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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 23, 26, 28; 9: 11, 12.

DOES OUR LORD NOW OWN THE HUMAN RACE?

The following article is a reprint from Zion's Watch Tower of June 15, 1910 (R4632-4634). Apart from modest changes in the format to conform to our current style, the text is unedited. Its references to the spirit-begotten should be read in the context of the time the article first appeared.

IF A MAN were purchasing a building, had entered into negotiations for it, had signed a contract and were making arrangements to secure the money to apply it in payment for the building, it would be very appropriate, as soon as he had signed the contract, to say, this is the owner of the building. In the strict sense of the word, however, he would not be the owner until he had paid the price and all the receipts were properly given, and, instead of the contract, he had the deed. A contract is an agreement for the carrying out of a project; the deed witnesses the transaction actually accomplished.

As far as the contract was concerned, our Lord Jesus entered into it with the Father; and in view of his having given to the Father the ransom-price — “Even as the Son of Man came to give his life a ransom for many” — he already has a claim to being Lord of all, in a prospective sense, not in the actual sense, as there are millions of people on earth today of whom he is not Lord; their

knees have not bowed; their tongues have not confessed. So he is not their Lord in the absolute sense, but his work is progressing, and, in view of the authority which will yet be exercised by him and of the work which he will yet do, the Father speaks of him prophetically as “Lord of all.”

THE WORLD ASLEEP IN JESUS

We will here consider certain Scriptures as having a bearing upon the matter. We mention first the Scripture which says that the world “sleep in Jesus” (1 Thess. 4: 14). How can they sleep in Jesus, unless Jesus owns the world, may be asked? We answer that they sleep in Jesus in exactly the same way that Abraham and all Israel sleep and all the kings and prophets are said to be asleep. Not that Jesus at the time of their death had paid a ransom-price for mankind, nor had come into the world to do so, but because, in the Divine Plan, God had made arrangements for the entire transaction and had guaranteed that a Redeemer would be found, that a ransom-price would be given, and that all mankind would be recovered from the tomb. Further, God himself spoke from that standpoint when he said that he was the God of Abraham and of Isaac and of Jacob, speaking as though they were really not dead at all, but merely asleep, waiting for him.

Similarly, all who believed God could speak of and think of all who were dead as merely asleep for the time and awaiting the resurrection, even though Jesus had not yet come. The same is true since Jesus came and died. It is now still more reasonable and proper for us to say that all “sleep in Jesus,” because now he is identified as the one who has given himself a ransom-price for all. It is not that the price has been applied for all, but merely that he has placed in the Father's hands his sacrificed life, which is his to appropriate and which is sufficient for the sins of the whole world (John 3: 16). It has not as yet been appropriated for the world, but merely for the Church, for the price is first a satisfaction for our sins, the Church's sins, and afterwards for the sins of the whole world — 1 John 2: 2.

THE CHURCH ALONE REDEEMED THUS FAR

We will next consider the text, Ye were redeemed with the precious blood of Christ (1 Pet. 1: 18, 19). The reference here is to us, the Church, and does not extend beyond the Church to the world. It does not imply that the world is redeemed as yet. Jesus' merit, of course, is all-sufficient for the whole world, but he has not yet appropriated it for all men.

We will consider another text, “Ye are bought with a price” (1 Cor. 6: 20). This text, similarly, speaks not of the world, but of the Church. It is the “Ye” class that were bought, and even they were not bought when Jesus died at Calvary. There, indeed, he committed to the Father's hands a price (Luke 23: 46) sufficient for all; but it was not then appropriated for anybody — not even for us, not until his resurrection and ascension, when “he appeared in the presence of God for us” (Heb. 9: 24). Then we were bought. “Ye were bought with the precious blood of Christ.” His blood was made the offset so far as believers are concerned.

Another text: “He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world” (1 John 2: 2). We answer that he was a propitiation, satisfaction, for our sins, in one sense of the word, when he died, but the satisfaction had not then been applied for our sins. When he died the merit



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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.

of his death was a satisfaction-price for the sins of the whole world, also, but it was not applied for the sins of the whole world. When he ascended up on high he appeared for us, the Church class, and made satisfaction for our sins. Therefore, as we believe and make consecration, our sins are remitted. His merit is additionally the satisfaction for the sins of the whole world; but he has not yet applied it for the world, hence the world is not free from the penalty of sin; it is still under condemnation. Concerning us, however, the Apostle says, "We have escaped the condemnation that is on the world." And again he says, "We were children of wrath even as others." The others, we see, are still children of wrath. Why? Because the satisfaction for their sins has not yet been made. The great Redeemer has the satisfaction price; it merely awaits the due time for application.

Notice another passage, "Christ died and rose and revived that he might be Lord both of the dead and of the living" (Rom. 14: 9). This text very appropriately states the valuable transaction accomplished by our Lord. His death was a necessary feature of the redemptive work. His raising and revival were also necessary features. And further, he could not have been Lord in any other way than by the Father's proclaiming him "Lord of all," and "Let all the angels of God worship him." But while he is proclaimed to be Lord of all, it will take time to bring about the recognition of it. In harmony with this, the Apostle says, "In the fullness of time God will gather together under him (Jesus) all things in heaven and earth." But it will take the fullness of time, the fullness of the Millennial Age, to accomplish this gathering together under him and making him Lord of all. So we see that prophetically and by Divine appointment he already has that office, but now he waits until his enemies shall be brought under him or made his foot-stool, and all things shall be subjected to him.

"A RANSOM FOR ALL"

We next consider the text, "He gave himself a ransom for all, to be testified in due time" (1 Tim. 2: 6). The giving of himself as the man Christ Jesus was when he presented himself at Jordan and surrendered all to the Father's will. This work of surrendering his earthly life and all his earthly rights was fully accomplished at Calvary when he cried, "It is finished." He had finished the work the Father had given him to do. He had given himself to be "a ransom for all," and his death-merit is sufficient to constitute a ransom for all, as soon as it shall be so appropriated. Thus far, we see, it has been applied only for us who believe, and the time for its application for the remainder of the world will be at the beginning of the Millennial Age; but it will not reach all of the human family at the beginning.

While our Lord's merit is fully appropriated during the Gospel Age for all who come unto him, it will be fully set free when the last of the consecrated ones shall have passed beyond the veil. His merit has been imputed to them for the very purpose of enabling them to be sacrificers and when it shall have been released by the death of the last of the consecrated, it will be again at his disposal for appropriation. Then the great High Priest will make the second sprinkling of the blood —not on our behalf, because we shall have no further need of it, having by that time become perfect as New Creatures beyond the veil, members of his Body. The second sprinkling will be on behalf of "all the people" — all who will come under the New Covenant arrangement — "to the Jew first, and also to the Gentile"; all who will desire, when they come to sufficient knowledge, under that New Covenant, to come under the merit of

our Lord's ransom-price; and those who will fail to thus come, will reject the ransom-price and hence the blessings of restitution.

All these blessings will come gradually, not instantaneously, not by faith, but actually, by restitution processes. All through the Millennial Age The Christ will be giving men the benefit of our Lord's ransom or "corresponding price," and the full benefit of this price will not have been given until the work of the Millennial Age shall have been finished and shall have brought to perfection all who desire to be God's people, upon God's terms, as God never intended to give his blessings to any but those who desire to be in harmony with him on his terms. God never intended to do anything for those who are willingly and intentionally contrary, such as Satan.

It may be asked how the foregoing will conform with the text, "That he [Jesus], by the grace of God should taste death for every man" (Heb. 2: 9). We answer that this is God's great work which he purposed in himself before the foundation of the world—that the ransoming of Adam and all his race should be accomplished through the death of Christ. Thus he tasted death for every man, whether the benefit of it was received on the Day of Pentecost, or later, during the Age, or whether they will get it at the beginning of the Millennial Age. It is for every man that he "tasted death," that he might give them the blessings that will come to the world of mankind down to the completion of the Millennial Age, and, if obedient, to all eternity.

"He ascended up on high and led captivity captive" — or, as another translation gives it, and we think more correctly, "He ascended up on high leading forth a multitude of captives." This passage shows that he was the leader of all the captive race. We, the Church, follow first; the "Great Company" follow next; the Ancient Worthies will follow soon afterward, and at the end of the Millennial Age he will bring in the remainder of the race. They will all be led forth, all delivered from the power of sin and death.

THE PRICE ONE THING — THE APPLICATION OF IT ANOTHER THING

"For when we were yet without strength, in due time Christ died for the ungodly." This passage does not state that Christ made an application of his merit for the ungodly; it merely states that God arranged his plan so that it was necessary for Christ to die for the ungodly. Why did God so arrange it? He arranged it on behalf of, or in the interest of, the ungodly — not merely the Jews and those who were, as some of us may have been, desirous of harmony with God, but for all the ungodly. The merit of his death was intended by the Father to be applicable to every member of the race, the ungodly race of Adam, all of them sinners and more or less depraved and degraded and out of the way.

Now, then, the object for which the price was given is one thing and the application of it is another. The purpose of Christ's death was to redeem the world, to be the world's ransom-price, that he might be the restorer of all. But in this Plan there is time and order; the work progresses step by step. The first step was for Christ himself to secure eternal glory by his own obedience to death and to have as an asset something that he could give away — his earthly life, which he had not forfeited.

The next step was that he should ascend up on high and apply this price. He appeared as advocate for a special class of humanity. What special class? We answer, he appeared for all those from among men who should desire to come into harmony with God, who should desire to accept God's favor and to become

members of the Body of Christ under an invitation or programme that God had arranged. When he appeared for these he imputed the merit of his sacrifice on their behalf, and thus all this merit is absorbed, so to speak, in this one work first undertaken, this work of justifying and assisting this special class who desire to walk in Jesus' steps, desire to suffer with him that they may also share with him the heavenly glory. He does this, not by first giving them earthly restitution, but by simply imputing his merit to them.

This imputation of his merit, coming to those who have turned from sin, who are believing on the Lord Jesus Christ, and have consecrated themselves to God, covers their Adamic sin and makes up for all deficiencies of their flesh, so that they can "present their bodies living sacrifices, holy and acceptable to God, their reasonable service" (Rom. 12: 1). In other words, he becomes endorser for these. They are not sufficient of themselves, but he guarantees for them that if they will faithfully perform this laying down of their lives, his merit will continue to be applied for all their imperfections. These are the Royal Priests, whom he in one picture represents as his Bride, and in another as members of his Body. These are "more than conquerors."

Then comes the secondary class, not up to this standard—a class that does not voluntarily, heartily and cheerfully lay down their lives in the desire to please the Father and do his will. These, nevertheless, are loyal at heart and are restrained from full sacrifice only through "fear of death," through fear of what it will cost them. They will be tested to the point that they will be obliged ultimately to lay down their lives, and to do so with a willing mind. They fail of coming off more than conquerors because of permitting experiences designed to test them to retard their progress in the matter of gaining the high position offered them, thus they become the Second Company. There is, also, a third class, those who die the "Second Death," who "draw back unto perdition."

By the time that these three classes shall have finished their course, all the merit that Christ imputed will be available again as at first; all will be at his disposal afresh. Then it will be applied in the sealing of the New Covenant which will be made with Israel, but which will be broad enough to include every individual of all the nations of the earth who will be willing to come under the same terms and to become the children of Abraham through faith and obedience.

"REDEMPTION OF THE PURCHASED POSSESSION"

In this connection let us consider the text, "In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your salvation, in whom also after that ye believed ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" — Eph. 1:14.

The holy Spirit now granted to the Church is the earnest or foretaste of our inheritance. What are we to inherit? We are to "inherit all things." First of all we are to inherit the Divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his Body, all the families of the earth shall be blessed. We speak of ourselves as being of the Lord's purchased possession, and when we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control.

After this another feature of the same possession, and linked in as part of this same promise, will become operative. The

precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people and the work of recovering the still larger possession will progress until the close of the Millennial Age, when the whole possession will have been brought into line and everything subjected to his rule and turned over to the Father.

We will also consider the passage, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" — Rom. 5: 15.

In this text the Apostle evidently does not mean to be understood as saying that the full abundance of grace had then reached the many, because that would be an untruth. It is now 1,800 years since the Apostle's day, and the abundance of grace has not yet reached the majority of men. So we must understand him to mean that this abundance of grace that is in Christ according to the Father's plan and arrangement and purpose, is yet to reach the many. The world is yet in its sins, and Israel is yet in its sins and will not be recovered until after the Church shall have been glorified, as the Apostle says (Romans 11: 27), "For this is my covenant unto them, when I shall take away their sins."

Since this grace has not yet gone to the Jews, nor to the Gentiles in general, the only way in which it has abounded is through the promise of God that the death of Christ will yet be made efficacious for all. Therefore, speaking from this prophetic standpoint, it is plain to be seen how Jesus is the Savior of the world, although he has not yet finished the work of saving the Church and will not do so until the end of this Age. Similarly he will not be the Savior of the world in the full sense until the end of the Millennial Age. Some he will never save, because they will refuse the grace of God; and yet he is, according to the Scriptures, the Savior of all men — the Savior of the world.

He was the Savior of the world, according to the Scriptures, when he was born. The message of the angels was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." He was a Savior in the prospective sense—not because of what he was then, as a babe, and not merely because of what he has yet accomplished, but because, according to God's promise, of what he will effect up to the time when he shall deliver up the Kingdom to God, even the Father. "He is a Savior and a great one," "able to save unto the uttermost all that will come unto the Father through him" (Isa. 19: 20; Heb. 7: 25). He is now saving us in a partial sense, by hope, because we have come unto the Father through him, according to the arrangement of this Gospel Age. He will yet save us in the fullest sense in the "First Resurrection." The saving of the world will then begin, when he shall awaken them from death; but they will not be fully saved, will not attain full restitution nor gain eternal life, except as they shall exercise faith and obedience. He opens the door. He makes the way. He provides all the arrangements by which they may know and obey.

The whole earth is a part of the purchased possession and shall be filled with the glory of God. And if any knee will then refuse to bow and any tongue refuse to confess and any fail to accept of the favor of God, there will be nothing further for him. He will be doing "despite unto the Spirit of grace" and will die the "Second Death" — Heb. 10: 29; Jude 12.

CHRIST CRUCIFIED

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[References to the spirit-begotten should be read in the context of the time.]

CHRIST CRUCIFIED, *i. e.*, the ransom, is the expression of God's wisdom and power (1 Cor. 1: 23, 24), *i. e.*, it is the means that God's wisdom devised to undo the ruin that Adam brought upon the race; and at the same time it is the power that will effect that undoing. If this can be proved, it will prove that as the central and dominating doctrine of the Bible it proves to be a Divine revelation. This is Paul's thought in 1 Cor. 1: 23, 24, when he calls Christ crucified . . . the power of God, and the wisdom of God. Let us see, first, how it is the wisdom of God to undo the ruin of the race, effected by Adam's sin; then we will see how it is the power of God to effect that undoing. That it is the wisdom of God to plan the undoing of that ruin is seen when we consider its antecedents: Justice rightly condemned Adam and the race in his loins to death when Adam refused to fulfil the condition upon which he might continue having the right to life and its life-rights; for those rights were conditionally bestowed, and he, refusing to fulfil the condition, forfeited the right to have them. Thus justice rightly demanded his death — the forfeiture of all he was and had — his perfect humanity and life and the right to human life and its life-rights. This forfeiture meant their taking away by the dying process until it brought the condemned race into the death state. And God's justice demanded their remaining in the death state eternally — their eternal annihilation.

But God's love, desiring to give the race the opportunity of being freed from this calamity and the chance eternally to exhibit the reign of moral law in perfection, sought some way whereby this could be accomplished satisfactorily to God's justice. Hence God's love asked His wisdom to devise a way whereby this might be done. Wisdom suggested to Divine love that it give the ransom as the way whereby the sentence of Divine justice might satisfactorily to justice be removed from Adam and his race; for the ransom, being an exact corresponding-price to the debt, by paying that debt could by right of purchase free the race from the death sentence and thus from the death state. God's love agreed to provide such a ransom. But none of the condemned race could provide that ransom, because, being under that sentence and its effects, it had nothing to give as a corresponding-price (Psa. 49: 7, 8).

Hence some one had to become a human being without having obtained his life from Adam's condemned life; and, therefore, God's wisdom suggested that the prehuman Word, the Logos, become a human being, by exchanging his spirit nature for human nature. To this God's love assented, so loving the world as to give up His only begotten Son to become a human being by the process of carnation, His life-principle being used instead of the life-principle of a human male, and his perfect disposition being used instead of the human brain qualities needed to give soul qualities to that carnated being, the body, and thus the human nature, being provided by the Virgin Mary (Phil. 2: 6-8; Heb. 2: 14, 16, 17; John 1: 14; 2 Cor. 8: 9; Luke 1: 26-35; 2: 4-14). In this Divine power cooperated to effect the carnation. Thus Jesus came into existence as a perfect, sinless human being, free

from the Adamic sentence and curse, and thus was an exact equivalent of Adam in his unfallen condition. And after Jesus had by death laid down His perfect humanity and life and His right to human life with its life-rights, He, not taking back His human body, life, right to human life and its life-rights, but being raised from the dead a spirit being of the Divine nature, had as assets that He did not need for His personal existence exactly what Adam and the race in his loins had to forfeit for his sin. Thus God's wisdom planned the ransom, God's love provided it, God's power actualized it and His Son in love gave it up in death. God's wisdom, seeing that the race consisted of two classes: a faith class and an unbelief class, and seeing that the faith class could be trained in character through its faith for a higher nature and office than the unbelief class, suggested a twofold use of the ransom merit: first an imputative use of it for the faith class and later an applicatory use of it for the unbelief class. The imputative use was suggested so that, after all the imputations were cancelled by the completed sacrifice of the elect, the whole merit necessary for the ransom of the race would be available actually to purchase the race in the second use of the ransom merit.

The suggestion of the imputative use of the ransom merit was made also that by its use a Second Eve might be provided as the Bride of Jesus as the Second Adam, to become the mother of the race that He would father by regeneration through the Second Eve as mother. Divine love acceded to this suggestion. To win this Second Eve God's wisdom suggested, first, that repentance toward God and faith in the Lord Jesus be preached, to draw the faith class to justification through faith in God's promise to forgive the repentant and believing sinner, for the merit of the ransom. Divine love agreed to and made the sacrifices needed to this end; and it and Divine power cooperated thus to bring the faith class to repentance and faith. Then Divine wisdom suggested that the privilege of sacrificing their justified human all be offered to the justified, in order for them as consecrated believers to gain the privilege of becoming of the Second Eve, each member of whom is to help others of them to become of that Second Eve. This, too, involved sacrifices on the part of Divine love, to which it assented; and with the cooperation of Divine power it has during the Gospel Age been by these sacrifices winning this Eve. When the Second Eve will have completed her qualification to become the Second Adam's Bride, then the Bridegroom and the Bride will be united in the heavenly marriage. Through justification by faith and consecration certain ones of the Old Testament were made available to be servants and friends of God; but because the ransom had not yet been laid down, much less actually imputed, they could not be of the Bride, because the Bridegroom had first to come into existence as such before the Bride could be such; for as out of sleeping Adam Eve was formed, so out of Jesus' death (the ransom) the Second Eve is developed. Those servants and friends of God will be made servants in the household of the Second Adam and Eve. During the Gospel Age certain ones, given the opportunity to be of the Bride, the Second

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Eve, failed to qualify therefor, yet, repenting, and then proving faithful, they will become the Bridesmaids and guests at the heavenly marriage feast, and later members of the household of the Second Adam and Eve. Then at the end of the Gospel Age, after the full number of the Second Eve has come in, there are still members of the faith class in the world, but too late to become of the Bride. These by faith justification and consecration will be made friends and servants, like those who were too early to be of the Bride, and after the marriage and its feast will, like those who were too early to be of the Bride, be made members of the Second Adam's and Eve's household.

These four classes constitute the four faith classes, who as the elect will be ready to help the unbelief class gain the benefits of the ransom. It will be seen that God's wisdom planned every step in the salvation of the four elect classes, that God's love provided all the sacrifices, including the ransom sacrifice, for their winning, and that Divine power executed every step of it, on the basis of an imputative use of the ransom. Note how wisely Divine wisdom planned for an *imputative*, a reckoned, and not an actual purchase by the ransom on behalf of the elect classes. Had the merit of the ransom been actually given for and to them, there would not have been any of it left for a second use, *i. e.*, its use for the non-elect, the unbelief class. Hence God's wisdom planned for an imputative use of it for the elect, so that when the imputations would all be cancelled by the sacrificial death of the elect, it would in its entirety be available for the use of the actual, not reckoned, purchase of the world, of the non-elect. Not only the Bible teaches the imputative use of the merit for the elect, but facts prove it; for if the ransom had been actually given justice for, and then had actually been given to the elect, they would have been made actually perfect in body and in life, with the actual right to life and its life-rights, things that all experience of the elect prove were not given them. Most wise, just, loving and powerful, therefore, has been the elective use of the ransom, and the same will be true of its non-elective use when it is due to be made.

After the three elect classes of the present will have left this world, and thus will no longer need the imputation of Christ's ransom-merit, then it will be free to be used for the actual purchase of Adam and his race of the unbelief class. Divine wisdom arranged for that use of the ransom, which, by way of distinction from its use in an imputative or reckoned purchase we call its application or actual purchase; but since it is to be applied for the purchase of the race by the Second Adam and Eve, in order to regenerate the race in righteousness and life as their children, they will be taken away from the court of God's justice as the Second Adam's and Eve's personal possession by right of purchase, and by them will be shielded from another condemnation of Divine justice for their sinfulness, while they are raising them up to perfection as their imperfect children, who as such may be spoken of as then not yet having attained the years of discretion before God's justice, and who will attain such when they are made perfect at the Millennium's end, by their full appropriation of the ransom merit.

Thus with the consent of justice wisdom will devise an arrangement whereby the ransom merit will gradually be given to the non-elect as they obey and to the degree that they obey, love and power operating this regenerative process in them as they obey and to the degree of their obedience. Wisdom at the demand of justice arranged that those who determinedly would not act as children, *i. e.*, obey the second Father Adam and Mother Eve, would be destroyed in the second death; and love and power, knowing that they would be irreformable, will cooperate in that destruction, to prevent their and others' eternal unhappiness and evil-doing. But by obedience the others will gradually during the Millennium be given more and more of the ransom merit — perfect human bodies and life and the right to life with its life-rights, until by the end of the Millennium they will be perfect in all their faculties, have perfect life and the right to life and its life-rights, all brought about by the ransom merit received in obedience; for be it remembered that after justice accepts the ransom merit for the debt that merit is by God imputed to the Church now and given the world later.

Thus viewed the ransom will bring the obedient back to what Adam was before he sinned. Thus we see that the ransom will cancel the Adamic condemnation from the race, bring it back from death free of that sentence, give all of the non-elect the opportunity to regain all that they lost by Adam, and actually give the obedient all that Adam forfeited for them by sin. It will really do more than this: By giving them the experience with righteousness, whereby they will be delivered from all the effects of the curse and be given all that Adam lost for them, they will be in a better position to stand successfully the final trial than Adam's position was to stand successfully his trial; for the experience of the terrible nature and effects of sin will move the faithful to hate and avoid it, and the experience of the blessed nature and effects of righteousness will move them to love and practice it; and only those who externally, but not internally reform will fail under that trial at the end of the Millennium, and thus perish in eternal annihilation; while those who will have reformed from the heart during the Millennium, educated by the experience with evil in this life to hate and have nothing to do with sin, and by the experience with righteousness in the

Millennium to love and practice righteousness, will obtain eternal life in the restored Paradise, all as a result of the ransom merit received in good and honest hearts. And thus through the ransom so used God will get a perfect human race of free moral agents in righteousness glorifying Him and Christ forever, by illustrating the reign of moral law in their lives (Rev. 5: 13). The ransom working the effects described above in God's plan is certainly a proof that the Bible is a Divine revelation; for nothing less than a God of perfect wisdom, power, justice and love could have made and outworked such a ransom plan with such results.

But from another standpoint the ransom proves that the Bible is a Divine revelation, *i.e.*, from the standpoint that it is that out of which all other Bible teachings flow, on which they are built and in harmony with which they are. This is what was meant above when it was said that it is the hub of the wheel of revelation, out of which hub as spokes all other Bible teachings come, by which they are held in place, and about which they revolve. Let us look at this thought somewhat more closely. . . .

It will now be shown from the hub character of the ransom in the wheel of revelation: The above . . . facts are the main things in God's plan, and are all built upon, are in harmony with, and flow out of this precious doctrine. But, more than this, the ransom conditions all other Biblical doctrines. It proves the unity of God, since the Ransomer cannot be a part of Him whose justice must be satisfied. It proves human mortality; for it requires the death of both soul and body. It proves death to be the penalty of sin, since Christ laid the ransom-price down by death. It proves Christ's resurrection as a spirit, since had He taken back His humanity, He would not have the ransom-price available to purchase us. It proves the Second Advent, the judgment day, the resuscitation of the dead and future probation to be the objects of the Kingdom for the blessing of the non-elect, since the ransom has in this life been used for the benefit of the elect alone. It proves eternal life on earth in human nature to be the reward of the righteous in the next Age, and death eternal — annihilation — to be the punishment of all who make shipwreck of their opportunity for life, whether given in this or the next Age; for "Christ dieth no more"; "There remaineth no more sacrifice for sin." Reversely, it overthrows the doctrine of the creedal as distinct from the Bible trinity, human immortality, eternal torment, probation limited to this life or to the elect, absolute predestination, universalism, evolution and every other doctrinal error. It is a touchstone of truth and error. It is, as we have said, the hub from which radiate, as spokes in a wheel, all Bible doctrines. Hence its denier denies God's plan.

For our present purpose — proving the Bible to be a Divine revelation — we have discussed such features alone of the ransom as furnish a ground work for that proof. As said above, it is, next to God's character of perfect wisdom, power, justice and love, the greatest touchstone of truth and error, demonstrating the former as truth and the latter as error. It conditions, as just shown, every doctrine of the Bible, and gives it its proper setting in relation to God's plan. It is the key that unlocks the storehouse of the Bible, opening all therein to view. It dominates and assigns their proper bearings to all Bible teachings that logically precede, accompany and follow it. It unites them in a perfect blending into

*As said above, it is, next to God's character
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one harmonious, logical, practical and errorless whole. It satisfies the exactions of the severest logic, and gives unspeakable comfort to the bruised and contrite heart, as it is the inspiration of the Church now and the hope of the world for the Age to come. Mismatch it, and disharmony sets in between it and all other Bible doctrines; or mismatch any other Bible doctrine, and immediately contradiction and confusion set in between that mismatched doctrine and the ransom, just as confusion sets in with an intricate puzzle, if its main feature is distorted, or any of its parts is misshapen. In the marvelously logical, beautiful, harmonious and practical arrangement called God's plan, consisting of many interdependent and interlocking parts all harmonious with one another, the ransom is made the center, conditioner and activator of all, just like the main spring of a watch in relation to the watch's many interdependent and interlocking parts. To have made such an arrangement for satisfying Divine justice completely, unto providing deliverance from the curse, all pivoted upon, and activated by the ransom, considered in connection with the vast ramifications, agents and subjects of the plan, displays omniscient wisdom; and to operate it displays an omnipotent power; while to provide such a ransom manifests an all-surpassing love. No wonder, therefore, that Christ crucified, the ransom, is the concentration of the wisdom and power of God (1 Cor. 1: 24). And because it is such, we present it as [a] general proof that the Bible is a Divine revelation; for only God could have planned, effected and applied the ransom with all its implications; for as the highest product of Divine wisdom as the only satisfier of Divine justice for sin, as the sublimest expression of Divine love, as the greatest instrument of Divine power, as the key of the problem of evil's permission, as the cure of the curse, as the concentrated essence of the Bible, as the radiator, dominator and grounder of every Bible doctrine, as the conditioner of its very teaching, as the touchstone of every truth, as the expositor and refuter of every error, as the meritorious cause and the efficient means of election and free grace, as the most practical and effective of all theories, as the glorifier of God in the highest, as the pacifier of earth and as the creator of good will to men, it cannot be otherwise than one of the finest of the internal evidences of the Bible as a Divine revelation.

* * *

A Report on Current Projects

In another of our frequent progress reports, the following will help to bring you some of the highlights of our recent endeavors, beginning with projects in our publishing work.

The Parousia and Epiphany Truth

The Bible House holds the position that the Parousia Truth, given by the Lord through “That Servant,” is basic for all further development of the Truth. Our first goal is to preach the basic Gospel message as elucidated in Volume 1, *The Divine Plan of the Ages*. The message of that volume is, at its heart, the proclamation of Christ as Savior and King — for in Him and through Him God’s Wisdom and Righteousness in the outworking of His Plan for mankind is shown. It expounds the Bible’s message of Ransom and Restitution, and provides insight on the holy spirit, creation, mankind’s fall and condition, and the state of the dead. The main vehicle for spreading these Parousia truths is our journal, *The Bible Standard*.

The Role of *The Bible Standard* magazine

The purpose of *The Bible Standard* is to present the basic Parousia truths in a way which is clear, without being patronizing to the reader. In today’s world, fewer and fewer people are acquainted with Bible verses, much less Bible doctrine. Additionally, there are many Christians in other churches who are seeking for such explanations as we are able to give. We believe these are potential readers of our journal.

The Role of *The Present Truth* Magazine

The main conduit for the presentation and explanation of the Epiphany truths is *The Present Truth* magazine. The Epiphany Truth grows out of, harmonizes with, and expands on the Parousia Truth, and is meat in due season for the Lord’s people, as He is pleased to provide it. It is vitally important that we expound and — where necessary — defend the Truth as found in the Epiphany volumes. However, it will be apparent to the careful student of the Epiphany truth that in many instances, events have overtaken expectation. Where possible, *The Present Truth* will attempt to cast some light onto the picture.

Our Heritage

In the Epiphany writings (volumes and magazines) we have a deep and rich legacy. Bro. Johnson was a master at analysis and his writings on Church history may be unsurpassed. *This is a legacy which we must not suffer to be devalued.* We must, however, allow developments in the world — which are developments in God’s Plan — to provide a matrix for interpretation. We believe the Epiphany truth to be a *living, breathing, relevant formula* for understanding God’s ways in history.

In an effort to perpetuate and reinforce the academic and somewhat scholarly attributes of *The Present Truth* magazine, we recently presented a series of articles on the Star Members — a joint effort between the British branch and the Bible House. We intend to augment the series over the coming months with related articles, drawing heavily on Bro. Johnson’s writings on Church history and bringing in original material. We have received several encouraging responses as to the blessings received from these articles, leading us to believe we are on the right track. (Please see the letter from correspondents in New Zealand, published in this issue’s *Letter Box*.)

Further efforts designed to perpetuate and solidify our legacy of Epiphany truths include:

- Current development of a Web site dedicated to Epiphany teachings. The site, not yet public, will be named *epiphanystudies.com*, and has been in the planning stage for over a year. The Web site is managed and developed under the charge of Bro. Dan and Sr. Sue Herzig, joint Webmaster for the United States. A parallel site — *epiphanystudies.co.uk* — is being developed in the United Kingdom, under the management of Bro. John Scale, Webmaster for the United Kingdom. Both sites are under the direct authority of the Bible House, and in close co-operation with the Representative in Britain, Bro. H.W. Roberts. We will make a formal announcement in the columns of *The Present Truth* when the sites are inaugurated.

- The Epiphany Project, one of the most ambitious undertakings ever authorized by the Bible House, is a thorough effort to capture the printed Epiphany volumes in electronic format. All 17 volumes are included, over 10,000 pages. The project is under the supervision of Bro. Dan and Sr. Sue Herzig, in the United States, and Bro. John F. Scale in the United Kingdom. Between them these brethren have recruited a small army of proofreaders and technical assistants, and the work is proceeding. When completed, the brethren worldwide will have available to them the entire set of volumes (in English), word-for-word, on compact disk, a set which can be searched and cross-referenced. We will give details of the project as it progresses. (We expect in the not-too-distant future to subject the *The Present Truth* to a similar treatment.)

- Reinforcement of our copyright on the Epiphany series of volumes. This follows on from the preceding project. To ensure that we have primary right to publish or reproduce the Epiphany series (while granting appropriate permissions), it is vital that we augment our existing rights.

Renovations

We have made several changes in our plant and operating procedures in order to take advantage of new technologies. Our recent increase in staff enables us to explore more editorial topics than we might otherwise have been able to do. As already reported in these columns, we have made significant changes to our offices and methods of communication, both internally and externally.

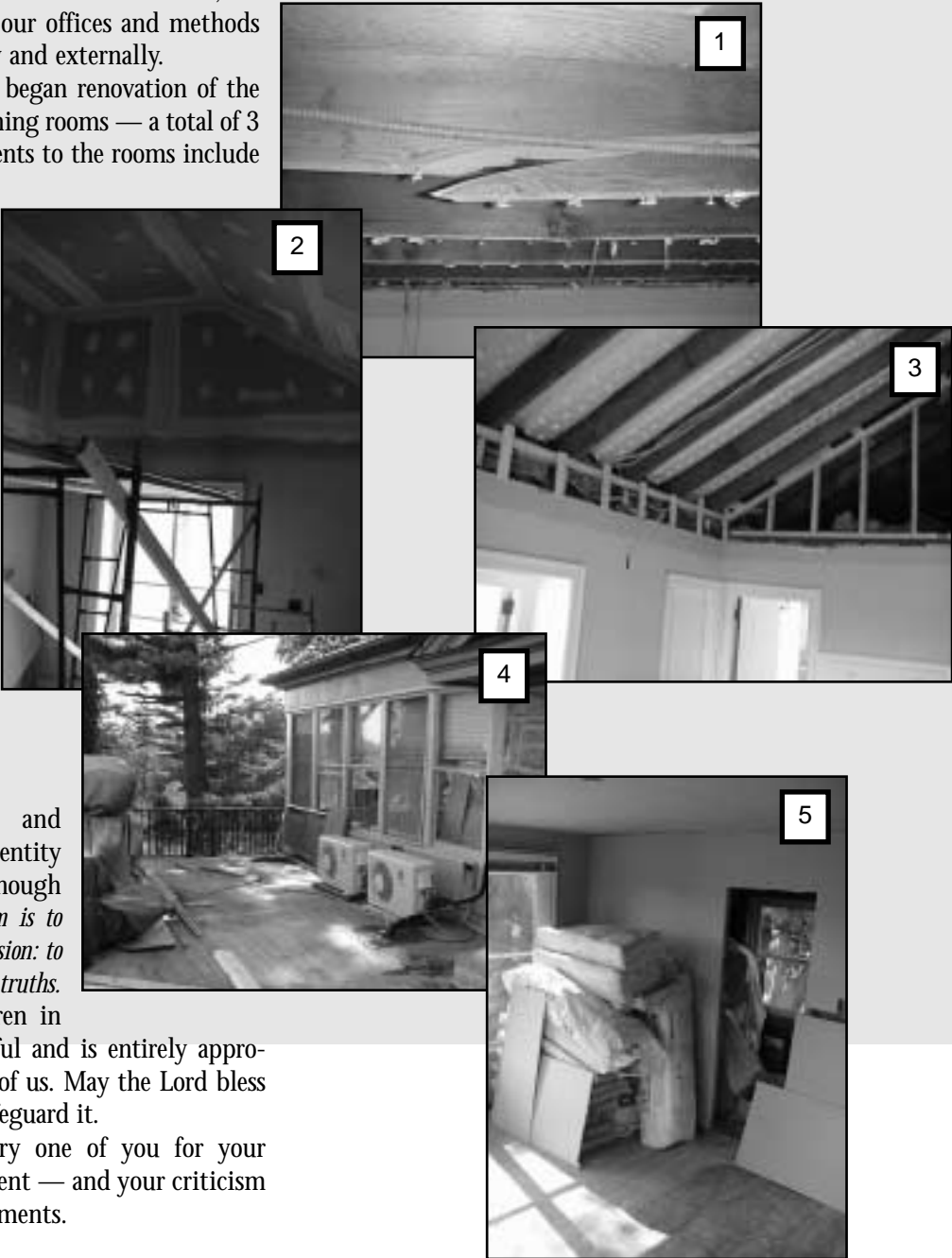
In the middle of July we began renovation of the Editor's former office and the adjoining rooms — a total of 3 rooms and a bathroom. Improvements to the rooms include new walls as needed, more efficient insulation, and the addition of new electrical outlets, telephone and computer points, and the addition of central air-conditioning. Several broken rafters in one of the rooms necessitated more reconstruction than originally planned. We expect the work to be completed by the end of August. The result should be very satisfactory, and provide us with short- and long-term living accommodations, most office functions having been transferred downstairs. The accompanying photographs will give an idea of the project.

Summary

While such alterations and modernization are necessary to any entity operating in a modern world and, though they are important, *their main aim is to better position us to fulfill our chief mission: to spread the Parousia and Epiphany truths.* The larger participation of brethren in the field is proving to be successful and is entirely appropriate. The Truth belongs to each of us. May the Lord bless our joint efforts to promote and safeguard it.

We thank each and every one of you for your prayerful support and encouragement — and your criticism — and welcome your further comments.

Key to photographs — 1: Broken rafter in ceiling of former secretarial office, necessitating reconstruction of ceiling (2, 3); **4:** Air conditioner-heat pump units situated on the balcony; **5:** Editor's disused office undergoing redesign.



* * *

REPORT ON PHILADELPHIA AREA CONVENTION

OUR ANNUAL convention in the Philadelphia area was held June 30 to July 4. There were visitors from several states. From England came the Lalite family — the parents, sister, and nephew of Bro. Ian Lalite, a member of our editorial department.

The first day's meetings were held on the grounds of the Bible House. Most of the sessions were held out of doors, with lunch and supper served picnic style. This atmosphere was a more informal setting than the balance of the

convention, which was held in a local Best Western hotel in Lionville. Total attendance peaked at about 150.

The Chairman was Pilgrim Bro. Carl Seebald from Michigan, and the Assistant Chairmen were Pilgrim Bros. Ralph Herzig (Massachusetts), Richard Blaine (Florida), and Auxiliary Pilgrim Bros. Robert Herzig (Massachusetts) and Jack Detzler (California).

Symposium and discourse subjects for the five days emphasized salient points of the Epiphany truth, reminding us of the wide-ranging and detailed analyses

of Biblical teaching that Bro. Johnson has left to us, especially in the set of Epiphany volumes. To encourage the study of the volumes, Bro. Bernard Hedman again offered free sets to anyone attending the convention.

The symposia advanced the Epiphany theme: the first symposium was entitled "Periods of the Second Advent," the second, "Epiphany Temple," and the third, "Basic Epiphany Truths."

In the business session Bro. Hedman addressed current aspects of the work at the Bible House and the work in general. He introduced Bro. and Sr. Sue Herzig, joint Webmaster for the United States, who gave an account of two new projects launched under the auspices of the Bible House and intended to promote Epiphany truth to a wider audience.

The first of these is a new Web site, *epiphanystudies.com* (also, *epiphanystudies.co.uk*, in the United Kingdom), now in the process of design and testing. The site will feature *The Present Truth* magazine and articles of an Epiphany nature from the archives of the Bible House.

The second project, and one of the most ambitious ever undertaken in the Epiphany movement, is appropriately named "The Epiphany Project," and involves the capture of the entire Epiphany volume set in electronic format.

With over 10,000 pages to be scanned, collated, and proofread through several cycles, this is not

a trivial undertaking. Several dozen brethren are involved in this work in the United States and in the United Kingdom, where the project is supervised by Bro. John F. Scale, Webmaster for the U.K.,

under the general oversight of the British Representative, Bro. H.W. Roberts.

A highlight of the convention was the baptism of Sr. Vera Johnson from North Carolina. Bro. Hedman, as Pastor, received her confession of faith.

The Convention ended with closing remarks by the Chairman, Bro. Carl Seebald, followed by the Love Feast. The brethren voted to



Brethren enjoying the grounds at the Bible House.



The Chairman, Bro. Seebald, with some members of his family and the family Lalite



send their Christian greetings to all. After the Convention, many brethren gathered at the Bible House for the singing of hymns.

Clockwise: The immersion of Sr. Vera Johnson (Bro. Don Lewis officiating); *inset:* Bro. Hedman receiving Sr. Johnson's confession of faith); the Chapel, singing hymns; the Love Feast; singing in the Chapel; Bro. Hedman on the podium; brethren providing a musical highlight at the Chapel service



QUESTION BOX

JESUS AND NICODEMUS

John 3: 11 reads, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." To whom does the "we" and "our" refer?

We need to consider the nature of the conversation between Jesus and Nicodemus as recorded in John 3.

Nicodemus apparently had been impressed by the teachings and miracles of Jesus, though our Lord's ministry was evidently very different from what he had expected of Messiah. As a Jew, he had the usual Jewish thought respecting the Kingdom of God — that Israel was that Kingdom, though shorn of power by the Romans until Messiah should appear for her deliverance, when He would subjugate all nations before her.

Nicodemus was perplexed at the Lord's assertion that no one could enter the Kingdom without being begotten and born anew, and naturally inquired as to *how* a full-grown man could be re-conceived and brought to birth. Jesus explained that the promised Kingdom was to be composed of spirit beings. He then proceeded to discuss spirit *begetting* (vs. 3 and 7) and spirit *birth* (vs. 5, 6, and 8). (We must keep these distinctions clearly in mind in order to understand the conversation.)

Although Jesus knew that Nicodemus could not completely understand what He was saying, He used the illustration of the wind to convey the difference between human beings and spirit beings. He said that the wind blows where it pleases — you hear its sound, but cannot know where it comes from or where it is going. So, He continued, will it be with those born of the spirit — they will be invisible, though everywhere present and influential, and able to come and go as the wind.

Nicodemus was astounded to learn that the Kingdom of God would be so different from what he and others had expected. Perhaps he did not at first realize that the powers which our Lord described as those that would belong to the spirit-born class were the same powers which in the past had been manifested through the holy angels. These angels when sent on special missions would appear suddenly, and when their mission was accomplished would vanish just as suddenly, coming and going like the wind. Hence the mild reproof, "Art thou a master of Israel, and knowest not these things?" (v. 10).

We pass over verse 11 until later: Jesus in v. 13 alludes to His pre-existence; in verses 14 and 15, He explains the purpose for which He was sent into the world — to give His life as the ransom sacrifice so that all believing in Him could have the opportunity of gaining eternal life. Verse 16, perhaps the best known verse in the Bible, reiterates thoughts from the previous two verses.

In verse 17, Jesus explains to Nicodemus that He was not sent into the world to condemn the world, but to recover mankind from the sentence, or condemnation of death which they were under. He goes on to state in verse 18 that believers who accept Him escape this condemnation that is on the world, but those who do not accept Him remain under condemnation (until the kingdom).

In verses 19-21, Jesus completes the discussion by speaking of Himself as the Light that came into the world — the great representative of the Truth. He further remarks that most of fallen humanity love the darkness and hate the light because the light reproves the darkness; although there is a class that loves the light, that is, God's people.

Returning to verse 11: Jesus uses the words "we" and "our" instead of "I" because He is declaring that *others also give witness concerning Him and the truths that He was presenting to Nicodemus*. Who were they? The prophets, all the way down to and including John the Baptist. These were they who bore witness to and with Him. In John 5: 39, Jesus proclaims, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Of all the prophets, John the Baptist gave the greatest testimony regarding Jesus, as we find recorded in John 1: 6-36. Verse 7, referring to John bearing witness to Jesus, reads, "The same came for a witness, to bear witness of the Light, that all men through him might believe." Please see especially verses 15, 23, 26, 27, 29-34, and 36 for a record of John's testimony.

The birth, ministry, and forthcoming death of Jesus were the culmination of prophecies made over the long centuries before, the object of study by the doctors of the Law. In characteristic fashion, Jesus gives voice to this testimony in his conversation with Nicodemus.

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IN MEMORIAM

Sr. Mary J. Akpan, Akwa Ibom State, Nigeria, W. Africa, died on April 10, 2001, at the age of 58. She died two days after attending the Memorial and convention in April. Sr. Mary joined the truth in the early 1960s during Bro. R. G. Jolly's executive trusteeship. She served as secretary for the local class for many years. She is survived by four sons and three daughters.
* * *

Sr. Lucy Novaro, Buffalo, New York, died on August 1, at 92 years old. A long-time member of the Buffalo ecclesia, A regular attender of conventions, Sr. Lucy endeared herself to many with her quiet Christian charm. She had been in a nursing home for several years.

Sr. Elaine Graham of the Athens-Nelsonville Ecclesia, Ohio, died July 21, after 12 years in a nursing home. She was 100 years of age. She came into present truth at the age of 83. She lost her eyesight but not her enthusiasm. Her funeral was conducted by Bro. Jon Hanning, Evangelist, of Ohio.
* * *

Bro. Lyle Pritchard, Eugene, Oregon, died of heart failure on June 16; he was 89 years old. No further details are available.

We commend the families and friends of these deceased brethren to the Lord's care for His comfort and encouragement, and pray that their sadness will be eased by the joyous prospect of the promised resurrection.

LETTER BOX

Dear Brethren: Love and peace through the Redeemer, the Christ.

You are to be commended for your efforts in providing *The Bible Standard* to the populace online. Its contents and format are positively refreshing and I look forward to its presence on the world wide web as the beacon of hope to the groaning creation!

In Christian love,

Bro. Baron Duncan [Aux. Pilgrim],
New York

[The following letter was addressed to our Representative in Britain, Bro. H. W. Roberts]

Dear Bro. Roberts,

Christian greetings to you in His holy name!

It has been quite a long time since I last wrote to you, but that does not mean I have not been thinking of you all this time. Indeed, I was most humbled, and gratified also, to receive information on the British Convention of the LHMM. . . . Thank you for continuing the magazines up to now. I value both magazines very highly, and look forward eagerly to their delivery. I truly believe that they are a great blessing.

I hope that you and the other British brethren are both physically and spiritually enjoying good health, and will be much blessed by our Heavenly Father, especially at your convention in Hyde. . . . I will close now, asking you to remember me in your prayers, as I shall think of you and all the British brethren.

Your Brother, by ransomed hope,
E. M., Northern Ireland

Dear Bro. Hedman and Coworkers: Loving greetings (Rom. 10: 15)! I want to congratulate you particularly on the June *Bible Standard*. . . . I think it's just great. Your lead article stating, "the basic thrust of the Gospel is compassionate action and service to those in need" is a breath of fresh air to me. It seems to me *agape* love is often the missing link, but Matt. 6: 10 soon will clarify that for all humanity, resulting in eternal life on the cleansed earth for all who are willing to be beheaded and eternally accept Jesus as Head.

I'm a real Dinosaur and would never be able to get a job these days (things change two, three, or more times before I'm even aware of the first one). However, I'm finally getting accustomed to the new format of the magazine and admit it's easier to read and enjoy. I heartily pray for internet success and His blessings on all your dedicated, devoted work on behalf of the brethren.

Your sister by His amazing grace,
T.B., Florida

Dear Bro. Hedman: Greetings! We are appreciative of the new format for Convention Reports. The photographs are a nice addition; it allows for us to receive much more information not usually tendered, *i.e.*, child blessings and baptisms. It is always uplifting to know new ones have entered into the consecrated family of faith.

I have thoroughly enjoyed the series on the Star Members, and having this most wonderful issue of *The Present Truth* contain the short biographies of Brothers Russell and Johnson, was quite appropriate. I am also quite impressed with the article by Bro. Russell at his insight when he stated, ". . . our great thinkers . . . are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof." When we consider how much has transpired along these lines since this was written, it's enough to make the skin tingle. Thanks to all there for their hard work and dedication.

My wife and I are enjoying being involved in the proof-reading of the Epiphany Volume text for future use on the computer. It gives us opportunity to serve the Lord together, and it has been a tremendous blessing.

Wishing you God's blessing, we remain yours by His tender grace,
Bro. Jon Hanning [Evangelist], Ohio

Dear Brethren: Volume 1 is very special to me because it was the first complete and simplistic presentation of God's plan of salvation I have read. Brother Russell presents God's beautiful plan of salvation from beginning to end and he does it in a very rational and understandable manner. More important, he supports all his thoughts and ideas with Scripture, giving it all the credibility it needs.

I was raised in the church system and in all my years of training I never heard anything so complete as Volume 1. Instead I was taught a "concentrated version" from John 3: 16 of God's salvation, and how it applied only to his "special elect," which we believed we were. We supported this false belief by creeds and doctrines that were hundreds of years old, that were handed down from many generations. Doctrines like eternal torment, the doctrine of election and of the "trinity." My parents taught me, just as they were taught by their parents, and I accepted these teachings as God's Word. How wrong I was.

I am very blessed to have a patient and knowledgeable teacher, Brother Leon Snyder [one of our Auxiliary Pilgrims — *Ed.*] who walked me through the "truth message" in a timely manner that only my cluttered mind would allow. I did not accept these new teachings

right away, and in fact I told Brother Leon I would intentionally try to prove him wrong. It was this process of trying to prove him wrong that opened my eyes as to how shallow my foundation of the Scriptures really was, and how inaccurate my church teachings and beliefs had been.

Volume 1 teaches that salvation is for all men and that in due time, this message of God's love will be testified to them. This is the core message of the Scriptures and yet my church completely distorted this and tried to claim superiority to God's love. How wrong they are. When you understand this ransom teaching you begin to understand how great God's love is for all his creatures and that he excludes no one, except those that will willingly chose to do so. Yes, this was God's plan that not all the world would understand, however, they are not excluded forever. . . . What a beautiful message of God's love. . . .

I believe my strongest interest and desire in this special volume really started when something changed inside me from head knowledge to a desire of the heart. I believe God recognized this and rewarded me with the eyes of greater understanding and a desire to learn more. I just pray that this desire will remain strong and that I will grow daily in the grace and knowledge of His wonderful love. Volume 1 is a beautiful introduction to the wonderful plan of God's salvation and the deep love for the creatures He made and with whom He desires to commune in eternity.

S. B., Michigan

Dear Brother Hedman: In Jesus' precious name greetings to you and the Bible House family!

In response to your inviting comments on the series of the Star Members we wish to offer our views on the subject of the Principal Men.

Many were the heroes of faith, many more than the named among the 49 Star Members listing died heroically at the stake — and often was their faith misplaced. This heroic, take the mad dog by its ears attitude, is not in the Divine criteria and yet Martin Luther, who thundered: "And if there are as many devils in Worms as there are shingles on the roofs, I will still go," is listed under the Philadelphia "star." Why? It is because it takes more than heroic zeal for the Truth, more than a comprehensive knowledge of the Truth. Whatever other desirable qualities one may have: far above all these there is one small ingredient called Humility, often lacking in most of us, but the one which God values most in us and without which we are no use to Him.

Jesus, being in the form of God, humbled himself to become, not *a*, but *the* "Principal Man." Saul of Tarsus had to humble himself to become a Principal Man. Martin Luther, who attempted to take on the Papal Empire single handed, had to humble himself and realize that the time for the destruction of this evil empire in God's plan had not yet come and that he was allowed only to make a dent in this "chariot" to slow it down, and that is how he became a reformer.

Another very pertinent example we find in Daniel 4 where the King of Babylon praised the "high God" in a goodly measure of arrogance and spoke the words "his Kingdom is an everlasting kingdom, and his dominion from generation to generation" (v. 3). These words were empty, dormant in the sight of God, while spoken in Nebuchadnezzar's arrogance (v. 30). After his humiliation, after his heart was "changed," he repeated these words humbly and impetus was added to them and these became very meaningful.

Now since "all these things happened unto them for types and they are written for our admonition" (1 Cor. 10: 11) we have the unassailable criteria needed to test the claims made concerning the Seven Stars and Star Members or principal men.

It is always easy to criticize others' work though much harder to do better oneself. We should, of course, always keep an open mind toward any who can bring unassailable evidence that he or she can do better — we look forward to that!

From our vantage point (the most distant "down under") there is no new star rising in sight and there was no other that ever attempted to give such a comprehensive overview on the seven "Stars" of the Seven Churches [than did Bro. Johnson — *Ed.*].

In conclusion, we wish to express the Bible's theme that now is not the time to convince all since judgment is not now executed upon all and therefore any "who speak evil of those things which they understand not" are judged by their silence — that is their failure to come up with something better. . . .

Your brethren in Christ,

N. and E. L., New Zealand

* * *

We welcome your letters. We reserve the right to edit all letters received. Our practice is to indicate only the correspondent's initials, except where the writer is an appointee of the Movement. You may submit your letters (for *The Present Truth* or *The Bible Standard*) marked "Editorial" to our postal address on the back page, or by e-mail to editorial@biblestandard.com (enter "Letters" in the subject line).

TIMEPIECE

The Pope on the Bible

Zion's Watch Tower, November 1, 1905

It betokens a marked change in the attitude of the Church of Rome toward the Bible for the laity, when the Pope [Pius X] gives his blessing to an association engaged in sending it forth in the language of the people. The St. Jerome Association is engaged in this for Italy, and when requested to bestow his blessing on the new work and the spread of the Gospel, the Pope answered:—

“Gladly do I give my blessing, and that with both hands and with full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect blessed results.

“Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants,

with their plain, everyday way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures.

“No matter how many prayer books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing on all those who preach the Gospel, who hear and read it, whether on a Sunday or a week day. I bestow my blessing on all members of the St. Jerome Society and all who cooperate in the sacred work of spreading the Gospel”

— *Christian Intelligencer*

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PUBLICATIONS

Some of our publications are listed below. Prices for U.S. addresses *only*; others add 10% toward postage. As a courtesy to subscribers, we supply low-cost Bibles, concordances, *etc.*, for which payment is required with order.

STUDIES IN THE SCRIPTURES

Library Edition

Costs \$13.95 for a 6-volume set. Volume 1 is 1937 edition (reprinted 1960 and 1997), and includes a year's free subscription to *The Bible Standard* (ordinarily \$4.00 per year). Volumes 2 through 6 are 1937 edition. This is a good quality hardbound set. Each book has a Scripture index, questions, and notes in the back. Volume 6 has additionally a topical and Scriptural index for all 6 volumes.

Vol. 1, *The Divine Plan of the Ages* (424 pages) \$5.00
Vol. 2, *The Time Is At Hand* (451 pages) \$2.50
Vol. 3, *Thy Kingdom Come* (458 pages) \$2.50
Vol. 4, *The Battle of Armageddon* (709 pages) \$3.00
Vol. 5, *The At-One-Ment Between God and Man* (560 pages) \$2.50
Vol. 6, *The New Creation* (896 pages, with topical index) \$3.00
Complete set (includes year's *Bible Standard* subscription) \$13.95

SELECTED BOOKS

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ANNOUNCEMENTS

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For several years our mail has been delivered to our Post Office Box, No. 67, and we have been collecting it from there. We now have our mail delivered to our door. Our new address is simply, 1156 St. Matthew's Road, Chester Springs, Pa. 19425. We may be assigned a variation on our zip code in the near future. Our post office assures us that all communications sent to either our new or old address will reach us.

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For 2001, use the first hymn in each list, except for the first day of each month; in that case the selection is the hymn for the year, No. 24, "Blow ye the trumpet, blow."

The Present Truth

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