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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 shal 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 redemption." —Rev. 8:1; Heb. 12:22, 24, 26, 28; 9:11, 12.*

In memory of the ministry of Bro. Russell and Bro. Johnson, we are reprinting one article from each. The first one, "The Ultimate Design of the Law of God" is from Bro. Russell and appeared in R5755-5757. The second article, "The Wisdom of God," is reproduced from Epiphany Volume 1, God, pp. 81-92. Apart from some changes to the format, made for clarity of presentation, both articles are presented without editorial alteration.

## THE ULTIMATE DESIGN OF THE LAW OF GOD

*"The end of the commandment is love out of a pure heart, and a good conscience and an undissembled faith."*

— 1 Timothy 1: 5 —

WE HAVE IN THE ABOVE TEXT the summing up of the Divine Law in the word "commandment." As a matter of fact, there are various commandments, all of which were in a general way represented in the Decalogue. Our Lord divided these commandments into two parts, declaring that these two parts were a synoptical statement of the entire Law of God. A law is a commandment, imposed by rightful authority — a rule of conduct which we are bound to obey. The children of Israel did not appreciate the commandments given in the Law. To them it consisted of merely so many statements of what they should do and what they should not do — no more. They did not get the proper scope of the matter. Even the Christian Church has largely failed to get a comprehensive view of the Divine Law.

We are not to think of the Law as imperfect, for God, being perfect, could not give an imperfect law. God's Law, or commandment, then, is perfect. Speaking of the Law the Apostle Paul writes, "The Law is holy, and the commandment holy, and just and good" (Romans 7: 12). The reason why the Israelites could not keep the Law was not that the Law was imperfect, but that they were sold under sin, as the Apostle declares (v. 14). We recognize the Law as being the standard of perfection. Our Lord, when He came, "magnified the Law and made it honorable." He showed how grand and far-reaching the Law is when fully comprehended.

It is impossible for any of the fallen race to live up to the requirements of God's perfect Law, because of the imperfections and weaknesses of the flesh. In the case of the Church, this impossibility is removed by Christ. "The righteousness of the Law is fulfilled in us," because God has made this arrangement for us, that the merit of Christ shall cover our imperfections and shortcomings. This enables us to live in full harmony with this Law; for we can keep it in spirit, though not fully in letter, and the blood of Jesus makes up for all the rest — our unwilling imperfections.

### PURE, UNSELFISH LOVE

The Apostle speaks here of "the end of the commandment." The expression seems somewhat obscure. The thought seems to be this: the ultimate purpose of the Law, that which it is designed to produce, is love — to bring us to the place where we shall be in full harmony with the One who made the Law, and who is Himself the embodiment of Love. This will be the final result of God's Law to all who receive it. He wishes that those who are perfect shall remain perfect, and that those who are imperfect shall see the proper standard for all Jehovah's creatures to be a just standard, a loving standard; that God is to be obeyed, not from compulsion, but from love for Him and for the principles of righteousness. It is His ultimate purpose that all His intelligent creatures who will be granted eternal life must be perfect, in full harmony with their Creator.

The Apostle proceeds to point out that this love required by God's Law must be of a certain quality. We can understand the love of a parent for a child, the love of a person for an animal — quite proper if not carried to an extreme. There might be more or less selfishness in such love. A person might love a dog because it was his dog, or love his child because it was his child. This love, therefore, would have a selfish feature and would not be the



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- 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.

disinterested kind, the benevolent kind, not the highest form of love. The love that would fulfil all the requirements of God's Law would be "love out of a pure heart."

Love can be entertained in a heart not altogether pure. There can be a mixture of love and selfishness, and this is very generally the case with fallen humanity. Even as Christians our love may be only partly pure at first, but gradually the spirit of the commandment, received into our heart, should purge out the selfishness. Godlike love would mean love for God's Truth, love for His holy Law, love for His creatures. It is an unselfish love, as is the love of God. God has nothing to gain by all He is doing for the Church or purposes to do for the world. He does it out of a pure heart, out of a good, benevolent, loving heart — not to see what He can get out of it.

A pure heart is one which has no selfishness in its motives; it has a desire to do good to all, to do evil to none, to see others blessed as well as itself; to love and serve God perfectly, with all its powers. Our Lord commended this condition of heart, saying, "Blessed are the pure in heart; for they shall see God." It is very evident, then, that such a pure-hearted person is not merely one who starts out in the Christian life with a good intention. All who start in the Christian life do so with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Hence the experiences of the Christian are for the very purpose of bringing his heart into this condition of pure, unselfish love.

At the beginning of the Christian way our hearts are pure in the sense of being sincere, truthful. We mean what we say, what we profess. We are not merely drawing near to God with our lips and not with our hearts. But love out of a pure heart, this purity of love referred to in our text, is attained by the putting off more and more of the things of selfishness and the putting on more fully of the Lord's Spirit. The Apostle is addressing these words to Christians, implying that they have some of these things to put off after they have become Christians. "Put off all these — anger, malice, envy, hatred, strife," works of the flesh and of the Devil. These things more or less attach to you. And put on all these — meekness, self-control, patience, faith, long-suffering, gentleness, brotherly-kindness, love. As we do these things, our hearts will be in the attitude the Apostle mentions. We shall have attained that which God purposes, designs; namely, "love out of a pure heart."

#### DEFINITION OF "GOOD CONSCIENCE"

The Apostle proceeds to say, "and a good conscience." Conscience seems to be that moral quality of the mind which admonishes in regard to right and wrong. Some persons have a keen conscience and can quickly discern as to what is right and what is wrong. Others have a very dull conscience and find it difficult to determine between right and wrong, or else are measurably indifferent as to the

moral quality of their course. While God created man with a good conscience, ability to determine accurately what is right and what is wrong, sin has depraved this conscience. Hence it is the duty of every Christian to get his conscience made right, to educate his conscience to discern correctly. God lays down the principles of righteousness in His Word. It is through the Law of God that the Christian is able to discern these principles, to see what is right or wrong in principle.

The Golden Rule admonishes us, Do unto your neighbor as you would have him do unto you under similar circumstances. Consider what you would like to have your neighbor do unto you under certain circumstances and conditions, and thus help conscience to see what is the right thing to do. There are many things which are morally wrong, which are forbidden in the Law of God. These would be more readily discerned by the conscience, as there could be but one course of action possible in harmony with the expressed will of God on the matter. But there are other things which require a conscience trained to fine discernment. The Golden Rule is especially helpful here. As the principles of righteousness become firmly established in our characters, there is little difficulty in discerning the course of duty and of love.

One whose conscience has not been properly trained by the Word of God might be entirely honest and yet be pursuing a wrong course. A man might follow a certain course for years; he might have been doing so with all good conscience, that is, in all sincerity. Perhaps long after he has become a Christian he would come to see that something he had been practicing was not wise or proper. He would say, "I see now that I have been taking a wrong view of this matter. Hereafter I shall be better able to see my proper course under such circumstances. I realize that the principle of justice needs to be thoroughly ingrained in my being in order that I may be more pleasing to God. Christian love goes beyond justice, but justice must come first." A properly developed Christian has a properly educated conscience.

A "good conscience," as used in our text, is a rightly educated conscience. It is not one which is always accusing its owner, making him feel that he is always doing wrong. There are morbid consciences which are constantly accusing, not able to get a proper balance. A truly good conscience is one which is well balanced. One may have a scale, for instance, that is perverted either one way or the other. A scale which is rightly adjusted will stand level. It is reliable. And so with a good conscience — it is one which can determine the slightest deviation from God's Law.

#### HONESTY RESPECTING FAITH ESSENTIAL

Lastly, St. Paul adds, "and an undissembled faith." An undissembled faith is a faith that is properly represented to others. It is not deceitful. To dissemble is to misrepresent.

We are to have a faith which is not misrepresented, which is undissembled, as the Apostle says. We as Christians have a certain standard set before us in the Lord's Word. We are to go beyond the Law. We are under a still higher Law — the Law of sacrificial Love. Our faith takes hold of things not seen as yet, that portion of the Lord's arrangement for us which goes beyond what is now visible to us with the natural eye. Whatever the Lord has revealed to us that our faith has been able to accept as His will, must be held honestly and loyally. We must be honest with respect to our faith and in respect to our life.

There are many who may have a good conception of justice and who may be fine people in many ways, and yet they might dissemble as regards their faith. They might think more or less that the end justifies the means, and that they might profess something in regard to their faith which would be for the good of someone else, even though it would not be true. There are people all over the world who thus dissemble in respect to their faith. They misrepresent their faith. They do not believe what they are teaching or what they profess to believe.

Many are teaching eternal torment. If you ask them as to their belief on this subject, they will say, "I do not believe that doctrine, but it seems necessary to preach it." Others are teaching Higher Criticism, Evolution, New Thought, *etc.* — deceiving and being deceived — yet still claiming to be Christians. All such people are in a wrong condition. Unless they speedily correct this they will not be fit for the Kingdom; for the purpose of the Law, Love, is to be fulfilled in those who will be accepted for that high and honorable station. This love requires, first of all, supreme loyalty to God, which means loyalty to His Word. What is the use of having an end of the Law, an ultimate object of the Law, if that end, that object, is never to be attained? Christ met this end, or object, of the Law. The righteousness of the Law was fulfilled in Him actually. The true Church now reach this in spirit. That is to say, their hearts, their minds, are in harmony with this Law; and they are striving day by day to more and more bring their lives — their words, thoughts and actions — into full accord with this perfect Law of Love.

#### THE LAW OF THE NEW CREATION

The Scriptures everywhere represent that in God's estimation Love is the principal thing. Neither justice nor other qualities, other virtues, are ignored; but this quality is placed at the very top of the list of Christian graces. From the list which the Apostle Paul gives of the fruits of the Holy Spirit, we see that at the head he places love, then come joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-restraint (Galatians 5: 22, 23). The Apostle Peter gives the list of fruits of the Spirit as cumulative — as a process of addition, leading up to the sum of all the graces.

He begins with faith, the foundation. Then are to be diligently added, fortitude, knowledge, self-restraint, patience, brotherly love, then the broad love which includes all the world, even our enemies.

We are to remember, however, that love is not something which is instantly developed. It grows. Therefore those who have some love today, something of this Holy Spirit, may have more of it tomorrow, still more of it in a year; for it is a matter of development. Since God Himself is love, the implanting of the Divine likeness in humanity six thousand years ago when Father Adam was created signifies that God gave man the quality of love. Even in man's fallen condition we see this manifested more or less on every hand — natural love. This in many cases has become considerably perverted into self-love. But there are some very noble people who have a considerable degree of love naturally, who have much of original Godlikeness still remaining. They have much less to overcome in this direction than those who are more selfish. All the elements of sin seem to be more or less connected with selfishness — thus warring against the best interests of the individual.

The love which the Bible commends to us as New Creatures is the love which had its start in our spirit-beggetting. Whoever has been begotten of the Spirit of God has some of this pure, unselfish love of which St. Paul speaks. In proportion as one grows as a New Creature, he grows in love — so that he may gradually be filled, his capacity for love increasing in proportion to his growth. At the beginning of our Christian experience, we merely have a beginning of love, as it were. This is to spread and fill our whole system. This love of God will make us more loving, kind, gentle, toward our friends, toward everybody, even toward animals.

But the Scriptures draw attention to the fact that as the love of God develops in us it will have a special interest in the brethren — those who have received the same Spirit. Therefore, wherever the Spirit of God is it will have a sympathetic flow toward others of the same spirit. Whoever has the Spirit of God at all will be sure to love his brethren, because he will see the mind of God in them; and this love will increase as he develops and as he sees development in the brethren.

All the brethren in Christ, however, have imperfect bodies, and therefore can give but imperfect expression to the spirit of love. And since the brethren are brought closer together through their common hopes and ambitions, they are likely to become more of a trial to each other than are the world. They are tempted sometimes to say to a brother or a sister, "Well, you do not show much of the spirit of love!" Thus the spirit of criticism is aroused, and love is put to the test. In proportion as we grow in love, this spirit of love will be ours and we shall take a kindlier view of the

frailties of the brethren. Our daily experiences should teach us more and more of our own shortcomings. The discovery of our own faults and the battling with them should humble us. Whoever realizes his own shortcomings should extend the feeling of sympathy toward his fellow pilgrims in the Heavenly way, who are fighting similar battles. Unless we do so we shall not be pleasing to our God.

The fact that the brethren have this Spirit of God and are seeking to develop love, however much they may come short of their own ideals and of our ideals for them, demands that we love them. Our sympathy for them must broaden and deepen so that if we see them overtaken in a fault we shall seek to restore them in love, remembering ourselves, lest we also be tempted. As to the depth of love we should manifest, it is clearly laid down in the Scriptures. We should love the brethren as Christ loved us. This is very broad. Christ loved us to the extent that He was willing to lay down His life for us. We should be full of love, sympathy, for our brethren in Christ, desiring to be helpful to them. Whatever we do for them is a manifestation of our love for the Lord.

The Lord has arranged that our love for the brethren and our laying down our lives for them and in their defense is all done to Him; and He so esteems it. If the time should come when it would be necessary, there should be a readiness to lay down our lives for them. But more particularly, we are to lay these down inch by inch in their service, whether it be by cleaning off the snow from the pavement, or caring for them when they are ill, or cooking the dinner or the breakfast, or mailing papers to them to encourage them in the good way — no matter what the service. All these ways and many others are ministries to those who are the Lord's — laying down our lives for them.

We rejoice to have such privileges, such opportunities — using our time and strength as the Lord in His providence shall indicate, realizing that the only use we have for our present life is to lay it down in the service of the Lord's brethren and ours, and to do good to any as we have opportunity, giving the brethren the preference.

We may never attain to the place, while we are in the flesh, where we shall say no word, do no act, to hurt a brother. We all have imperfections that we are striving against. But "The Lord looketh upon the heart," and not at the imperfect execution. If He sees the earnest endeavor to do His will, He will cover the deficiencies and imperfections with the merit of our Savior. If we make a mistake, we are to be glad to rectify it and to make proper apologies and reparation — assuring the brother that we did not mean to hurt his feelings. Or, if under temptation we felt less concern than we should about wounding him, we should ask pardon, confessing our sorrow, and then confess our fault at the Throne of Grace, asking forgiveness in Jesus' name.

If, then, we hope to be of those who will be granted a place with Christ in His Throne, let us see to it that by His grace we attain the end of the commandment, the end of the Law, as given to the New Creation. Let it be "love out of a pure heart, and a good conscience, and an undissembled faith" — a love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren, that we may be accounted worthy of the heavenly inheritance awaiting the "more than conquerors" (Rom. 8: 37).

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## THE WISDOM OF GOD

WISDOM MAY BE DEFINED as the confident and hopeful use of true knowledge in planning practical things in harmony with power, justice and love. It will be noticed that in this definition a number of things are affirmed of wisdom. In the first place, it is shown what the ingredients or elements of wisdom are — faith, hope and knowledge (2 Pet. 1: 5). Second, the work of wisdom is noted — planning practical things. Third, the sphere of wisdom's operation is presented — things harmonious with power, justice and love. Each one of these features of wisdom may well engage our attention. Among its ingredients — faith, hope and knowledge — the basal one is knowledge.

But knowledge as the basis of wisdom is not every kind of knowledge. Sinful and erroneous knowledge is not the basis of wisdom. It is the basis of its opposite — folly. And if such knowledge is confidently and hopefully used,

cunning, not wisdom, is the actor. Therefore true knowledge — the Truth — is the basis of wisdom. This is the reason that the Scriptures so frequently speak of wisdom and true knowledge connectedly, and not infrequently synonymously, when using wisdom in its narrow sense (Job 12: 12, 13; 28: 12-28; 32: 9; Prov. 1: 5, 7; 2: 1-10; 3: 13-23; 4: 4-13, 18-22; 7: 2-4; 8: 1-11; 9: 10; 14: 8; 22: 17; 23: 23; Acts 6: 10; 1 Cor. 2: 6-16). It weaves all its plans out of and in harmony with true knowledge — the Truth. This also shows the reasonableness for faith and hope as elements of wisdom acting in respect to such knowledge. Of course faith can rest upon it, and hope can desire and expect according to it. Assuredly faith can confidently use such knowledge in hope when planning practical things, and both faith and hope can act with it in planning things harmonious with power, justice and love. So God's wisdom

acts. He confidently and hopefully uses His knowledge — the Truth — in every plan that He forms and makes such plans to secure practical purposes in harmony with power, justice and love. He never makes a plan by erroneous or sinful knowledge; for He could have no confidence and hope in such a plan. Nor do any of His plans — the product of wisdom — ever conflict with power, justice or love.

If we look at His plans in nature and grace as manifest in His works, we will always recognize in them that they are worked out of true knowledge, in confidence and hope of attaining practical results, and are harmonious with power, justice and love.

Contemplate for a moment God's creative works. All of them display the thought that true knowledge, confidently and hopefully used, wove the plans of which creation is the product. Creation, material and spiritual, is the marvelous product of a plan that confidently and hopefully made use of a knowledge embracing all things — natural and spiritual, in all their qualities, relations, reactions, possibilities and potentialities, blended with the principles of power, justice and love. The providences that sustain such a creation are the product of similar plans similarly conceived. If we look at God's creative work as concerns man, we see here again Truth trustfully and hopefully used in forming a plan that blends in its every feature power, justice and love. In the creation of man fit for everlasting life, Divine wisdom had to solve the following problem with reference to which it was to make a practical plan, displaying the harmonious co-operation of power, justice and love: the creation of a race of free moral agents, who, from an intelligent appreciation of sin in its nature and effects and of righteousness in its nature and effects, would forever hate and avoid the former and forever love and practice the latter.

#### MAN, A FREE MORAL AGENT

The creation of such a free moral agent implied certain conditions, *i.e.*, he could not be a machine; for that would destroy his free agency. Hence he had to be made a free agent who could choose sin, if he would, and could choose righteousness if he would. Therefore Divine wisdom had to plan for a being endowed with intellect, sensibilities and will, as well as with a physical organism. Power, justice and love demanded that he be planned as a sinless being in God's image, since it would be weak, unjust and loveless to make him sinful, and powerful, right and loving to make him good. Power, justice and love further required that he be made mortal, so that if he should sin, he could be destroyed. Power, justice and love required that he should not live forever in sin; and they required that he should never live again unless a deliverance would be effected to the satisfaction of justice, and he would become perfectly in harmony with righteousness.

Thus we see that Divine wisdom had to work out a plan for man's creation compatibly with man's free agency

and God's power, justice and love. This, then, was the problem given to God's wisdom to solve. And in its solution God's foreknowledge, as well as other knowledge, supplied Him all the intelligence needed for this plan; and His faith in His knowledge and His hope to use it to plan good ends furnished Him with the planning power to work out what the Bible calls the Plan of the Ages, because its progressive development requires several ages for its full outworking.

To solve the problem, wisdom, after planning man's creation in God's image and likeness, first planned at the behest of power, justice and love that perfect man under test should prove whether he would choose good or evil. God's foreknowledge, showing wisdom, enabled Him to know that inexperienced, perfect man under a crucial test would fail and that thus, primarily at justice's demand and secondarily at power's and love's demand, man would have to give up the life that was his as a grant on condition of obedience.

#### WISDOM'S SEVENFOLD PLAN

Wisdom, therefore, and that in harmony with power, justice and love, which variously required the death sentence, had to make a plan taking into consideration the fact and its implication that man because of sin must die. It evolved the following things as parts of this plan:

(1) That man while dying for sin might, by experiencing its rigors in physical, mental, moral and religious evils, learn its hatefulness and the desirability of avoiding it; (2) that power, justice and love might by a ransom cooperate in giving man another life free from the sentence imposed for his original sin; (3) that man might be given in another life an opposite experience, *i.e.*, one with righteousness from which by experience he might learn the desirability of practicing righteousness, through its healing the many physical, mental, moral and religious effects of his first experience, *i.e.*, with sin, and through its keeping him in that restored condition — perfection; (4) that man, having these two opposite experiences with their opposite effects, might be given a final trial to determine which he after this double training would choose; (5) that eternal destruction might be meted out to those who fail to practice righteousness after the double experience, and that eternal life might be given to those who would practice righteousness after these two experiences; (6) that thus sin and evil would be put eternally out of existence; and (7) that God would get what He started out to get — a perfect race of free moral agents who from an intelligent appreciation of the pertinent principles would hate and avoid sin, and would love and practice righteousness.

These were the general things that wisdom thought out to bring into existence a perfect race that from an intelligent appreciation of sin and righteousness would hate and avoid the former and love and practice the latter. The wisdom of this plan will become apparent on a little

consideration. Since experience is the most thorough, though by no means the most gentle teacher, of course wisdom would arrange for its use to teach the sinful race the undesirability of sin, because of its terrible nature and fearful effects in physical, mental, moral and religious degradation. The principle herein displayed is that exemplified in the old saying, "the burnt child dreads the fire." Certainly the hatefulness of sin and the desirableness of avoiding it cannot better be inculcated than by the sinner's feeling the painful scourgings that it as a sore taskmaster gives him as its slave; especially so, if by a contrasted experience, *i.e.*, with righteousness, all the effects of the experience with sin be healed and the opposite blessing of physical, mental, moral and religious elevation unto perfection be wrought; for after these two trainings — educations — the race, when put on final trial as to fitness for everlasting life, will be a thousandfold more likely to avoid sin and practice righteousness than was perfect Adam who had no such contrasted experiences as educators.

And surely in this way more will be rendered fit to live forever in a moral universe in harmony with truth and righteousness than by any other method of which we can think. And thus by the method that Divine wisdom has suggested God will get a more numerous race to illustrate eternally the reign of moral law than by any other method of which we can think. Thus, as a general proposition, wisdom has arranged very wisely to permit but not to cause the existence of sin.

#### SIN WISELY PERMITTED

But, looked upon from the standpoint of general details, the quality of wisdom shines out in the reason for God's permitting sin. For its permission for a limited time and sphere wisely circumscribes its operation to a comparatively short time and to a comparatively few of the moral agents whose creation the Lord designed in the various Ages; for the example of fallen angels and men in their terrible experiences as a result of dabbling in sin will be sufficient as a teacher to keep back all future orders of beings from sin — a thing that we conclude from the fact that after the end of the Millennium sin never again will rear aloft its head. Again we see God's wondrous wisdom in permitting the race to fall in and by one man's offense (Rom. 5: 12-21), and sin and its effects to be transmitted from parents to children; since thereby the dreadful effects of parents' sin through heredity upon their unborn generations is exhibited as a thing that will make parents hate and avoid sin all the more because of its effects on their descendants, when once they come to the contrasted experiences with their pertinent teachings on the first experiences. Furthermore, the thought of the contagiousness of sin and its effects will in due time help toward reformation in the contrasted experience.

#### A RANSOM FOR ONE AND ALL

A still greater mark of wisdom is manifest in reducing the race's suffering to a minimum by making all fall into condemnation by one man's (Adam's) offense; for this paved the way for one, by death for the one, to save all from that condemnation by becoming an acceptable substitute to justice for the one sinner, even as justice requires a life for a life, and a perfect life for a perfect life; for if God had created as perfect human beings the estimated 20,000,000,000 humans who have lived and had put them all on trial for life individually, with no experimental or observational knowledge of sin, Adam being the example of what a perfect man under such circumstances would do, we see that all would, like him, have fallen into sin and thus incurred condemnation of their own accord. But such a contingency, in view of justice requiring a perfect life for a perfect life, would have required 20,000,000,000 perfect men as saviors to die for the 20,000,000,000 individually tried and fallen men. Thus by one master stroke wisdom saved 19,999,999,999 perfect lives and thus prevented the doubling of human sufferings by arranging for the condemning of all in one and for the redeeming of all by one, even as St. Paul in Rom. 5: 12-21 teaches.

Wisdom had other objections to trying all individually and thereafter redeeming all by individual saviors, for some, yea many, of these would-be saviors might have failed. Thus not only those for whom they would have attempted to act as substitutes would not have been redeemed, but the failing ones would have needed saviors — all this increasing suffering beyond that provided for in the plan that Divine wisdom has formed. Moreover, all these saviors for their self-sacrifice would come in for as high a reward as was actually provided for our Lord in the plan. This would result in so many beings attaining to the Divine nature as would not only be too many for that plane, but also too many to make practical use of in the future creative work of the Divine class. Wisdom, of course, forbade such a thing.

Moreover, Divine wisdom saw in the fact that the race would consist of believers and unbelievers that another practical benefit could be wrought out of the permission of sin among men. While the best that Divine wisdom could plan for the unbelief class is bringing a very large majority of them into fitness for everlasting perfect human life in earth through an experience with sin and a subsequent experience with righteousness as effective dissuaders from sin and effective persuaders to righteousness, it saw that the faith of the faith class could be so used amid the experience with evil as to develop them to such a high degree of character as would fit the very best of them for the Divine nature, and the rest of them for some spirit nature lower than the Divine. This consideration moved wisdom to plan, for two salvations — a general one for the unbelief class and an elect one for the faith class.

The reasonableness of this is apparent when we consider that the unbelief class cannot walk by faith — they cannot trust God out of sight — while the faith class lives out the saying, “though He slay me, yet will I trust Him.” As a result the unbelief of the unbelief class makes them resort to all sorts of violations of Divine law to save themselves from acts and conditions which will bring them earthly harm or prevent their obtaining their desires, while the faith class will suffer all things rather than displease God, and endure all things in order to please Him.

Therefore Divine wisdom planned to let the former class now have its experience with evil and later its experience with good, because while evil is rampant in the world they could not stand the tests now necessary for developing the character fitted for the elective salvation; while it planned that the faith class now be tested for fitness for that salvation, since they can be loyal to God amid the most crucial tests. Faithfully standing such tests, they can develop a much finer, stronger and fuller character than the unbelief class will be able to do as a result of their two experiences. These considerations prompted Divine wisdom to arrange for the elective feature of God's plan, whereby arrangement is made for four elect classes: the kings and priests — Jesus and the Church, and the nobles and Levites — the Ancient Worthies, the Great Company and the Youthful Worthies. These standing trial in this life, before the world in the Millennium gets its experience with righteousness, will be fit to bless as Priests and Levites and to rule as kings and nobles the unbelief class in that experience with righteousness unto their complete deliverance from the effects of sin, as they obey righteousness.

Thus Divine wisdom planned to use the experience of evil in a second way — to develop the finest of characters in the faith class — characters that God will be able to depend on as faithful to Him and His principles under all circumstances, characters better than the unbelief class will be capable of developing through their two experiences. Accordingly, Divine wisdom has so arranged to use the experience with evil as to benefit the largest possible number and to develop each one to his highest capabilities and at the same time to destroy the incorrigible of both classes, thus insuring eventual annihilation of sin and the permanence of righteousness in the spirit and human planes of existence.

### THREE WORLDS

Divine wisdom planned these two salvations and their experiences as to sin and righteousness to progress in various stages through the three Worlds and the four Ages of God's plan, each World and each Age contributing its share to the plan as a whole. . . . A consideration of the things therein set forth shows how Divine wisdom acted in planning every feature of these Worlds and Ages. Wisdom planned the first World to prove that fallen man, even under angelic care, could not recover from the fall or stay the corrupting influence of sin. In the second World wisdom planned to

teach that fallen man left to his own resources could not stay the downward course of sin, nor free himself from the influence of evil angels. These two features of wisdom's plan proved themselves as well taken by the result. Wisdom planned the third World to prove that man's rescue can be brought about only by Divine power exercised by God's elect for the world's uplift. The Ages of the second World display especially the wisdom of God in the elective features of His plan — in dealing with an elect individual and his family on covenant basis in the Patriarchal Age, in dealing with an elect fleshly nation on covenant basis in the Jewish Age and in dealing with an elect spiritual nation on covenant basis in the Gospel Age. Mark the Divine wisdom in arranging for the carnation of the Logos His sinless birth, His development to perfect manhood so that He might stand as Adam's substitute, and thus rescue from the curse all condemned in Adam.

Mark the wisdom of God in testing His new creature, and in perfecting it through suffering so that as a Divine Being God could depend upon Him unto the utmost to be merciful and faithful as His Vicegerent in all things. Mark the Divine wisdom in selecting for Him a Bride out of all nations, conditions and stations of men to assist Him mercifully and faithfully in carrying out all of God's designs. Mark the wisdom of God in developing and testing this class unto fitness for such a mission. Mark the varied experiences given to them as conducive to this purpose. Only in a less degree does the same wisdom show itself in selecting, developing and testing the Ancient and Youthful Worthies, and in developing and testing the Great Company. This wisdom manifests itself in working out all things for their good in fitting them for their present and future offices. It enters into the minutest circumstances and smallest experiences and events of their lives, as well as in their general circumstances, experiences and events.

Yea, indeed, wisdom devised every phase of the plan to save rebellious man and the faithful elect. And the success of the features of the plan already enacted, as well as the assured success of its as yet unfulfilled features, will forever stand sure as praise to the manifold wisdom of God.

Nor are we to think that God's wisdom will have exhausted itself in the plan for human redemption. In the numberless Ages of the future His wisdom will be ever framing plans for new creations of whose marvels we have yet but the faintest impressions. Forever will God's wisdom invent new plans and hand them to power to execute in line with justice and love. Thus endlessly will “the manifold wisdom of God” praise Him — reflect credit on Him. And let us who know His wisdom as displayed in His Plan of the Ages praise Him, the Fountain of all wisdom; for He is worthy of our highest praise!



## Bro. Leon Snyder's European Trip Report

DEAR BRO. HEDMAN: Greetings of love and fellowship in and through our Lord and Master from the many brethren that we served on our European trip.

We left the United States with the strength of the fellowship of the Lionville Convention as a stepping stone to many more blessings.

GERMANY  
July 5-11

The Movement's Representative in Germany, Bro. Janusz Puzdrowski, met us at the airport in Frankfurt. It was very nice to see a familiar face, as we had met him when he was working at the Bible House. Bro. Janusz drove us to his home in Bad Ems where his wife, Sr. Gosia, was preparing for our stay for the next six days. We reminisced about our time at the Bible House. Later in the day we took a walk along the Lahn River, which runs through this beautiful valley town. The following day Bro. Horst Glasmann was our host on a seven-hour boat trip on the Rhine River from Koblenz to St. Goar. We were joined by Sr. Maschyk, Sr. Martin, and Sr. Maria. The view from our boat of vineyards, farms, and castles was exhilarating.

On the 8th I served at two meetings, which were held at the Christian Youth Hostel, Bro. Puzdrowski translating. There were 36 in attendance including those from Wuppertal. The meeting was followed by many questions. The following day Sr. Virginia and I visited Burg Eltz, one of the many castles in Germany. It was very impressive. Later Sr. Virginia and Sr. Gosia spent the afternoon visiting Sr. Maschyk (the wife of the late Bro. Ernst Maschyk, the previous German Representative). The day after I served the Bad Ems class. This service was translated into German by Bro. Glassmann; there were 12 present.

We were invited to visit the hospital where Sr. Gosia works, then returned to Bro. and Sr. Jarek's home for lunch. Bro. and Sr. Jarek need our prayers as he has had several light strokes. Sr. Jarek stays very busy caring for him so that he can be comfortable. Our last night was blessed by some brethren coming to the Puzdrowski home to send us on our way to Poland.

POLAND  
July 12-26

We flew from Frankfurt to Warsaw where we were greeted by Bro. Piotr Woznicki, the Representative for Poland, and three other brothers. We were driven to the home of Bro.

Jan and Sr. Maria Biatkowscy where we stayed for the Lublin Convention. In all, I served four conventions in Poland, each consisting of three days. Bros. Marek and Urban translated. Their ability allowed me to feel comfortable, as they were very easy to work with.

The Lublin Convention began with the presentation of flowers and greetings by 500 Brethren. On the second day of the convention I gave the Baptismal discourse; four symbolized their consecration. Sr. Daria Kucharz attended to the needs of Sr. Virginia and translated for her at all four conventions. She was a great blessing to both of us.



BRO. LEON SNYDER AND HIS WIFE, SR. VIRGINIA

*Convention at Wolka Niedzwiedzka,  
July 13-15*

At Wolka Niedzwiedzka, the convention was held on a farm, allowing us to feel right at home. Here we stayed for three days, the kitchen being managed by Sr. Genowefa Ozimek. The meals were great. We were joined by Bro. Woznicki, which allowed for needed conversation. The second day was interrupted by a thunder storm with strong winds causing the last meeting to be canceled. After the storm passed over we gathered for a hymn sing till 10:00 that night. The atmosphere was charged with joy as our voices were raised with a joyful sound.

The singing was highlighted by small groups with special songs. This included Virginia and me singing hymn 95 ("How blessed, how glorious . . ."). The following day the sun welcomed all to a day of rejoicing, beginning with our witnessing Bro. Woznicki standing on the porch, arms raised, welcoming about 200 brethren that were housed at a school a short distance away. The sun soon dried off the ground and all was back to normal; 550 brethren attended.

We now had a travel day and were placed under the care of Bro. Piotr and Sr. Ewa Ozmik. We spent that night at their home and their children Paul and Ania were very helpful in translating for us. It was at the Ozmik's home that Sr. Woznicki joined us for the remainder of our trip.

*Convention at Wroclaw, July 20-22*

On Thursday, July 19, Bro. Woznicki transported us and the Woznikis to the home of Bro. Otton and Sr. Zofia Ryl. The Wroclaw Convention was held in a school gymnasium large enough for 700 Brethren, with two symbolizing their consecration. Our needs were met with the able assistance of their daughter Ania. Each day was completed with a meal, fellowship, and the singing of hymns with other brethren at their home.

*Convention at Bydgoszcz, July 23-25*

The Bydgoszcz Convention was also held in a school, with 700 in attendance. The second day four gave themselves to our Lord in baptism. We were placed under the care of Sr. Ewa Fryska and her mother Sr. Helena. Sr. Ewa is an English teacher; this made our communication easy. Several brethren came to her home one night allowing us the privilege of making new friendships.

At the close of this convention we spent the night at Bro. Piotr and Sr. Elisabeth Kucharski's home, joined by their daughters, Catherine and Alexandra. Also present were Bro. Feliks and Sr. Lidia Kucharz, Bro. Piotr and Sr. Teresa Woznicki, and Sr. Daria Kucharz.

On Thursday, July 26, we left for the airport in Poznan. On the way we stopped to see the House of Prayer where the Poznan Convention is usually held. We were greeted by several brethren, given a tour of the meeting hall, sang a few hymns, were served a lunch, and offered a safe journey through prayer on our behalf. At the airport in Poznan 37 brethren acting as representatives surrounded us with loving kindness. We shed tears of joy at this time of parting. It has been well said, "Without tears in the eye, there cannot be a rainbow in the heart."

## FRANCE

July 27-30

We arrived in France at the Paris-Degaulle Airport at 7:00 p.m., but our luggage did not. It showed up at 10:00 that night allowing time for fellowship with Bro. Alain Viard and his wife Sr. Annick. We gathered our luggage and drove about three hours to Barlin where the Viards live. The following morning we went to the meeting hall to begin the three-day convention which began with our introduction to Bro. and Sr. Hermetz. I was privileged to address the brethren with three discourses. 110 were present the first day, with 143 the last two days. We had a free day after the convention, which allowed for some special time with Bro. and Sr. Hermetz at their home. We also had time to tour the building where the books are stored and printing is carried on. There is a great amount of work done by so few.

## ENGLAND

July 31-August 9

On Tuesday morning, July 31, we were picked up at the Viard's home by Bro. Richard and Sr. Marise Chandar and began our journey to England. The trip took us through the tunnel under the English channel to the Chandar's home. We had two free days, which allowed for a day in London to learn of that city's history.

I served the Ealing class on Wednesday, August 1 at the comfortable meeting hall. There were 14 in attendance. We made some new friendships and renewed some old ones.

The following day we were taken to Heathrow Airport for the trip to Manchester. Two familiar faces greeted us — Bro. John and Sr. Diane Scale. They drove us to the home of Sr. Valerie Armstrong, whose late husband, Bro. Ronald Armstrong, was the former Representative in Britain. [Bro. H.W. Roberts is now the British Representative.]

The next three days were given over to the Hyde Convention held in the Festival Theatre. I was privileged to address the convention twice, with 59 and 76 in attendance. Meals were served to all upstairs allowing for fellowship of which I am very thankful. On August 6, we served the Hyde class addressing them with the subject, "Who will be Israel's Future Neighbors," with 18 present.

On August 7, Sr. Armstrong drove us to Yorkshire across the Pennine hills, to the meeting hall of the Sheffield class. At this meeting we addressed the issue of "Punishment: Corporal and Capital," with 26 present.

We spent the last two days of our trip in the company of Sr. Valerie. We took time to reflect on the past six weeks, enjoyed extended time at the breakfast table discussing the Manna, and attended the Wednesday night study with Sr. Edith Wilkinson and Sr. Armstrong. We had good fellowship with the Scales as they showed us places of historic interest.

\* \* \*

We are very grateful for the travel arrangements that allowed us to serve 22 meetings with attendance of 7,776. The special loving care shown us at the many homes that became our residence showed a wonderful expression of devotion and dedication to the Lord and His service.

The many capable hands that God has placed His work under became clear during this trip. The extended work to Russia and the Ukraine, for example, allows us to recognize that God will reveal His Plan to anyone who wants to know it, so long as there is a heart dedicated to Him. We give thanks for the efforts of so many that are doing the work necessary to bring God's loving kindness to all who are seeking to know and understand His Truth. How thankful we are to all the brethren, for they allowed Sr. Virginia and I to become their friends. We thank God for the blessing of a memory, allowing us to carry the love given, right into the Kingdom. Our earnest prayer is that our service was acceptable before God and the brethren.

In the Master's service,

Bro. Leon Snyder, Michigan [Auxiliary Pilgrim]

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# A Report on Current Projects

*Another in an occasional series*

*The following text and accompanying pictures will keep our readers up to date with some of our ongoing projects.*

- The necessary renovations to the second-floor office, outlined in the July-August *Present Truth* report have been completed. The quarters are currently occupied by Bro. H. W. Roberts, British Representative, and Bro. John F. Scale, Webmaster for the U.K., both visiting the Bible House for consultation on business matters.

- The construction of 33 houses on the adjoining property, land which formerly belonged to the Bible House, is well under way.

- Necessary renovation and enlargement of the Editor's home (Miller Road), owned by the Bible House and situated on Movement property, began in late September and is expected to run until early next year.

*Photographs (from top right, clockwise): Renovated second-floor office, dining room (2 views); new bedroom; Miller Road project underway; new housing development, seen from the balcony of the Bible House; a new house next door under construction*



## Ohio Convention Report

OUR ANNUAL convention in Ohio was held in Nelsonville on August 24-26, with brethren from several states attending. Pilgrim Bro. Carl Seebald from Michigan was the Convention Chairman, and Pilgrim Bros. Richard Blaine from Florida and Ralph Herzig from Massachusetts served as Assistant Chairmen.

The Convention opened with the Address of Welcome by Bro. Fred Hanning. The theme of the Convention (and the title of its symposium) was "Manna." Five discourses were delivered, including a baptismal discourse.

The Business Session was led by Bro. Carl Seebald, and featured Bro. Leon Snyder's report of his trip to Europe (also featured in this issue). The Question Meeting was conducted by Bro. Ralph Herzig.

The Convention ended with closing remarks by the Chairman, followed by the Love Feast. The brethren voted to send their Christian greetings to all. After the Convention, many brethren gathered for the singing of hymns at Bro. David and Sr. Carrie Hanning's home.

\* \* \*

## QUESTION BOX

*What is the sin-offering?*

The term “sin offering” means a sacrifice for sin. In the Old Testament, especially in the book of Leviticus, it refers to one of the kinds of animal sacrifices that the Lord instituted in Israel during their sojourn in the wilderness as a typical atonement for sin. Of particular interest to us as Bible students is the sacrifice of the bullock and the Lord’s goat on the Day of Atonement. The sacrifice of the bullock is recorded in Lev. 16: 11: “And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.” The sacrifice of the Lord’s goat is recorded in verse 15: “Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.”

These sacrifices are typical of the “better sacrifices” of the Gospel Age for the sins of the world. The Apostle Paul in particular writes about these matters, mainly in the book of Hebrews. With the help of *Tabernacle Shadows* and other Truth writings, we understand that the sacrifice of the bullock types the sacrifice of the humanity of our Lord Jesus, and the sacrifice of the Lord’s goat types the sacrifice of the humanity of the Little Flock, the Church. The sacrifice of our Lord’s humanity took place from Jordan, at the age of 30, until His death on the cross 3½ years later. His sacrifice entailed much suffering in the form of physical suffering, mental sorrow, and physical violence.

The sacrifice of the Church’s humanity was the second sin offering, at times spoken of as the second part of the sin offering. God gave the Church this privilege of suffering with Christ — from the same causes, in the same forms, in the same spirit, for the same purpose, and effecting the same results.

God could have chosen to effect the reconciliation of the world through Jesus alone as the great Prophet, Priest, King, and Mediator. However, He chose instead to effect the world’s reconciliation through Jesus as the Head, and the Church as the Body of the great Prophet, Priest, King, and Mediator; and the only way that the consecrated of the Gospel Age could become a part of His Body was by sharing with Him in His sufferings as stated in 2 Tim. 2: 12: “If we suffer, we shall also reign with him.”

*What is the difference between the ransom and the sin-offering?*

The ransom and the sin-offering are two separate views of the atonement between God and man. The ransom refers to our Lord Jesus as a perfect man, the One who died as a

corresponding price for Father Adam, as we read in 1 Tim. 2: 5, 6: “The man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” This is more of a condensed view.

The sin-offering is another view, yet in perfect harmony with the ransom. The sin-offering pictures not only the sacrifice of our Lord, but also how God accepts, and how our Lord uses the merit of His human sacrifice. The first use was to *impute*, rather than *apply* His human merit on behalf of and to the Church and the rest of the household of faith (all the spirit-begotten, including the Great Company). This began at Pentecost and continued throughout the Gospel Age, until these classes completed their course in death. This is shown in the type by the sacrifice of the bullock, our Lord Jesus as a man, the first sin-offering on the Day of Atonement.

The second sin-offering on the Day of Atonement was the Lord’s goat, the Church in their humanity, pictured not as individuals, but as a class. They suffered and died throughout the Gospel Age with Christ, so that in due time they could reign with Him (2 Tim. 2: 12; Rom. 8: 17, 18). At the end of the Gospel Age, the Christ, Head and Body, will present the second sin-offering before God, and upon its acceptance, the second use of the merit of our Lord’s ransom sacrifice will begin. This use will be the *application* of our Lord’s human merit, as distinct from the *imputed* use of His merit. Thus the sin-offering shows the *manner* in which the Ransom sacrifice is effective for the world.

The imputational use of Jesus’ merit for the Gospel Age beneficiaries of the ransom meant that Jesus made a *loan of credit* for the Church and the household of faith. This loan the Father accepted as a reckoned purchase, enabling them to receive a reckoned righteousness by faith. On the other hand, the applicational use of Jesus’ merit for the world during the Millennial Age means that Jesus will make an *actual purchase of the world*, which the Father will accept. As a result the world will gradually receive an actual righteousness, as they prove obedient.

*From the Divine point of view, is there any legal merit in the Church’s sacrifice, either individually or collectively, and if so, will it be used in any way to atone for the sins of the world?*

The Church had no legal merit according to the flesh. Upon accepting Jesus as Savior, the believer received a *tentative imputation* of Christ’s human merit, granting tentative justification and upon consecration received an *actual imputation* of Christ’s human merit, granting vitalized justification. So it was Christ’s merit that gave them a standing with God. Immediately after

consecration, these individuals were spirit-begotten, thus becoming new creatures.

As to whether the Church's sufferings augment the ransom-sacrifice, the answer is, *no*. The Scriptures are plain in declaring that it is Jesus' ransom or human merit alone which will atone for the Adamic sin of the world, as well as all sins that are attributable to Adamic sin. John the Baptist proclaimed this truth when he said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). Also, the Apostle John writing of Jesus in 1 John 2: 2 states, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Jesus' merit *alone* is sufficient to atone for the sins of the world; the sin-offering element of the Church's sacrifice is not needed. "It pleased the Father that in him should all fulness dwell" — that the full credit of the redemptive work should thus be in Him (Col. 1: 19). As 1 Cor. 8: 6 expresses it, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

*If the sacrifice of the Church's humanity is called a sin-offering, does that not imply that the Church has something to do with the satisfaction of Divine Justice on behalf of the world?*

The Scriptures do teach that the Church's sacrifice is a sin-offering; for example, Col. 1: 24, where the Apostle Paul in referring to himself states, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ." But the Scriptures also teach that the merit of Jesus' humanity alone will be used to effect atonement for the sins of the world (see previous answer). Why the seeming discrepancy?

According to the Scriptures, the Church's sacrifice does have a part in the satisfaction of Justice, though not

one of absolute need — as Jesus' sacrifice was — but of relative need. How is that? All of the spirit-begotten during the Gospel Age received the imputation of Jesus' human merit, and until they finished their course in death, that merit was not available to be applied to the world nor the embargo — the restriction on the use of the merit — lifted. Upon the sacrificial death of the Church followed by the constrained death of the Great Company, the merit becomes unencumbered and is then free to be applied for the non-elect world of mankind.

After the completion of the Youthful Worthy class and sometime during or after the development of the *quasi*-elect, our Lord Jesus and the Church, as the great High Priest for the world, will apply Jesus' human merit on behalf of the world. That merit was originally His, but during the Gospel Age became the possession also of the Spirit-begotten by imputation. The Church's share in applying Jesus' merit is typed in the sprinkling of the goat's blood (Lev. 16: 15, 16).

We may look at this matter from the standpoint of a different figure, that of a bridegroom and his bride. Just as a bride takes the name of her bridegroom, and all his possessions become her possessions, so the Church as the Bride of Christ takes His name as her name, and all His possessions become hers also. In this sense, the Church can lay claim to Jesus' human merit as one of her possessions. More to the point, as in a natural marriage where the husband and wife become one flesh, so Christ, the Bridegroom, and the Church, the Bride, become one — collectively, *The Christ* — and heir to all the eternal rights and privileges which Jesus Himself has won.

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## LETTER BOX

DEAR BRO. HEDMAN: Our summer was spent visiting those who love the Truth and now with autumn rapidly approaching, it's time to share our pleasant experience with you before winter sets in. First of all I want to send our heartfelt thanks to you and to all the dear brethren who helped make the arrangements for our every visit and our every comfort.

We were welcomed at every stop and enjoyed the fellowship during the meetings that had been arranged, as well as the time spent in conversations, answering questions as best we could, and taking part in the morning Manna discussions all across the United States and Canada.

Our schedule took us to the brethren on week-ends because there are many whose long work hours make it difficult to attend meetings during the week. We served in many states, Midwest, South, and East, and Canada. Everywhere we went the brethren were rejoicing in the knowledge and love of the Truth. They enjoy all the tapes of convention discourses and our two papers — *The Bible Standard* and *The Present Truth*, plus the Website. They are all very well informed. . . . As usual we always receive more blessings than we are able to give. It was a wonderful trip but it's also good to be home.

With much Christian Love in which my wife, Sr. Mary joins, I remain your brother by the grace of our Lord.

Sincerely,

Bro. Jack Detzler (Calif.) [Aux. Pilgrim]

DEAR BRO. HEDMAN: May the grace and peace of our Heavenly Father be with you and all at the Bible House. Our journey to Poland was mixed with great blessings among most grievous terror news, which had stricken the World Trade Center three days before the convention in Krakow was inaugurated. We arrived at Krakow on Sept. 5, and our nephew Slawomir Kawa and other friends picked us up from the airport and brought us to the city. We called Bro. Piotri Woznicki (Representative for Poland) and confirmed our arrival and also a plan for our service.

Before the convention started on September 14-16 we went to visit and serve the retirement home in Miechow, which is less than an hour's drive north of Krakow. My mother (who just turned 90) and other brethren were happy to see us and we shared love and fellowship for several days, staying in a guest room provided for us. The House is called "Betania" and is run by "Free Bible Students" under the directorship of Bro. Stanislaw Slavinski. It is a beautiful house, in good surroundings. Care is given by about 20 employees to about 55 elderly residents; it is one of the best of its kind in the country. Most important is that our brethren have fellowship and regular meetings.

Bro. Slavinski organized a Sunday meeting in the chapel and, in cooperation with Bro. Woznicki, invited me to serve. Bro. Kubic, the Free Bible Student Chairman, invited me to serve with two discourses on Sunday, Sept. 9. There were quite a few visitors from different parts of Poland who were visiting their relatives. The audience numbered 80.

We returned to Krakow and the first day of the convention were greeted with flowers by three children who gave a welcome address and three flower baskets to the chairman, Bro. Woznicki, and myself. The Address of Welcome was delivered by Bro. Alfred Szwed, a local brother, followed by my part, "Information from the Bible House," which started with the end, rather than the beginning, because of the most recent tragedy of September 11, striking the World Trade Center. Brethren expressed deepest concern and sympathy both from the platform and individually, asking about our brethren of the New York class, and offering to pray for us. Citizens gathered at squares and at the American Embassy, placing thousands of flowers, literally crying over our tragedy. Certainly there is a time of trouble which has not been from the beginning of the world (Matt. 24: 21).

I mentioned the most recent news from the Bible House, including your work and plans, as well as the work and dedication of many brethren participating in the modernization and improvements, which are appreciated very much. We conveyed your greetings and good wishes, as well as greetings from the Philadelphia Area and the Ohio Conventions. Brethren still have them in warm memories showing the pictures and remembering Brethren Snyders and Detzlers with great love.

I could not help mentioning what was constantly coming to my mind, telling the brethren about my observation from your recent report in the July-August, 2001 P.T., p. 56, which I read on the plane before that disaster. I was particularly impressed with the statement: . . . "in many instances, *events* have overtaken *expectations*."

The Convention had no lunch breaks, except 30-minute breaks between meetings from 9:00-3:30. Attendance was about 760 with variations each day. My wife enjoyed hearing the talks in our native language. Bro. Woznicki served with a discourse entitled "Lord's People Beyond a Fear," and also served with a question meeting, answering some difficult questions with wisdom and love. Sr. Teresa and Bro. Piotr Woznicki celebrated their 50th wedding anniversary just before the convention. May God bless them. What a lovely couple.

Life in Poland seems to be wonderful for visitors and outsiders — abundance of merchandise and beautifully renovated old cities and castles, but most people are not satisfied having the hardship of unemployment reaching 18%. There are problems with unwanted emigration from extremely poor countries such as the Ukraine, Russia, and even Asiatic parts. The most difficult part hits retirees and the health care needy. Medication in most cases has to be paid in full because it is not insured, which makes it hard, and in many cases impossible.

The brethren in general have a good spirit and are enduring by God's grace, thanks to His providential care over his people. All the brethren, including visitors from Germany, like Sr. Maschyk, Janke, some from France, Russia, and the Ukraine, voted to have us convey Christian love, greeting, and concern to you and all the American brethren.

Yours in Lord's service,

Bro. John Wojnar (N.J.) [Aux. Pilgrim]

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](mailto:editorial@biblestandard.com) (enter "Letters" in the subject line).

## TIMEPIECE

### Ancient Tablets Agree with the Bible

*Zion's Watch Tower, March 1903*

In view of the fact that most lecturers on the Babylonian excavations are endeavoring to prove that their findings date back thousands of years before the flood, and hence are in total disagreement with the Bible narrative, the following testimony to their corroboration of Scripture is the more appreciated. Excavators seem prone to "magnify their office" and to make their services and findings more wonderful than they really are.

"Dr. Albert T. Clay, curator of the Babylonian department in the museum of the University of Pennsylvania, lectured in Widener hall yesterday on 'The Old Testament in the Light of Recent Excavations.'

"'Accounts of the creation and deluge,' he said, 'have been deciphered from early Babylonian monuments. No direct account has been found referring to the fall of mankind, although engraved rocks representing a man and woman sitting under a tree, with a serpent nearby, have been found, which undoubtedly refer to it.'

"The lecturer went on to show that the events

recorded in the Bible had taken place contrary to what had been contended by critics of the Old Testament in the past few years. He presented a photograph of an engraved rock referring to the deluge and translated it. Although the period of time which elapsed while Noah was in the ark did not exactly correspond to the number of days given in the Bible, yet the historical significance of the event was corroborated. Dr. Clay presented many such photographs, all of which had been excavated in Babylonia, and are now in the museum. The translations of these were parallel accounts to passages found in the Bible.

"He further said: 'This work is yet in its infancy. Research has not yet come to a limit. The lowest excavations show civilization in advanced stages and there is every reason to believe that future excavations will bring to light the majority, if not all, the history recorded in the Old Testament.'"— *Philadelphia Times*.

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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

*Life — Death — Hereafter* (224 pages), paperback, \$1.50; hardback, \$2.00

*God* (547 pages; describing Jehovah's great attributes) \$2.00

*Creation* (585 pages; describing God's creative work) \$2.00

*The Bible* (794 pages; much useful information on it and its uses) \$2.50

*Christ — Spirit — Covenants* (744 pages) \$2.50

*The Chart of God's Plan* (360 pages) \$5.00

*The Millennium* (488 pages; expounds many Scriptures) \$7.00

*Daily Heavenly Manna and Devotional Service* \$6.00

*Poems of Dawn* (300 choice Christian poems) \$5.00

*Photo-Drama of Creation* (good for children; paperback) \$4.95

*Hymns of Millennial Dawn* (350 hymns), \$6.00 (words only).50

*Tabernacle Shadows* (176 pages; types explained), hardback, \$4.00

#### PRICED BOOKLETS

*Focus on Zionism* (a Christian Zionist view) \$1.00

*The Restoration of Israel* (48 pages; from *Studies*, Vol. 3) .50

*Anglo-Israelism — A Modern Delusion* (80 pages) .50

*The Gift of Tongues — Should We Seek It or Shun It?* (80 pages).50

*Is there Hope for Any of the Unsaved Dead?* (80 pages) .50

*Satan, Satanism, Demonism and Exorcism* (80 pages).50

*Born Again* (48 pages; what, when and how).50

*The Great Pyramid and the Bible* (48 pages; Bible proofs) .50

*The Hell of the Bible* (60 pages; treats every Bible text on Hell) .25

*Spiritism — Ancient and Modern* (67 pages) .25

*Jewish Hopes and Prospects* (52 pages) .10

*Teachings of "Jehovah's Witnesses" Examined (pro and con)* .10

#### FREE 24-PAGE BOOKLETS FOR SPECIAL LIMITED NEEDS

Where are the Dead? • Life and Immortality • What is the Soul? • Resurrection of the Dead • Spiritism is Demonism • Why Does A Loving God Permit Calamities? • The Sabbath Day • Faith Healing • Baptism • Speaking in Tongues — Is it of God? • The Kingdom of God • Mormonism — A Modern Delusion • Preservation of Identity in the Resurrection • The Evolution Theory Examined • The Rapture • Must Christians Pay Tithes? • Why We Believe in God's Existence

#### FREE LEAFLETS FOR GENERAL DISTRIBUTION

Do You Know? • Thieves In Paradise • Israel's Return • New Earth • What is Hell? • The Bible vs. Evolution • "Flying Saucers" • Jesus' Second Advent • Judgment Day • God Loves You! • Earth's Coming Theocratic Government • War on Poverty • Oath-bound Promise • Man's Eternal Destiny • Pollution Crisis • What is the Truth? • Great Pyramid • Restitution • Is God or Satan Winning? • The Full Gospel • Peace — How it Will Come • True Freedom • Laymen's Home Missionary Movement

#### SMALL LEAFLETS FOR GENERAL DISTRIBUTION

Titles available will vary from time to time

Coming By and By • Christ's Glorious Reign • Close Your Eyes/Divine Plan Ad • Desolation/Restoration • Father Take My Hand • A Good New Year Recipe • How Readeest Thou? • Nearing God's Kingdom • My Lord and I/Picture • 23rd Psalm • Salvation/All Things New • Scripture Studies Ad • Watchman, What of the Night?

**The Present Truth**  
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## ANNOUNCEMENTS

### A CHANGE IN OUR ADDRESS

Our current address is 1156 St. Matthew's Road, Chester Springs, Pa. 19425-2700 but we have discontinued use of "P.O. Box 67."

### ANNUAL MEMORIAL REPORT FOR 2001

Following is a summary of the record of classes and individuals who partook of the Lord's Memorial earlier this year. There were probably some who partook who did not submit a report.

United States and Canada, 61; Poland, Moldova, Ukraine and Russia, 79; France, Belgium, and Switzerland, 24; India, 29; Africa, 8; Britain, 7; Caribbean, 6; Germany, 5; South America, 6; Scandinavia, 1; Australia, 1.

### CONTENTVILLE.COM

Last year we contracted to sell our magazines, *The Present Truth* and *The Bible Standard*, through the online magazine re-seller, *contentville.com*. That organization officially went out of business on September 28. Any subscriptions placed for our magazines through the service up to September 28 will be honored by the company. If you have subscribed through *contentville.com* and have not received your magazines, please contact us.

### BIBLE STANDARD WEB SITES — U.S. AND U.K.

The English language Web sites are (U.S.) [www.biblestandard.com](http://www.biblestandard.com) and (U.K.) [www.biblestandard.co.uk](http://www.biblestandard.co.uk). The sites contain articles from *The Bible Standard*. We ask the Lord's blessings on our endeavors to spread the basic Truth teachings across a wider field. We encourage you to "get the word out" about the sites, by word of mouth or otherwise. Both sites contain links to affiliated sites in France, Germany, and Poland.

Please direct comments regarding the sites *only* to the appropriate Webmasters. Joint Webmaster for the U.S. is Dan and Sue Herzig; they are assisted by volunteers throughout the United States. The Webmaster for the U.K. is John F. Scale; he is assisted by brethren in that country. The contact addresses appear on each site.

If you stamp the Web address in the space at the back of our tracts, it should appear right after the U.S. headquarters or British Branch address, providing that you do not thereby forfeit space to add your own class address, notices, etc. *Please do not imprint any other Web addresses than our official sites nor promote personal sites in competition with it.*

### HERALD OF THE EPIPHANY

### AND BIBLE STANDARD MAGAZINES

The study of earlier issues of these magazines is helpful to a proper understanding and appreciation of subsequent issues. Therefore we earnestly advise all to order the back numbers. (Published from July 15, 1920 through Dec. 1951 as *The Herald of the Epiphany*.) We offer these at 10 cents per single copy. Up to the year 2001 single issues are 20 cents; for 2001 until further notice, \$1.00. We also offer bound volumes (stiff black cloth binding) as follows:

1920-29, 1930-39 or 1940-51 *Heralds*,  
1952-56, 1957-61, 1962-66, 1967-71, 1972-76, 1977-81,  
1982-86, 1987-91, or 1992-96 *Bible Standard*.

We have available bound volumes for the years 1997-1999; some are available on back order at \$27.50 each volume, though we do not guarantee that every past issue is available.

### ORDER PRESENT TRUTH BACK ISSUES NOW

Now is the time to complete files or order special issues, before our supply of many issues is exhausted; 35 cents per copy in quantity. The latest topical index to back issues is in the November-December 1995 issue.

We furnish 48 issues of *The Present Truth* in a stiff black cloth binding (one volume) for \$35.00. We group them so as to have an index in the back of each volume as follows: 1932-35, 1936-39, 1940-43, 1944-47, 1948-51, 1952-59, 1960-67, 1968-75, 1976-83, 1984-1991 (inclusive). We now have also the years from 1992-1999 (inclusive). Thus the 11 volumes for the years 1932-99 cost \$35.00 each, or a total of \$385.00.

We also supply earlier issues in three volumes, 1920-23, 1924-27 and 1928-31 inclusive, which contain practically all articles in those issues. To ensure these prices (\$35.00 per volume), we supply all issues. Delivery may be delayed on these orders due to preparation and binding time.

### HYMN FOR THE DAY IN 2001

On the first of each month, use the year's hymn, 24, "Blow ye the trumpet." On other days, use the first in each Manna list.

**The Present Truth**  
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