continue through the Youthful Worthies and then the Consecrated Epiphany Campers 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 after his demise, not as leader of the Youthful Worthies, but rather as leader (or special mouthpiece) of the Consecrated Epiphany Campers, would be the one, who for a considerable time has been serving faithfully as the special helper of the Youthful Worthy leader and would continue to be faithful to the Truth as due and in such service.

Bro. Herzig, as with Bro. Hedman, wrote about the Prophecy of Habakkuk in 2009 and 2010. We mention some brief considerations given in E-14, chapters 7 thru 9. Bro. Russell's ministry toward Christendom is set forth in considerable detail as pictured in Jeremiah's ministry to Fleshly Israel. A re-study of these chapters would be very helpful in this connection, for Jeremiah is supposed to have been a contemporary of Habakkuk, and Habakkuk's message is similar to his in many respects. The applications made in E-14 concerning Jeremiah are very helpful to an understanding of the book of Habakkuk, especially in its application here in the end of the Age. As shown in *the Parousia Messenger* reference the solemn messages Bro. Russell preached to Christendom, foretelling its destruction, prove that he was pictured in Jeremiah. We will show from Hab. 2:1-3, how Bro. Russell identified himself as pictured in Habakkuk. The vision of Hab. 2:3 was to speak "at the end"; it was through the Miller movement (1829-1844), after the beginning of the "time of the end" in 1799 (Dan. 12:9; P-3, pp. 23-60), that the vision began to speak (P-2, pp. 14, 15; E-6, p. 463) and has been increasingly doing so. Therefore, in considering Habakkuk as applying at the end of the Gospel Age, we should bear in mind that while he represents Bro. Russell chiefly, he represents

also Bro. William Miller and other true "watchers" in the Time of the End who have embraced (*Habakkuk* means *embracing*) the Truth as due, including especially its prophetic and chronological features.

Bro. Russell reminded us of the importance of dispensational truths [Constructive Advancing Truth] when writing P-1, p. 24: "This mistake has been an expensive one; for, aside from the fact that but few great principles of truth were then recovered from the rubbish of error, there are special features of truth constantly becoming due, and of these Christians have been deprived by their creed fences. To illustrate: It was a truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching truth now to preach a coming flood, but there are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness."

We also with Bro. Ralph considered regularly the arrangements given in Heb. 7:7 "And, beyond all dispute, the inferior is blessed by the superior" (Diaglott), that the lesser class cannot lead (or be the special mouthpiece for) the greater. Our writings are noticeably clear on that. We quote from PT '60, p. 58: In harmony with the basic principle of Heb. 7:7, Bro. Johnson explains (E-11, pp. 339, 340): "The way these matters have been carried out in practice during the Parousia and Epiphany is this: God gives Jesus the understanding of the truths respecting these stages [the Most Holy, the Holy, the Court, the Camp, *etc.*] as due. Jesus has been giving that understanding as due to the Parousia and Epiphany messengers as they have studied the pertinent matters; and these have given them to the Priesthood, from whom they went out to the Levites, who in turn with the Priests have given it to the Campers, and who in turn with the Priests and Levites have given it to outside the Campers."

However, please keep in mind that implied by the word "lead" is the fact that the person would be capable and qualified to lead. After much study, it was clear that there was no one from the Youthful Worthies that the LORD has placed his hand on for that office. However, the LORD will not leave His Epiphany enlightened people without a leader, for He is a God of order, not of anarchistic confusion!

In our Lord's due time Bro. Herzig recognized that Bro. Leon Snyder was the LORD's choice to receive the

leadership role of Bible Standard Ministries [LHMM]. Bro. Snyder was called to the privilege of becoming Bro. Herzig's special helper in 2008. Bro. Ralph and I spoke often over the next few years—at that time Sr. Virginia and I were traveling in the Truth service about 20,000 miles per year. Then in May of 2012 I received a call from Bro. Ralph: "Bro. Leon you will have to move to the Bible House, I cannot be here alone any longer." Sr. Virginia and I sold our home in Michigan and moved to Bible House Headquarters in June of 2012. On February 9, 2014 at the local Chester Springs, PA, class business meeting, Bro. Herzig announced to the class that they should accept Bro. Snyder as the Executive Trustee. March of 2014, Bro. Ralph was placed into Tel-Hai nursing home, where he died April 5, 2016.

Bro. Ralph offered Matt. 7:16, "Ye shall know them by their fruits," to state that Bro. Leon is qualified and capable to be the next Executive Trustee; that he is of the Consecrated Epiphany Camper class; that he will be loyal to the LORD, the Truth, its arrangements, and the brethren. He is the only one that has been manifested as God's choice to take this charge. Please see PT '75, p. 38, [special helpers usually become leaders]. It would also stand to reason that the LORD would only give him Advancing Truths pertaining to the Consecrated Epiphany Campers and not things pertaining to the remaining Youthful Worthies.

Bro. Johnson in harmony with Bro. Russell's remark in P-1, p. 24 states: The Divine program was not changed, but more explicit statements were given respecting it (HE 1927, p. 1).

ANNUAL COUNTRY REPORTS FOR 2020

SUMMARY OF USA WORK January 1, 2020 to December 31, 2020

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	3
Auxiliary Pilgrims	7
Evangelist	13
Public and semi-public meetings	54
Attendance	1,438
Parlor meetings	852
Attendance	5966
Miles traveled	50,218

FINANCES

General Fund

Receipts

Donations	\$43,150
Subscriptions	\$3,312
Sale of Books & Literature	\$4,873
Miscellaneous Income	\$230,018
Total Income	\$281,353

EXPENSES

Pilgrims, Evangelist (Not including donated expenses)	\$5,555
Administrative expenses	\$37,337
Equipment	\$2,148
Maintenance and Repairs	\$50,522
Utilities	\$21,604
Furnishings & misc	0
Taxes	\$9,992
Magazine Publishing	\$108,767

Web	\$0
TOTAL EXPENSES	\$235,925
Balance on hand Dec. 31, 2020	\$45,428

Note: Financial's include operating income (donations, Subscriptions, sales, etc.) and expenses but do not include Real Estate.

CORRESPONDENCE

Letters and postal and e-mails received	5503
Letters and postal and e-mails dispatched	5277

LITERATURE CIRCULATED

Present Truth subscribed/ordered	2,456
Bible Standard subscribed/ordered	6,913
Studies in the Scriptures	266
Foreign-language volumes and tracts	8
Photo-Drama of Creation	43
Life-Death-Hereafter	73
Hymnals	10
Manna Books	65
Poem Books	16
Booklets (Hell, Spiritism, Tab. Shadows)
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc	18,998
Indexes	13
Bound magazine volumes	19
Others' publication	170
Divine Plan mats, charts, Tabernacle and Pyramid charts	10
Bible Standard Cyclopeda	21
Volunteer booklets	84

Leaflet tracts..... 46,798
 Miscellaneous cards, restitution pins 352

Web Work (U.S.A.)
 (January-December, 2020)

Visitors (people paying some attention
 to content)..... 55,595
 Different people 17,182
 From different countries..... 147

POLAND

SUMMARY OF OUR WORK

January 1, 2020 to December 31, 2020

**PILGRIM AND EVANGELISTIC SERVICE
 POLAND**

Pilgrims 1
 Auxiliary Pilgrims 27
 Evangelists 28
 Public and semi-public meetings 198
 Attendance 47,031
 Parlor meetings..... 1,950
 Attendance 42,441
 Kilometers traveled..... 98,601

UKRAINE

Auxiliary Pilgrims 8
 Evangelists 4
 Public and semi-public meetings 21
 Attendance 2,256
 Parlor meetings 280
 Attendance 9,077
 Kilometers traveled 8,060

LITHUANIA

Auxiliary Pilgrims 1
 Public and semi-public meetings 4
 Attendance 306
 Parlor meetings 58
 Attendance 521
 Kilometers traveled 2342

MOLDOVA

Auxiliary Pilgrims 1
 Evangelists 1
 Public and semi-public meetings 1
 Attendance 23
 Parlor meetings 103
 Attendance 1895
 Kilometers traveled 0

FINANCES
 (General Fund)

Balance on hand Jan. 1, 2020 32,917.37

RECEIPTS

Donations and sale of publications 202,722.16
 including PT and BS
 TOTAL INCOME..... 235,639.53

EXPENSES

Magazines 41,235.07
 Conventions..... 0
 Equipment, office, repairs, taxes, shipping,
 internet & work in prisons..... 69,230.36
 TOTAL EXPENSES 110,465.43
 Balance on hand Dec. 31, 2020 125,174.10

**Note: All of the above money values are in the Polish
 currency (\$1 U.S. = 3.77 PLN).**

CORRESPONDENCE

Letters and e-mails received..... 1623
 Letters and e- mails dispatched..... 1314

**LITERATURE CIRCULATED
 (POLAND)**

Present Truth subscribed/ordered,..... 5200/4800
 Bible Standard subscribed/ordered 7800/7080
 Studies in the Scriptures 56
 Epiphany Studies 60
 Divine Plan of Ages (Ukrainian)..... 3000
 Calendars 2021..... 1400
 Strong's Concordance 2
 Hymnals..... 9
 Manna Books 52
 Poem Books 13
 Booklets, tracts, charts & misc., etc..... 1148
 Tabernacle Shadows 7
 Bibles (different formats and covers) 78
 Others (publishing's and multimedia) 37

(UKRAINE)

Present Truth subscribed/ordered,..... 800/800
 In Romanian 500/500
 Bible Standard subscribed/ordered 400/400

WEB WORK
 (January-December, 2020)
 (POLAND)

Visitors (people paying some
 attention to content) 24,173
 Different people 311,821

(UKRAINE)

Visitors (people paying some attention to content)	17,511
Different people	47,768

GERMANY

SUMMARY OF OUR WORK

January 1, 2020 to December 31, 2020

PILGRIM AND EVANGELISTIC SERVICE/
FOREIGN REPRESENTATIVES

Pilgrims	1
Auxiliary Pilgrims	3
Evangelists	3
Public and semi-public meetings	20
Attendance	(PC) 3149
Parlor meetings	236
Attendance	2916
Baptisms	0
Kilometers traveled	(Kilometers) 9097

FINANCES

(General Fund)

Receipts

Donations	€ 2365,72
Subscriptions	127,30
Sale of Books & Literature	0
Miscellaneous Income	349,11
TOTAL INCOME	€ 2842,13

Expenses

Pilgrims, Evangelists (Not including donated expenses) 0	00
Administrative expenses	00
Equipment	0
Maintenance and Repairs	0
Utilities	€2436,71
Furnishings & misc.	0
Taxes	0
Magazine Publishing	€504,91
Web	€ 244,32
TOTAL EXPENSES	€ 3,285,94
Balance on hand Dec. 31, 2020	€ 8,482,54

Note: Financial's include operating income in Euros
1 US \$ = 1.19 € (donations, Subscriptions, sales, etc.)
and expenses—but do not include Real Estate.

CORRESPONDENCE

Letters and e-mails received	443
Letters and e-mails dispatched	395

LITERATURE CIRCULATED

Present Truth subscribed/ordered,	232
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Bible Standard subscribed, ordered	0
Studies in the Scriptures	8
Foreign-language volumes and tracts	17
Epiphany Studies	0
Photo-Drama of Creation	2
Life-Death-Hereafter	0
Hymnals	3
Manna Books	4
Poem Books	0
Indexes	0
Bound magazine volumes.....	0
Booklets, tracts, charts & misc., etc.	5285

WEB WORK (GERMANY)

(January-December, 2020)

Visitors (people paying some attention to content)	57,654
Different people	19,818
From different countries	59

NIGERIA

SUMMARY OF OUR WORK

January 1, 2020 to December 31, 2020

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	1
Auxiliary Pilgrims	1
Evangelists	10
Public and semi-public meetings	2
Attendance	320
Parlor meetings	527
Attendance	7,107
Baptisms	0
Kilometers traveled	3,621

FINANCES

(General Fund)

Balance on hand Jan. 1, 2020	₦ 28,224,50
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RECEIPTS

Donations	₦ 364,650.95
Subscriptions	₦ 0
Sale of Books & Literature	₦ 8,500.00
Miscellaneous Income	0
TOTAL INCOME	₦ 401,375.45

EXPENSES

Pilgrims, Evangelists (Not including donated expenses)	₦ 143,550.00
Administrative expenses	₦ 168,470.00
Equipment	₦ 10,000.00
Maintenance and Repairs	₦ 48,050.00

Utilities	₦ 18,450.00
Furnishings & misc.	0
Taxes	0
Magazine Publishing	0
Web	0

TOTAL EXPENSES ₦ 388,520.00

Balance on hand Dec. 31, 2020 ₦ 12,855.45

Note: Financial's are in Naira, 1 US \$ =396.73 ₦

CORRESPONDENCE

Letters and e-mails received.....	327
Letters and e- mails dispatched.....	90

LITERATURE CIRCULATED

Present Truth subscribed/ordered,	60
Bible Standard subscribed, ordered	240

Studies in the Scriptures	1
Foreign-language volumes and tracts	0
Epiphany Studies	1
Photo-Drama of Creation	0
Life-Death-Hereafter	0
Hymnals	3
Manna Books	3
Poem Books	1
Tabernacle Shadows	1
Bibles	5
Booklets, tracts, charts & misc., etc.	2,850

END OF COUNTRY SUMMARIES

COURAGEOUS AND TIMID SERVANTS OF GOD.

“I thy servant fear the Lord from my youth.” 1 Kings 18:1-16

In the third year of Elijah’s sojourn at Zarephath, in the midst of the fourth year without rain after Elijah’s pronouncement to King Ahab (Luke 4:25; James 5:17), the Lord sent his Prophet back into the land of Israel to Ahab. A less courageous man than Elijah might have hesitated, for he doubtless had knowledge of the fact that the king had instituted a search for him in every direction, probably with the intention of securing his revocation respecting the cessation of rain, of having him break the spell upon the weather and bringing rain, or to put him to death in the event he did not do so. Elijah seems to have been a most courageous servant of the LORD in executing whatever commands he received from the great King, and in the present instance he would be encouraged with the thought that his mission to Ahab would be a most acceptable one, since the LORD had assured him that the due time had come for the sending of rain. Doubtless the Prophet, too, as a lover of humanity and particularly of his nation, would have both a humane and appropriate sentiment that he would be pleased to serve in such a manner.

The famine, which was over all the land of Israel, was keenly felt at the capital city, Samaria. The king was finally aroused to an appreciation of the fact that something must be done or soon all the cattle would die of thirst. Apparently he was more solicitous for his beasts than for the poor of the people. The dying of his herds and the dying of his horses and mules would impair his power and dignity as a king as well as his wealth. Therefore the proposition to seek for springs or brooks not yet dried up, where water could be found for the king’s beasts. He

sent the chief servant of his palace, one in whom he had absolute confidence, in one direction, while he himself, probably with a good retinue of servants, etc., went in another direction.

OBADIAH, THE TIMID SERVANT

Obadiah, who was entrusted with this service, we are informed, was a true worshiper of the LORD—not only so, but one who at the risk of his own life had protected the lives of a hundred of the prophets of the LORD on an occasion when the Queen, Jezebel, had ordered the slaughter of all such. Obadiah, therefore, should be reckoned not only as a true and noble, but also as a courageous servant of God in some respects, and yet we note a wide difference between his disposition and courage and that of Elijah. That he maintained his position in the king’s family not only implies that his loyalty to the LORD made him a trusted and useful man in the king’s service, but it implies also that in a household so given up to idolatry, he must have in large measure put his light under a bushel and avoided the advocacy of the Truth, else he never would have been acceptable and retained his position. We may be sure that the king, and specially the queen, never knew that their chief servant had negated the commanded death of one hundred prophets.

Comparing the characters of these two servants of the LORD, Elijah and Obadiah, we can find items to commend in both, but especially in Elijah. It is not for us to condemn Obadiah, and, indeed, we have no doubt that the LORD gave him in his lifetime a blessing or reward for his service to God’s cause, and that He will give him a still

further blessing and reward in the future. But if we would have before our minds the proper example to be followed, the proper courage to be exercised, our pattern would be Elijah, whose loyalty to God was thoroughly attested on every possible occasion. There are Christians of both of these types today, but Elijah stands for or represents the little flock with whom the LORD is especially pleased and who will with the Redeemer constitute the Kingdom, a completed work.

We rejoice also with the believers, the partially consecrated ones, represented by Obadiah, yet we could sincerely wish for them the blessing of greater zeal in the LORD'S service—less care for the friendship of those who are God's enemies and greater boldness in the advocacy of the LORD'S cause and in proclaiming themselves in every proper manner His servants. We fear for these partially consecrated that being ashamed of the LORD to some extent, preferring advantages as respects the present life—to be in a prominent position, in good society, and surrounded by luxury maintained at the expense of a failure to properly confess the LORD. Such immature living will bring the loss of the prize for which we (Consecrated Epiphany Campers) are called to run in this present life. As fully consecrated believers, our expectation would be that such a class would eventually get a blessing from the LORD and a good position in the LORD'S service.

ELIJAH, THE COURAGEOUS

While in search of the water springs, etc., Obadiah met Elijah and at once recognized him as the special servant of the LORD and prostrated himself at his feet, saying, "Is it thou, my lord, Elijah?" and he answered, "It is I. Go tell thy lord Ahab that I am here." Immediately Obadiah's fear and caution came upon him as he thought of how Ahab would be anxious to find Elijah, and he surmised that Elijah would in some manner disappear during his absence and that in consequence the king's anger would be against his servant Obadiah, believing that he had deceived him in the matter or because he had not insisted on bringing Elijah as a captive to the king, knowing that he was searching for him. He feared that Elijah was inclined to do him injury, and related to the prophet that he was a servant of the true God and not an idolater, and that he had protected one hundred young men of the school of the prophets, delivering them from death because of reverence for the LORD. Elijah assured him that this was not his intention, and that he would without question meet Ahab. His word was believed and the meeting of the king and the Prophet resulted.

When the king arrived where Elijah was, he saluted the latter in a bold manner, implying that all the trouble that had come upon the nation was properly chargeable to him, and that he should feel guilty of it. The king ignored the LORD'S hand in the matter and ignored his own responsibility. He was a very different type of man from either of the others discussed in this lesson. Elijah was courageous for the LORD and for the Truth; Obadiah was less courageous and in some respects weak-kneed—lacking many of the qualities approved of the LORD; but Ahab was bold and defiant of the LORD and his Prophet, and after all the experiences through which he himself and his nation had passed for three and a half years, his salutation to Elijah was, "Art thou he that troubleth Israel?" Elijah met him on his own ground exactly and replied, No, it was the king who troubled Israel through the institution of idolatry. The king's boldness appears to have wilted in the presence of the Prophet's lance-like thrust of the Truth, and the latter, assuming the place of command as the LORD'S representative, ordered the gathering of the chieftest of the people of Israel from every quarter and with them all of the prophets of Baal, to meet at Mount Carmel. This evidently was a challenge as between the forces of Baal, represented by the king and government and all the heads of the ten tribes and all the prophets of Baal, and the one Prophet representing Jehovah.

Evidently King Ahab was considerably humbled by the experiences through which he had passed, and was now hopeful that at last the difficulties were to reach a conclusion. Doubtless the Prophet had told him that this was his mission, to bring blessings and refreshment through rain. At all events, there seems to have been no parley on the king's part, but a prompt compliance with the Prophet's demands.

We move forward to 1 Kings 18:21, 30-46: Elijah's requirement of King Ahab, that the principal representatives of the ten tribes should gather at Mount Carmel, and with them the 450 priests of Baal, was promptly complied with. Ahab seemed to lose his bravado, and to realize that he was, in a general sense at least, subject to Elijah as the LORD'S representative, and that the claim of the latter that the three and a half years of drought was the penalty for idolatry seemed reasonable. He evidently understood that the test of the two religions was about to be made, but since Elijah was only one in contrast with so many priests of Baal, with the heads of all the tribes, and with the king and his courtiers, and since this seemed the only course open to secure the coveted rain, the king seems to have offered no objection.

The top of Mount Carmel, the place of meeting, was about seventeen miles from the palace at Jezreel. It was an ideal place for just such a spectacle as occurred there. It was probably a few days before the invited persons assembled, but when they were come together Elijah, in the audience of the people, proposed to the 450 priests of Baal a test to demonstrate whether Baal or Jehovah was God. Under the circumstances these men could evidently do nothing else than assent to the test, and it was an especially appropriate one, too, for Baal was noted for being preeminently the sun god, the god of nature, fertility, etc. The three and a half years of drought already testified against Baal's power to bless the fields and flocks of his devotees with fertility and fruitfulness, and now, additionally, Elijah proposed that the god who would answer by fire should be esteemed the real one. The priests of Baal made ready an altar and laid upon it the sacrifice in the morning; then, after their custom, they prayed and importuned, sometimes in a loud voice and sometimes softly, that Baal would answer and demonstrate his power by fire from heaven consuming the sacrifice.

CALL LOUDLY ON BAAL OUR GOD "HEARETH IN SECRET"

As the noonday sun shone out scorchingly in that climate, not only the stones of their altar became hot, but the fat of the slain sacrifice must have been sizzling with heat, and it would have seemed to require very little to have accomplished their object. Tradition says that, after the manner of many of the deceptions of heathen religions, a man was placed inside of the altar with a view to his setting on fire the wood under the sacrifice at the appropriate moment; but the legend declares that he was subsequently found suffocated. At all events, according to the Scriptural account, as the day advanced beyond the time of noon, the priests of Baal became more and more desperate, calling, O Baal, hear us! hear us! As they cried aloud, Elijah made the scene still more impressive upon the minds of the elders of Israel by ironical remarks, suggesting that their god, Baal, was perhaps on a journey or perhaps asleep and he exhorted them to call still louder upon him. Chagrined, frenzied by their defeat, they called still more wildly, and ran about the altar after the manner of heathen priests in some parts of the world until this day, yelling and cutting themselves, claiming that they had committed sins, that they would chastise themselves for these sins, and that Baal should be propitiated and hear and answer them. This continued until three o'clock in the

afternoon, when Elijah proposed that in the cool of the evening he would make his test, assuring the people that Jehovah, who had withheld the rain, would demonstrate his power by sending the fire to burn the sacrifice offered in His name.

Elijah built an altar in the name of the LORD—that is, consecrated by prayer to the LORD. Presumably he had all the help necessary in its construction, and he added to it a feature not common to altars, namely, that it had a trench round about which he caused to be filled with water from a never-failing spring which is to be found on the slope of Mount Carmel. Four earthen jars (misnamed in the text barrels) were filled and emptied three times, until the whole altar, wood and sacrifice were saturated and surrounded by water. This would be a demonstration to the heads of the nations that the miracle to be performed would be genuine. Then Elijah prayed to God, "O LORD God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again."

The prayer is beautiful in its simplicity, manifesting that the Prophet had no boastful spirit in connection with his mission, rather he humbly recognized that he was merely a servant of the LORD. It showed, too, that his desire was not a personal display of power, but the blessing of his nation and the drawing of their hearts to the LORD. The LORD responded, and fire from heaven came down in the sight of the people and consumed the sacrifice, the wood, the stones and the earth with which the altar had been constructed, used as mortar, licking up the water in the trench. The people were convinced and gladly acknowledged the LORD Jehovah, thereby correspondingly denying Baal. It was a great victory for the cause of right, and would carry through the leaders of all the tribes full information to every quarter of the kingdom.

ELIJAH'S COURSE NOT OURS

At Elijah's command the 450 prophets of Baal were caught ("Let not one of them escape") and at Elijah's direction they were executed at the foot of the mountain—at the brook whence the water had been brought for the sacrifice. Infidels have been inclined to comment upon this slaughter of the priests of Baal as representing persecution and religious fanaticism. We are to remember, however, what we have already called

attention to, namely, that God had peculiar dealings with this nation of Israel, and that Elijah, as the divine mouthpiece of the occasion, was fully commissioned to carry out the divine execution against these men, who had been exercising so harmful an influence among his people, leading them from light to darkness, from the worship of God to idolatry. This would give no right or authority to anybody at the present time to execute fellow creatures because of difference of religious belief, because the world in general today is not under an arrangement such as that which prevailed in Elijah's day between God and the one nation of Israel. Today civilization frames laws and has courts of justice which decide on penalties for violations of those laws—the death penalty being usually reserved for murder or treason. We are to remember that in the peculiar relationship between God and Israel, under their covenant made at Sinai, God Himself was the King, the ruler of that nation; consequently these priests of Baal were traitors against Him, and, according to the laws of our time, from this standpoint would be worthy of death.

However, there is a higher law than ours which we must recognize. It must be admitted that God is the proper judge of the whole world: that it is with Him to say who may live and who may not. Were the world living today under the direct government of the LORD, and were there today a properly certified Prophet of the Lord whom, as the mouthpiece of God, it certainly would be entirely proper for us to hear the word of the Lord and execute His sentences on any and every subject to the fullest extent. But during this Gospel age—from the time Jehovah gave up the fleshly house of Israel and began the establishment of spiritual Israel—He has not claimed or exercised kingly authority in the world. On the contrary, He tells us that present governments, although they call themselves Christendom, are really “kingdoms of this world.” He tells us to look forward to the future, the time when He has made all the five pre-restitution classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. He tells us that when this kingdom is established as the antitypical kingdom, a great blessing will come to the whole world, a blessing of knowledge of the Truth and of opportunity to serve it, and that whosoever will not heed the message at that time, whosoever will not avail himself of the glorious

opportunities of that time, will be “cut off from amongst the people” in the Second Death (Acts 3:22, 23).

SIN SHOULD BE ACKNOWLEDGED

It was customary in olden times that when a general sacrifice was offered, it should be followed by a feast, and apparently while the sacrificing was in progress throughout the day a feast also had been prepared on the mountain top, and it is in reference to this that Elijah said to the king, “Get thee up, eat and drink, for I hear the sound of an abundance of rain.”

The Prophet's words might be understood better, “I hear from the LORD the message of an abundance of rain coming.” Ahab and his associates might much better have spent the time in fasting and prayer for divine forgiveness for the idolatry which had brought upon them the drought, and which now had led to the execution of the priests of Baal. Oh, here is one of the distinct differences between those who are at heart the LORD'S people and others. Imperfections and failures each one finds in himself continually, but those who are the LORD'S true people feel so aggrieved at their failures that they are promptly led to the throne of grace that they may obtain mercy and find grace to help in future time of need, but others take their failures lightly and fail to profit by them accordingly.

While the king and the heads of the tribes were feasting, Elijah was praying and waiting for the rain. Seven times in all he sent his servant to look in the direction from which the rain storms usually came, to see whether or not anything in the nature of a cloud was visible in the clear sky, and only at the last did he get the favorable report that his servant saw a cloud about the size of a man's hand rising in the west. Here we see beautifully blended the part of God and the part of man in respect to prayer. Elijah did not pray for rain until he understood that the LORD'S time had come to send rain: then he prayed with all earnestness and expectancy with confidence; for we cannot doubt that the one who built the altar and flooded it with water and expected and witnessed the consuming of the sacrifice by fire from heaven would be full of confidence respecting the sending of rain, for which, nevertheless, he prayed. Just so it is with the LORD'S people today in the matter of prayer. God has definitely promised us certain things, and these we may as positively expect and may appropriately request; other things, however, not promised, we are not to expect.

WHERE CHRIST IS HIS WORD IS STUDIED

This is the key to our Master's words, "If ye abide in me and my Word abide in you, ye shall ask what ye will and it shall be done unto you." For us to have the ear of the LORD it is requisite that we shall abide in Christ. It is necessary also that His Word abide in us—that we study the LORD'S promise, that we know what He has promised, so that we may ask only those things which He has already declared to us He is pleased to grant. Just another suggestion respecting what we may ask and what we may not request in prayer, leaving the fuller examination of the subject to another time. We may not ask the conversion of our friends, because the Lord has not told us to pray for this. He set us no such example, neither did the apostles, and the entire teaching of the Scriptures is to the contrary. We may, however, with propriety pray for wisdom and grace upon our hearts and upon our lips that we may know how to present the Lord's message clearly and forcefully and convincingly to those we love and desire to see brought under the influence of the Truth. The Lord's arrangement is, "Ye shall know the Truth, and the Truth shall make you free." Yes as called, chosen and faithful ones the Consecrated Epiphany Campers have God's disposition in them!

God's arrangement is, further, that the Truth shall not be injected into our minds in some miraculous manner, but that it shall be proclaimed by those who already have learned it. The preaching of the Gospel is the Lord's means by which He is pleased to grant the blessing of His Truth and through His Truth His grace, during this Expanded Gospel Age Harvest, to those who are in a proper attitude of heart to receive the same.

As another illustration: We are taught not to pray for money or luxuries, but we may labor and ask the LORD'S blessing upon our labors, and such guidance of them as would be best, with a heart ready to receive with thankfulness much or little as the LORD may see best for us. Our only request may be for the absolute necessities as expressed in our LORD'S Prayer, "Give us this day our daily bread." We may also pray with propriety, "Thy Kingdom come; thy will be done on earth as it is done in heaven," and may be sure that in the LORD'S due time this petition, shall be answered, and showers of blessing shall come from the presence of the LORD during the second presence of our King, flooding the world with times of restitution of all things.

When the little cloud was seen and reported to Elijah, a

message was at once sent to the king to hasten his return to the palace before the great downpour of rain should come. The king evidently believed Elijah implicitly and made haste homeward. Elijah, apparently endowed with supernatural power, ran ahead of the king's horses as an act of courtesy, and as showing that he as a servant of the LORD nevertheless recognized Ahab as the king of the nation. To some extent the shame and confusion of the king's position throughout the day was offset on his return home.

BE OF GOOD COURAGE

A general lesson may be drawn from these incidents by the LORD'S consecrated people of the New Creation today. The Elijah-like class have the lessons of courage and faithfulness and trust. Let us be strong in the LORD and in the power of His might, let us speak His Word plainly and show forth on every suitable occasion and by every proper means the glories of Him who hath called us from darkness to light. It is not for us to vanquish the enemies of the Truth and put them to death as did Elijah, but it is for us to teach the Truth as due for the time in which it is due. The LORD'S little ones, as the Scriptures declare, may be mighty through His power to the pulling down of the strongholds of error and to the turning back of the tide of deception and sin from those who are in the reasonable attitude of mind to receive the Truth—those who are merely deceived into error and not willingly and willfully its followers and beneficiaries.

There is a great lesson here, too, for those who are today more or less bound by error, confused and thereby led to render worship to that which is false. Infidelity in our day is calling upon many to worship the god of nature. The general acceptance of married partners of the same sex; the lesbian, gay, bisexual, transgender association (PT 2015, p. 56-63); the misdirection of the first amendment of the U.S. constitution; the general acceptance of mob violence in protest worldwide; the misuse of drugs which leads to poor judgment: the United Nations Office on Drugs and Crime says some 27 million people are problem drug users, almost half of whom are people who inject drugs. We are given to understand that the only fix for the world conditions is Jehovah's promised kingdom, "a place wherein dwelleth righteousness" (2 Pet. 3:13).

Also many Ministers have been and continue to be priests of error and are misleading and deceiving many in spiritual Israel who really desire to know the Truth. The Lord is making an exhibit today as between Truth and Error, which is in many respects as astonishing and

miraculous as the demonstration made at Elijah's hands. The same internet use that brings damaging teachings to the world of mankind is also responsible for the spreading of the Truth as due. The Truth today is shining out clearly, the sacrifice of the LORD'S people is being accepted, demonstrations of the Truth and of the servants of the Truth are everywhere being manifested through Jehovah's sifting work. It is time for all who have been in any measure of darkness on the subject to scrutinize the evidences carefully and to decide as did the representatives of Israel, "The LORD he is God" and to decline henceforth to recognize the errors of Babylon and the messages of her prophets, which are being demonstrated to be false.

It is time for all to come to a decision whether they are for the Lord or whether they prefer to worship false systems and errors. In the language of 1 Kings 18:21,

"If the Lord be God let us follow him," thoroughly, completely. Let us not only be sincere, but earnest in our religion for it is He that hath made us, and we are His people, and sheep of His pasture.

The principal lesson we see in this narrative is that of character and positiveness on the part of those who profess to be the LORD'S people. It is not sufficient that we should not sympathize with Ahab's course of violence and opposition to the LORD and subserviency to his wife Jezebel, the head and leader of the idolatrous worship. It is not sufficient for us, either, to copy after Obadiah's course and to serve and fear the LORD in secret, even though in secret also we strive to do good to some of the LORD'S people. Obadiah's course is very much more honorable than that of Ahab, but still it is not sufficient. We all want to copy the general courage and loyalty of Elijah.

ADVANCEMENT IN SERVICE

APPOINTED SERVICE WITH BIBLE STANDARD MINISTRIES [LHMM]

We open this article by taking a phrase from 2 Tim. 2:15, "A workman that needeth not to be ashamed." God's approval should be the highest aim of everyone who professes to believe in Him as the Creator, and especially of those who accept Him as their Father and who claim to hold the precious relationship to Him of children. His will should be their highest law, and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to know His will and to do it. This implies *study* (consideration) not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn His will.

The Apostle Paul gives Timothy the advice contained in our text and urges him to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." And the intimation is that the ability to rightly divide the Word of God is to be gained by the thoughtful study of His Word. The truth on astronomy might give us some knowledge; yet we see that some who have devoted their entire lives to astronomy have lost sight of God, and have become infidels and atheists. Guided by the knowledge of the Word of God, any good secular study may be beneficial. But it must be viewed, considered, received, from the standpoint of the Revelation of God.

The word *workman* suggests the thought of being engaged in a service. This injunction of the Apostle applies to all who are Christians. We are God's servants, His workmen. A great building work of God has been in progress and certain features of His great Plan are still in progress. It is the calling out from the world and preparing of God's Gospel-Age people for their places

in the everlasting Kingdom (2 Pet. 1:11). The Church is said to be the Temple of God (2 Cor. 6:16). Its "living stones" (comp. 1 Pet. 2:5) must be chiseled, polished and made ready for their places in the building. We then are *the workmen*. We are seeking to prepare ourselves for God's glorious Kingdom and service. This preparation is our first duty; we are to prepare ourselves and to help to prepare others.

Bible Standard Ministries [LHMM] Headquartered in Chester Springs, PA. USA, has appointees in many parts of the world. Our great Jehovah has invited through Bible Standard Ministries [LHMM] qualified Brothers to act as Representatives for said movement in designated countries. This movement also maintains the privilege of appointing qualified Brothers under the designation of Evangelist, Auxiliary Pilgrim and Pilgrim. These candidates are given their assignments through the powers granted the Executive Trustee of Bible Standard Ministries [LHMM].

Jehovah has made these arrangements as we see in the Diaglott rendering of Matt. 24:45, "Who then is the faithful and prudent Servant, whom the Master has placed over his Household, to give them food in due season?" Pastor Russell was placed, by the Lord, into that office to be that prudent Servant for giving the "meat in due season," as well as for arranging and directing the work of the household of faith. The servants he appointed, therefore, were related to him as fellow-servants of Jehovah God. Therefore, as God's representatives, and also in a sense as Brother Russell's representatives, they traveled throughout the world

preaching the “glad tidings.” Just as Moses was given as his co-laborers the seventy to whom God gave the spirit that he had put upon Moses, because the work was too much for Moses to perform alone, so our Heavenly Father was pleased to give to this devoted servant, many servants as co-laborers to assist him in the work of dispensing meat to the one true church; for this work was too great for him alone to perform. Therefore, these servants were to bear part of the burden and toil that were his. Since God had placed him as head of the work and they were to work under his direction, according to the arrangements God had set forth, it was in that sense they were his representatives. In writing to them he at times reminded them that he loved to think and speak of them as being in a certain sense his representatives, though recognizing them primarily as the Lord’s representatives.

From the time of Bro. Russell, God recognizes one individual at a time to oversee His work. God is a God of order and would not allow His work to be fragmented by multiple heads. We expect this arrangement to continue until the New Covenant becomes operational. The Executive Trustee of today has the same kind of relationships as did Pastor Russell. He had two of them, an official and a personal relation. His official relation to the Representative can be understood as one acting on behalf of and in harmony with the Executive Trustee in the workings of Bible Standard Ministries [LHMM] under the arrangements set in place by Jehovah. The personal relationship consists of a mutual trust in the arrangements set by the Lord. In our time, God has always used a human agent (of His choice) to select and appoint the Evangelists, Auxiliary Pilgrims, and Pilgrims.

We should note that the Evangelists, Auxiliary Pilgrims and Pilgrims are not appointed for their general service by local ecclesias but are appointed by the Lord through His servant in charge of the work, and thus are general, as distinct from local, servants of the Church.

Let us first consider the office of Evangelist. Evangelists have the privilege of seeking to interest outsiders in the Truth by chart talks, personal conversation, by reaffirming the Truth message and its arrangements, and speaking at convention symposiums, etc. In brief an Evangelist’s sphere of service is generally in his respective locality, and especially toward those not in the Truth or those not well established in the Truth. The candidate must be in complete harmony with the Parousia and Epiphany Truth and the general arrangements as set forth by Bible Standard Ministries [LHMM] in its publications. This includes, being fully consecrated, a willingness to help others into an understanding of the Truth as this movement understands it; all to be done with great humility.

The office of Auxiliary Pilgrim comes after much learning and privilege of service as an Evangelist. Consecration is a prerequisite and the Lord has now given the individual the necessary trials and tests to prove that one worthy of being a special servant. An Auxiliary Pilgrim has the right and privileges of serving the brethren on trips, Convention discourses, lecturing on the Bible, officiating at baptisms, marriages and funerals, as permitted by the laws of the relative state or country and to serve in any other law-abiding way incidental to the ministerial service in any place to which he may be sent by the Movement. The Auxiliary Pilgrim’s sphere is generally within national boundaries, though in exceptional cases they cross into other countries. The duties of service of an Auxiliary Pilgrim have an expanded sphere of service, greater than that of an Evangelist.

Let us now consider the appointment to the office of a Pilgrim. The Pilgrim’s sphere of service is much the same as that of the Auxiliary Pilgrim, although expanded. His trips are usually longer and are not confined to national boundaries, etc.

In the selection of these servants no arbitrariness or partiality is used. The Executive Trustee subrogates his will for the Father’s will as to how their selection should be conducted. The candidates are subjected to three tests demanded by God’s Word as proper to be placed upon public servants of God. First, in addition to a full consecration, they must have a large degree of loving zeal, deep humility, exemplary meekness, and an accurate knowledge of God’s Word. A second requirement is that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably, and winsomely to responsive hearts. The third requirement is their providential situation to be such as would enable them in harmony with the Word to assume the duties, responsibilities, and privileges of this service.

PROVIDENTIAL SITUATION

It is our understanding that when searching for a candidate to serve the Lord under the arrangements of Bible Standard Ministries [LHMM] three things are taken into consideration: (1) One’s spirit of consecration (2) One’s talents (3) One’s *providential* situation. We use Pastor Russell’s way to this very day. He subjected the pilgrims to the three tests demanded by God’s Word as proper to be placed upon public servants of God. First of all he required of them that, in addition to a full consecration, they have a large degree of loving zeal, deep humility, exemplary meekness, and an accurate knowledge of God’s Word. He further required that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably, and winsomely to responsive

hearts. Lastly he required their *providential situation* to be such as would enable them in harmony with the Word to assume the duties, responsibilities, and privileges of the pilgrim service. When these three things were found in an individual, Brother Russell was very glad to arrange for his having a part in the pilgrim service.

Those who were to be given the privilege of this office were subjected by him to certain tests that would demonstrate the possession or lack of meekness, humility, zeal, clearness in presenting the Truth, and a large measure of love and self-control. His instructions to the pilgrims were very simple. He believed that few instructions were better than many. We have to learn just what God desires us to do. This we find out by an attentive study of our spirit of consecration, our actual talents and our *providential* situation; for it is by these that God decides what He desires us to be and to do.

The aggregate of the comparative value of each of these three things, (1) One's spirit of consecration, (2) One's talents, (3) One's *providential* situation, in relation to one another is our capacity for faithfulness, and according to that capacity for faithfulness, God gives us the ability to properly exercise the duties and privileges for our place in the Kingdom. Yes, the Lord then assigns each of His servants as it pleases Him as 1 Cor. 12:18 says, "God set the members every one of them in the body, as it hath pleased him."

PROMOTIONS IN SERVICE

We begin our thoughts regarding promotions with this statement: true promotions from the Lord do not come to brethren as a result of personal ambition, but as a result of faithfulness and zeal in using the opportunities of service already entrusted to them. When promotions are given, a self-seeking brother should be passed by, however capable; and a less capable, but humble, brother should be given the preference.

In Psa. 75:6, 7: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge, he putteth down one, and setteth up another." We may have desires and aspirations for usefulness which will never be gratified. The Lord may see that we could not bear the exaltation and honor which we seek. He knows far better than we do what is for our good, and so He would have us rest contented in His providence, not idle, but diligent; not careless, but watchful; not indifferent, but full of intense, earnest longing to do the will of God; yet patient under restraint, and content to be neglected and forgotten, remembering that they also serve who only stand and wait and that the Lord in His own well-chosen hour can lead us forth to fulfill His purposes. When one of God's consecrated children begins to have a desire to serve (or is on the way to becoming a

servant) he must restrain from pushing forward until the Lord through His appointed servant invites him to the position of Evangelist, Auxiliary Pilgrim or Pilgrim. We recall Bro. Johnson's account (E-10, pp. 128-131) of his severe temptations to set before the brethren expositions of those Scriptures, including new doctrines, types and prophecies, which had not been expounded by that Servant to the Church. His example in repelling these fiery darts of the adversary should be of special assistance to any who are similarly tempted.

We take note that those who itch to shine before others are usually not faithful in the service that the Lord in harmony with His arrangements already has given them to do; and in the furtherance of their unholy ambition they invariably follow Lucifer's example and similarly grasp for power, usurp position, find excuses for not engaging in humbler forms of service and meddle in the work of others. We understand that Jehovah 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.

If a consecrated servant of God performs faithfully the *work* the Lord has placed into his hands, he will be rewarded with greater privileges of service; for "he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:11, 12; 20:26, 27). The Lord's method is to advance only those whose zeal, faithfulness and perseverance in well-doing have shown themselves in little things. "He that is faithful in that which is least, is faithful also in much" (Luke 16:10). The faithful will rejoice in any service, and to them the Lord will open wider and yet wider doors of opportunity.

The same principle applies in local ecclesias as in the general offices of service toward the Lord's people, as indicated in our text, whether translated as in the A.V.: "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13), or, as the Diaglott renders it: "those having served well, acquire for themselves an honorable station [or *standing*], and much confidence in that faith which is in Christ Jesus." Obviously, then, the opposite is likewise true: Those not serving well in the stewardship entrusted to them, do not acquire for themselves an honorable standing, and confidence in that faith which is in Christ Jesus.

Let us remember, then, that only "those having served well, acquire for themselves an honorable station"; and only those can have "much confidence in that faith which is in Christ Jesus." The local ecclesias, as well as Bible Standard Ministries [LHMM], should never violate this

principle of God's Word by promoting any of the Lord's people to greater opportunities of service who have not served well in connection with that which is in their hand. The Lord never works contrary to this principle; though Satan will always do so—for Satan always favors the proud and resists the humble. Let us all then seek for advancement in God's favor and service by faithfully using the opportunities of service that He has already granted us.

DISMISSAL FROM SERVICE

Whenever a dismissal from the work has been arranged for, the decision for dismissal comes only after a long and careful consideration, much prayer for the Lord's leading and in the most private and quiet way possible. The reason for this privacy is that others do not need to know the reason(s) and it would spare those involved any unnecessary pain.

Dismissal from service is very difficult and painful for

the one required to make this judgment call and also for the one subject to the decision. We have identified four lines of reasoning to use in making this decision. (1) To cause repentance of the errant Christian; (2) To remove a stumbling stone from the movement; (3) To instill others with an understanding of God's judgment for pursuing a wrong course; and (4) To keep the movement free from a marred reputation with the brethren we serve and the world (Rom. 2:23, 24). We continue to operate on the same principles, in harmony with the Lord's will, that have been used in the past to dismiss certain ones who have proved unfaithful in their stewardships.

The Father cuts off those branches from the true vine who bear not fruit. And we may not protest against God's doing. We must not uncover our heads or mourn for those whom He cuts off. God's judgments are righteous. We have everything to gain by continuing loyal to Him, and everything to lose if we do not do so.

BIBLE STANDARD WEBSITE UPDATE - January 2021 BIBLE STANDARD CYCLOPEDIA VERSION 7 RELEASE

BIBLE STANDARD MINISTRIES [LHMM]

This Movement has carried forward the understanding of God's Word as given through Jehovah's called, chosen, and faithful servants. During these many years of service, the methods of presenting the Word of God have progressed. After some prayerful time with our great Jehovah, we at Headquarters have expanded the availability to search and read online the teachings of this Ministry, which includes its Epiphany teachings.

The Bible Standard Ministries [LHMM] website [biblestandard.com] has made available to read and download Pastor Charles T. Russell's 6 volumes of *Studies in the Scriptures* and Pastor Paul S. L. Johnson's 17 volumes of *Epiphany Studies in the Scriptures*. These can be found under this menu on the website: Resources > Studies.

We also provide our two Magazine Publications: *The Bible Standard* and *The Present Truth*, from the year 2000 to the Present. These can be found under: Resources > Magazines.

Additionally, we offer several Pamphlets, Articles, and Booklets that can be opened and enjoyed by all true hearts desiring to read and understand subjects related to the Bible. These can be found under: Resources > Topics.

Please inform any interested ones as well as the Brethren of this information.
Bro. Leon

Bible Standard Cyclopedica Version 7

The latest version of the *Bible Standard Cyclopedica* is now available. This edition comes on a USB flash drive instead of DVD. Version 7 includes PT/BS issues through 2020, along with these additions in brand new electronic format:

- *Convention Report Sermons*
- *The Object and Manner of Our Lord's Return* (1877)
- *Our Lord's Return: His Parousia, Apokalupsis, and Epiphania* (1914)
- *Pastor Russell's Sermons*
- *The Photo-Drama of Creation: Scenario & Study Guide*
- *What Pastor Russell Said* [«Question Book»]
- *What Pastor Russell Taught* [on the Covenants, Mediator, Ransom, Sin Offering, and Atonement]
- *What Pastor Russell Wrote for the Overland Monthly*
- Pastor Russell's 2 major debates: Russell-Eaton (1903) and Russell-White (1908).
- *Expanded Biblical Comments* (1879-1916)
- *Expanded Comments For Tabernacle Shadows*



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

DUE TRUTH COMING AFTER 1916

Question: How would you answer the objection, supposedly based upon the truth that the entire storehouse was put into “that Servant’s” charge, to the claim that Truth has become due since he passed beyond the veil?

Answer: We are in entire harmony with the thought that the entire storehouse, as well as the household itself, was put into “that Servant’s” charge, but do not think that it was placed there for any longer time than his office of steward lasted. Just as is the case with every stewardship, he had charge of all the entrusted things as long as his stewardship lasted. Hence when his stewardship ceased, he ceased having the storehouse and the household in his charge (Ezek. 9:11).

It is very evident that those who deny that any seasonal Truth can come since his death, or who deny that any has come since that time, basing their denial upon their view of his having had charge of the whole storehouse, do so contrary to the self-evident principle above stated with regard to the duration of a stewardship. Furthermore, their view is in direct contradiction to the Lord’s explicit promise that the light shall continue to increase for the just until the perfect day, which is, of course, yet future (Prov. 4:18).

There is evidently something wrong with those who claim that no seasonal Truth has come since 1916; for the perfect day’s not yet being here, and their not getting any advancing Truth for these many years, proves that they are either not in the path of the just, or that they have their eyes blindfolded. It behooves such brethren diligently to examine themselves with a view of seeing whether there is not a necessity for them to cast out some leaven that may be preventing the Lord from favoring them with the advancing light; for all those who are wide awake in the path of the just will have increasing light, as they are ready for it.

REWARDS OF PROPHETS AND RIGHTEOUS MEN

Question: What does the Lord Jesus mean in Matt. 10:41 by the words “He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward”?

TO:

Answer: The word *prophet* in this verse most likely means a “secondarily prophet” (1 Cor. 12:28; E 7, pp. 282-298), though the principle underlying the text applies equally to a preaching local elder (who is a prophet, though not of those covered by the expression “secondarily prophets”), and in fact to any other kind of a Truth servant, speaking the Truth.

To receive a prophet in the name of a prophet means to accept and respond to him in fellowship, service, hospitality, support, *etc.*, *because of his office as such*. To those so doing, the prophet has a reward which he gladly confers upon them. That reward is especially the Truth which he freely gives to his benefactors in earthly matters, as added benefactions occasioned by their kindness to the prophet. Thus those who entertained our Lord, like Simon, Martha, Mary, *etc.*, received a reward from Him in the form of an enlarged supply of the Truth. Lydia and the Philippian jailer experienced a similar blessing while ministering to Paul, Silas and Timothy. Those who entertain the Pilgrims receive blessings from their teachings that they otherwise would not get. Many of us have experienced this fact.

To receive a righteous man in the name of a righteous man means to accept and respond to him in fellowship, service, hospitality, *etc.*, *because of his character*. To such as so treat him he by his good character dispenses blessings of character to receptive hearts. His holy Spirit, manifesting itself in the various graces, blesses his benefactors by uplifting their spirit, so that they are furthered in a good spirit and in character development by his influence and example. Such righteous men radiate faith, hope, love, obedience, peace, joy, meekness, *etc.* Thus, such a radiating influence is the reward that the righteous give to those who receive them.

OBITUARY

Sr. Stefania Evans, (Jan. 6, 1929 - March 9, 2021). She with her husband Bro. Jan were greatly blessed in their marriage and family. They lived a life of varied experiences, knowing, Jehovah, the God they served, was with them at all times. Sr. Stefania’s loving-kindness was given to all those she met. They served when and where there was a need. Those of us that were privileged to be with them have received a blessing from God for that privilege. The warm smile that graced her face is the universal language of kindness. May her memory be a treasure.