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and
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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, 25, 26, 28; 9: 11, 12.

The Province of Prayer

There can be no doubt that for ignorant and weak finite beings to attempt to use prayer or any other agency to thwart the plans and change the arrangements of the Almighty Jehovah, and to attempt to instruct the All-wise One, would be improper. Such is not the province of prayer. This we hold to be an axiom. But what is the purpose and intent of prayer? What are its privileges and its limits?

THE PRIVILEGE of praying to God, of holding communion with Him, is a great one and is an evidence of His favor. God permits and has arranged to grant us this privilege, not that He might be *informed* of our desires, but that we might obtain benefit, comfort and instruction.

THE OBJECT OF PRAYER

The object of prayer is to bring the heart and mind of the true disciple — whether in joy or sorrow — into contact with the heart of God, that the disciple may be enabled to realize more fully the Fatherhood of God, His love and care and His deep interest in every item of our welfare. In our deep affliction we may unburden our hearts to God and thus have forcefully brought to our

attention His love, care and wisdom for our encouragement and strengthening and for our joy.

It is not necessary for us to instruct Jehovah how to arrange matters for the best, but it is our place to bring our hearts to realize that He is the center of wisdom and power and that, having unburdened our hearts, we are to be prepared to listen for His answer and advice through His Word. Those whose knowledge of prayer is confined to the meager information they have imparted to God with “much speaking,” and who have never learned to *listen* for the answer to their prayers at the Word of God, have as yet measurably failed to appreciate the object of prayer (Matt. 6: 7).

The province of prayer is *to ask for only those things that God has already declared Himself well pleased to grant*. We may speak freely to Him as a Father, and tell Him that we accept and understand His Word and of the confidence and trust we have in its ultimate fulfillment; yet we must not tell Him of our will and our plan, and what we would prefer. We should put far from us any such spirit, and instead bring ourselves into full accord with His will and His Plan. This attitude would cut short some of the “long prayers,” “much speaking,” and “vain repetitions” by which some endeavor to instruct the Lord in their wishes regarding every matter under heaven.

CONDITIONS FOR ANSWERS TO PRAYER

While assuring us that the Father cares for us, and is well-pleased to have us come to Him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says (John 15: 7):

“If ye [1] abide in me, and [2] my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

What is it to abide in Christ? It implies first that our *will* has been wholly swallowed up in the will of God and Christ. More than this, that our will is in this condition *at the time of prayer*; that is, *abiding* in Christ. If our will is controlled entirely by the will of Christ, we will consult the Word of God and look to it for guidance as to what God's will is *before* framing our petition. This being the case, we will be prepared to ask any and everything we may (rightly) will to ask.

MODEST PRAYERS

Our requests would probably be as simple as was the Master's petition when He prayed, “Not my will, but



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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.

thine be done” (Luke 22: 42). In such a condition prayers are always answered; but in such a condition the prayers would be very modest. Our prayers under such circumstances will be more of thanksgiving for our blessings, an expression of confidence and trust and the committing of our way unto the Lord, confidently realizing the promise that to us under such conditions, all things work together for good (Rom. 8: 28). Whatever comes, therefore, we may realize that the prayer was answered. We can rejoice, because we will be prepared to rejoice in tribulation as well as in prosperity, in the path of service. We will not oppose whatever God permits, knowing that it will work out for our good.

WHAT WE SHOULD NOT PRAY FOR

There are certain things for which it is not proper that we pray. Some examples —

- We could not pray for the immediate conversion of the world, for though we firmly believe that God “will have all men to be saved and to come unto the knowledge of the truth” (1 Tim. 2: 1-6) we recognize that this present Age is not in God’s Plan devoted to this work. God’s salvation work has been directed to the selection of those who will be His instruments for blessing all the families of the earth in His arranged time (Acts 3: 19-21).

- We should not single out an ungodly friend and request God to work a miracle on him or her and bring that one into the Christian fold. We may, however, pray for wisdom to present the Word aright, that, if possible, the light of the understanding of the glory of God might shine into the understanding of our friend. This would be in harmony with the Word of God. Jesus exhorts us to be “wise as serpents, and harmless as doves” and instructs us that “if any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not” (Matt. 10: 16; James 1: 5).

- We may not ask for riches and honor, nor for fine food and fine clothing. To pray for these is contrary to the spirit of the Master. But we may ask, “Give us this day our daily bread,” assured that the Father knows what is best and what things are needful to us. His concern for us embraces our interests temporal as well as spiritual, future as well as present.

- We ought not to pray or labor for the perpetuation of the political parties and governments of this world, for the Word of Christ abides in us, and we are therefore not in darkness. We know that “the times of the Gentiles,” the lease of power granted to national governments by God, expired nominally in 1914 (Luke 21: 24). God’s Kingdom is to supplant these.

God’s concern for us embraces our interests temporal as well as spiritual, future as well as present.

For that new Kingdom we may pray, “Thy kingdom come. Thy will be done, in earth,” while we wait patiently for it (Dan. 2: 44; Matt. 6: 10). We may, in harmony with the Apostle Paul’s exhortation (1 Tim. 2: 1, 2), pray “for all men; for kings and all that are in authority.” We may pray for God’s guidance and direction over all the affairs of life and over rulers to the end that the piety, sobriety and spiritual growth of His people may be conserved (v. 2).

In none of Jesus’ prayers did He ever pray for Caesar, or Pilate, or Herod; nor did He make any special effort to reach these with the Gospel message, remembering how it is written, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek” (Isa. 61: 1; Luke 4: 18). Our Lord gave His disciples a formula for prayer which contains no petition for rulers of this Age, nor for mankind in general, except as this is implied in the expressions of forgiveness of debtors, and the prayer for the coming Kingdom, which will ultimately bless all mankind.

- We cannot pray our Father to grant abundant harvests, send rains, prevent famines, droughts, wars and pestilences; we find no example of such presumption in the Master, and realize from His words that God will permit disasters until the earthly phase of the reign of Christ is inaugurated (Luke 21: 9). Further, we are informed by the Master that the present day will be one of trouble caused by the new Prince binding the strong ruler of earth and spoiling his house (Matt. 12: 26-29). We rejoice in confident hope, knowing that all things are so overruled as to work out the accomplishment of our Father’s grand designs, revealed to us in His Word.

- Instructed by the abiding words of Christ and realizing our covenant of consecration is unto death, we cannot ask for release from pain, trouble and death. As did Jesus, we can ask only that if it be possible, the cup of shame and misrepresentation might pass us by, that we might suffer not as evil-doers; and yet, with Him we must say, “Not my will, but thine be done.” It was truly said of the Master that He saved others, but He could not save Himself *and be a sacrifice, too*. In our requests for others we should

remember that the time for restitution of life and health to the world has not yet fully come. Jesus did not heal all the blind and ill in Judea; what healing He did merely showed forth the glorious power and blessing of His coming glorious reign. Hence our prayers for the sick should be with full confidence in God's ability to heal, yet not demanding it, always letting the words of our Lord abide in us — "Thy will be done." To pray in any other than this spirit is to "ask amiss" (James 4: 3). Requests for ease, earthly prosperity — all these are termed lusts (earthly desires) by the Apostle, contrary to the spirit and Word of Christ.

PRAY FOR WHAT?

Some examples of appropriate prayers —

- Those who abide in Christ and in whom His Word abides can pray for their enemies and those who despitefully use and persecute them (Matt. 5: 44), though they cannot pray God to open their blinded eyes at once, or in their preferred way. Realizing from the indwelling Word of God's promise that the blinded eyes will all be opened to the Truth, they can wait on Him, and, going to God in prayer, they may express their forgiveness of the persecutors, their interest in them, and their patient waiting for the day when the knowledge of the Lord shall fill the earth (Jer. 31: 33, 34).

- Though a *time* for praying is not specified in Scripture, who among God's children has not experienced the blessedness of communion with the Lord in the morning of each day, asking His guidance of its affairs, and realizing and expressing to Him our confidence in and reliance upon His promises? This starting prayer reminds us of God's promises and thus strengthens and prepares us for the events of the day. And at the end of the day, how impossible it is for a consecrated one to retire without thankfulness of heart! How appropriate to bow the knee, and the heart, to render homage as well as thanks for the day!

- Though not enjoined specifically, how appro-

priate that husband and wife should blend their hearts and bow their knees in Divine worship, and in submission to the Divine will! This tends to unify their hearts and lives. How blessed such an example is to the children! It is entirely appropriate that our children be trained to look to their Creator in the days of their youth, not necessarily with formal or lengthy prayers, but in a simple, earnest, and trustful manner. They will learn from praying parents the lesson of obedience and submission both to their parents and to God.

As soon as children come to a reasoning age, their attention to the daily family prayer, whether it be morning or evening, should be placed on the same plane that God places it before the consecrated parents: not of constraint, but of a willing mind, out of a thankful and loving heart. Parental example in such things will make home and parents and sacred things dear to children in later life.

- What is true of the natural family is not less true of God's family, of which we are members. To bind us together in love, God has arranged to make the various members more or less dependent on each other for the blessings He is willing and ready to

bestow. Thus He would unify them in His method of providing spiritual food. This being true, we must not neglect the assembling of ourselves with those of like precious faith when we can. How sweet and refreshing such assemblies can be! How appropriate, then, to ask our Father's blessing upon each meeting, that the spirit of love may pervade the members of Christ's family there gathered, that the Truth might be discerned by sincere and Truth-hungry souls, so that all might be more and more filled with the self-sacrificing spirit and thus be built up in the most holy faith and love, and made fit for the Master's service.

Can it be doubted that to the extent that such prayer is the expression of the sentiment of all, it will bring an answer at the moment of its utterance, by impressing upon all solemnly the object of the meeting

The Model Prayer

After this manner therefore pray ye:

**Our Father which art in heaven,
Hallowed be thy name.**

**Thy kingdom come. Thy will be
done in earth, as it is in heaven.**

**Give us this day our daily
bread.**

**And forgive us our debts, as we
forgive our debtors.**

**And lead us not into temptation,
but deliver us from evil: For thine is
the kingdom and the power, and the
glory, for ever.**

Amen.

Matt. 6: 9-13

and the blessings to be expected and enjoyed? The prayer will influence all who join in it.

Jesus said, in connection with one of the few of His recorded prayers, "Because of the people which stand by I said it" (John 11: 42). Saint Paul exhorts those who lead the company in prayer to do so in such a manner that all may be able to hear and acquiesce in it (1 Cor. 14: 14-17).

- With the climax of Christian growth, the climax of worship is reached, and the earnest disciple of Christ will experience the meaning of the Apostle's words, "Pray without ceasing. In every thing give thanks" (1 Thes. 5: 17, 18). Communion with God and the feeling of continual trust in His goodness and care will become interwoven with all the affairs of life, so that to pray without ceasing and to be continually thankful will become as natural as breathing.

THE LORD'S PRAYER: OUR EXAMPLE

No *form* of prayer is furnished for us in the Scripture. When asked by the disciples for instruction on this subject, Jesus gave them an idea or example of how to arrange their prayers. He said to pray after "this manner" (see box on facing page).

First, there needs to be an acknowledgment of God as our Father, the Almighty and hallowed One; secondly, we should express our expectation and trust that His Kingdom is coming, our eagerness for it and the time when His will shall be done on earth as it is in heaven; thirdly, we affirm our reliance upon Him for our daily provisions, which He has promised us; fourthly, we acknowledge our sins and ask His forgiveness, that we are willing to exercise forgiveness toward our debtors, and express our belief that He will not abandon us into temptation but will deliver us from the Evil One.

PRAYER NOT BEGGING

Prayer is not merely a begging arrangement, nor is it an occasion for instructing Jehovah as to our wills. Rather, it should be seen as a season of communion with our Father, in which we may relieve our burdened or perplexed hearts, calling on Divine sympathy and bringing to mind Divine promises, reviewing Divine care and expressing our confidence in God's many promises. How proper and necessary is prayer to the true believer! We cannot live without it. To break it off would be like stripping a tree of its leaves — it would die.

But to suppose that the Christian life depends solely on prayer without earnest study, practice and the spreading of God's Word, would be an error. Just as the tree needs its leaves, it also needs its roots and soil. All elements are needful. We need to absorb the promises of God's Word. This in turn will lead to good works and to communion with God in prayer, without which our

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Jehovah as to
our wills.*

fruits would soon wither and disappear. Jesus encouraged us to "watch and pray" (Matt. 26: 41), uniting two conditions needful in our development. Some pray, then neglect to watch; others watch, and neglect to pray.

PRAYER MORE THAN A CEREMONY

Prayer is not a *duty*, but it is a *necessity*. The Father desires such to worship Him as worship Him "in spirit and in truth" (John 4: 23), and it would be contrary to this principle to define prayer as an obligation and to stipulate a set time, place, or formal manner. The earnestness of the request and the peculiarity of the circumstances will regulate the frequency and the entire matter. May we all continue to rejoice in the marvelous privilege of prayer (Eph. 6: 18; Phil. 4: 6, 7; Col. 4: 2)!

"Watch and Pray"

*Prayer is appointed to convey
The blessings God designs to give.
In every case should Christians pray,
If near the fount of grace they'd live.
If pain afflict, or wrongs oppress;
If cares distract, or fears dismay;
If want deject, if sin distress,
In every case, still watch and pray.
'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
God through His Word to us doth speak,
And we to Him in Jesus' name.
Depend on Him; thou canst not fail;
But ask according to His will;
Then always shall thy prayer prevail,
And nothing shall to thee work ill.*

— Hymns of Millennial Dawn,
No. 239

Report from Great Britain

Dear Bro. Hedman: Loving Greetings in Jesus' Name!

Now that we are launched into this new and third millennium A.D. (a year early according to many experts), here in Britain we look back over last year's activities with thankful hearts. It was a good year in the sphere and influence of present Truth, and an interesting though somewhat depressing year as we view affairs in the world.

Britain and the Secular World

Matters connected with celebrations of the new Millennium dominated the headlines, but, like the fireworks displays which lit up the skies to mark the occasion, excitement among the people flared briefly then faded under the pressure of national and world events.

As we focus attention on worldly affairs throughout 1999, a sordid picture emerges here in Britain. Standards of public morality have not only continued to decline, but appear to be plunging downward far below anything which even worldly people themselves — especially the older ones who grew up in a more innocent age — would in former times have believed possible. It seems that the only thing regarded as “taboo” is use of the word itself; the situation is well described in the title of the old song, “Anything Goes.”

The Media

As I noted in last year's letter from Britain, news reporters — they prefer to be known as “investigative journalists” — and their editors, seeking sensational or salacious material, continue to hound, probe into, and disrupt the lives of public figures and celebrities. They have achieved further successes in procuring the downfall and public disgrace of some. Writs abound, lawyers thrive — and the reading public becomes ever more cynical.

Europe

Britain's relationship to Continental Europe is in the forefront of political discussion here. Not far behind is the vexed question of England's relationship to the three other entities of the United Kingdom — Scotland, Northern Ireland and Wales; many predict the break-up of the historic union. The dear brethren in their continuing studies of Parousia and Epiphany truths are, of course, keeping these things in view as “signs of the times.” From a Bible student's standpoint it is a most interesting, though troubled, era into which we have been born.

Internationalism and the Environment

The British people are becoming increasingly nervous and suspicious about recent advances made in science, especially medical and agricultural developments. Related questions raised on health, the environment, and morality are prominent in public debate.

As the scientific community comes under the bright shining of the Epiphany, it is often shown to be serving the

interests of political parties or giant corporations, rather than human need. In consequence of this, pronouncements by scientists on issues affecting the public are increasingly distrusted and regarded in much the same way as those of politicians, journalists, lawyers and others with “hidden agendas.”

Riots in London

Two especially significant events occurred in 1999. Firstly, a dangerous “anti-capitalist” demonstration, which turned into a riot, took place in London in June. This was a major clash, mounted by young anarchists against the interests and property of London-based financial institutions and against the police and other forces of law and order that were called upon to protect those institutions.

This was followed in late November by the violent protest in London of an estimated 1,000 activists against the World Trade Organization. This riot coincided with a similar violent demonstration in Seattle, where World Trade Organization talks were in progress. It is worth noting that, when examined in depth, these incidents help to prove Pastor Russell's teachings on the causes and course of the Time of Trouble to be accurate in all respects (other than the outworking of some of the prophetic time features subsequent to the outbreak of the World War in 1914).

“Four Horsemen”

In spite of a superficial and fluctuating optimism in some areas of Britain's national life, a deep foreboding with underlying depression keeps breaking through. This situation was admirably summarized by John Simpson, highly respected World Affairs Editor for the British Broadcasting Corporation. In a December edition of *The Sunday Telegraph*, under the title, “Horsemen of the new Apocalypse,” he refers to four modern “horsemen” which “threaten the very future of civilization.” Quoting from Revelation, chapter 6, he expresses his alarm and cries out a warning, identifying the horsemen as environmental destruction, disease, war, and crime.

The Churches

At one time, Church of England opinion on issues of the day carried considerable weight and was listened to. However, the Church has now become too doctrinally and preceptively divided to enable collectively agreed-upon, authoritative pronouncements to be made, and is rapidly losing its influence. Many of its leading officials, speaking independently, have managed to cast doubt on — or to reject altogether — most of the doctrines and precepts upon which the Christian faith is founded. Typical was a recent instance when in a radio broadcast a prominent Anglican bishop positively rejected the idea of Christ's Second Coming. *He cannot come back*, the bishop said in so many words, *because He has never been away . . . all such teachings are merely symbolic . . .*

the Bible was designed as a guide to those of mankind who lived in former ignorant and superstitious ages . . . in this present scientific age our increased knowledge renders most of the Bible's teachings redundant. One wonders why such ministers still carry the Good Book about with them . . . !

Also causing divisions within the Church of England are such matters as the ordaining of women priests, the position of the church on homosexuality, and other questions on which the Bible itself is quite clear and unambiguous.

The Changing Face of Britain

The "winds of change" are blowing strongly. The increasingly multi-ethnic, multi-faith nature of British society is rapidly eroding that earlier, Protestant-and-non-conformist national consciousness which unified this kingdom from the time of the Reformation. Such considerations as the treatment of racial and other minorities, single-parent families, "political correctness," human and animal rights issues, and so forth, are superseding Christian religious teachings and traditions as the primary influences shaping British society. Although all agree that a fundamental shift is under way, not one among the many worldly pundits and protagonists of the various causes is able to say just what the shift is leading to.

The Sphere of the Truth

The year 1999 added to our store of blessed memories. Realizing that we are "nearer than when we first believed," we are thankful to the Lord for His leading. Thomas à Kempis rightly observed that "Without the Way, there is no going, without the Truth, there is no knowing, without the Life, there is no living." It is a living experience that with Him, we know the path that we are on — we are able to "see" and assimilate those things that God has revealed, and we have the hope and expectation of everlasting life. Blessings indeed!

Conventions

The year's highlights were again our two Conventions (Hyde and Sheffield). The first of these, the official British Convention, was held in August, the Hyde Ecclesia acting as hostess. We again welcomed our dear Pilgrim Bro. John Davis with his family from the U.S., and were pleased also to have brethren who made a tiring overnight journey from France in order to be with us in fellowship and worship.

As Guest Speaker, our dear Bro. Davis' words from the platform met with unqualified approval and appreciation as he served us with three well-balanced discourses, which combined instruction with encouragement, deep spiritual insight, and good humor. His approach to exhortation is direct, but kindly, refreshing, and effective in energizing the brethren to do better.

The other main discourses, well-researched and timely, were especially useful to students of Gospel-Age

history and Harvest truths, paying honor to and expounding the teachings of the Laodicean Messenger.

The Symposium, with seven capable brothers participating, was of particular topical interest, dealing with seven different aspects of "The Bible Millennium."

Our second convention was held in October, the Sheffield Ecclesia serving as hostess. This gathering has, over the years, developed its own unique atmosphere. This year it was attended by Bro. Jack Zilch, an Evangelist from Minnesota, with his wife, Sr. Debbie (the Editor's daughter).

Our dear Bro. Zilch gave us a very fine, spiritually perceptive and encouraging exhortation under the title, "The Blessedness of Christian Unity." Also with us on this occasion was our dear Sr. Carlla Olson, a well-known and much-loved visitor from the U.S. [and daughter of Pilgrim Bro. Carl Seebald — *Ed.*] who made the journey with family members, Bro. Dominique and Sr. Debbie Desmettre from France.

Our conventions serve many purposes, but the main observable results are the building up of the brethren in love, the developing of a heart-warming spirit of communal worship, and the provision of spiritual refreshment and encouragement for each one who attends. Were the conventions "the best yet"? It seemed so, and for this there is a reason: Each convention that we attend becomes another spiritual oasis where the "water" of the Word is plentiful; it seems better than those which went before simply because we ourselves, as we mature, become more deeply aware and spiritually appreciative of what the Lord has provided.

During 1999 we saw some new faces, and had word of others who have responded in a positive way to the callings of God through His most precious Word (Prov 25: 25). This has encouraged us all. Where brethren meet they continue in the Berean study of the Bible, using Parousia and Epiphany writings. Among the Epiphany-enlightened friends the prevailing oneness of spirit bears testimony to a personal commitment not only to study, but to "holy living" on the part of each one. For this happy situation, which makes each assembly of the friends such a wonderful and unique experience, we are devoutly thankful. Long may it continue!

We are grateful for the magazines and other literature supplies which come from the Bible House and we continue in prayer for those who serve there, especially for you, dear Brother, as we hope for your continued good recovery from your recent health problem. Moreover, your dear wife, Sr. Betty Hedman, has been very much in mind and prayed for among us because of what must be her natural concern for your physical well-being.

With much love in the Lord, and on behalf of the British brethren, I remain faithfully your Brother in the Master's service,

H.W. Roberts

Pilgrim and Representative, Great Britain

Report from Poland and Eastern Europe*

Dear Bro. Hedman: May God's peace never leave your heart (2 Thes. 3: 16)!

In my last report I noted that more and more people were coming to realize the exceptional character of the present times, looking towards the future with dismay. Information coming from various sources through the media is agitating the social atmosphere. Unlike the widespread anxiety and fear, God's people enlightened by the Truth as due, look towards the future with their eyes of understanding and trust, with "the peace of God, which passeth all understanding" (Phil. 4: 7). We thank our God through our Savior Jesus Christ for the blessings and experiences of the year gone by. We understand that we needed both the sad moments for the flesh and the joyous ones overflowing with blessing for our development in Christ-likeness.

There is ardent individual and class service going on which is not covered by this report. The brethren are trying to take advantage of opportunities for service and, observing the signs of the times heralding the fulfillment of prophecies, they are trying to preach "tidings of great joy, which shall be to all people," when the trouble has prepared human hearts for appreciating the basic truths of the Divine Plan of the Ages.

PUBLISHING AND DISTRIBUTION ACTIVITIES

The translators for Polish, Ukrainian, Russian and Lithuanian are gradually improving their work to meet the present needs. This year we have provided computers for the Moldova brethren, where our literature has begun to be published in Romanian and Russian. In addition to this, stocks of reserve literature have built up from the previous years' surplus in Russian and Ukrainian, which will be used by us in the future when interest in the Truth increases. Some of the translators regularly travel to the East in connection with the translation, printing and distribution of Ukrainian and Russian literature.

CONVENTIONS IN POLAND

Spring Convention

After the winter break, with hearts full of gratitude to the Lord, we gathered at the Poznan convention on May 1-3. There were many good discourses and symposium parts. Baptism was taken by two Brothers and five Sisters. Bro. Julius Nielsen of Denmark served here again with a discourse on "Liberty," based on John 8: 32. Additionally, we had a question meeting. The convention was well attended — 920, 940 and 880 on consecutive days.

A summary of the July and August conventions follows, attendance figures for each day being noted.

Summer Conventions

Lodz, July 9-11

Average attendance was 550. Three Sisters were baptized.

Krakow, July 12-14

The attendance was 550, 600 and 600. The parents presented 19 children for blessing.

Wroclaw, July 16-18

The attendance was 540, 600 and 620. In addition to Polish brethren the conventions were attended by brethren from Ukraine, Russia, Moldova, Czech, France, Germany and the U.S.

Bydgoszcz, July 19-21

The attendance was 610, 650 and 640, including at least 10 Lithuanian brethren. Three Brothers and two Sisters took water baptism. Also, there was a ceremony of blessing the children for which 38 of them were brought by the parents.

Katowice, August 27-29

Attendance was high, 810, 950 and 960. This convention was attended by our dear Bro. H.W. Roberts of Great Britain, accompanied by Bro. John Scale. Bro. Roberts gave three talks. Water baptism was taken by two Brothers and one Sister.

It was a special experience for the brethren to fellowship with the two English brethren, Bro. Roberts and Bro. Scale. This was their second visit to the Katowice convention. They made a strong impression on the brethren's hearts with their fervent brotherly love. Their presence not only refreshed and quickened the previous gift of love, but thanks to the Lord's grace also brought in extra and fresh contents of their alabaster boxes, which they abundantly poured out on the brethren's thirsty hearts.

Apart from the conventions we enjoyed fellowship while driving from the airport in Warsaw to Tychy, with Bro. Piotr Ozimek, Auxiliary Pilgrim, who had prepared a family welcome at his home. A few-day stay at Ewa and Piotr Ozimeks' home strengthened mutual spiritual bonds, with their children participating.

PUBLIC MEETINGS AND COLPORTEUR WORK

The classes preaching the Gospel to the public and through colporteur work of the Truth literature do not get discouraged by the apparent lack of interest. Through various contacts it seems that many people do actually show appreciation and respect for the Truth and even the desire to learn of it to a greater extent. But living conditions are increasingly becoming a burden to them, making it impossible for them to spare the time. We understand their difficult position and know that the antitypical pharaoh told the antitypical taskmasters and officials to burden the slaves (antitypical Israel) with extra duties. We sympathize with them and do believe that the hearts inclined to look for the Truth and righteousness are going to wake up and get free from the hopelessness and respond in due time.

* This report has been edited and pared down from a longer version. We regret having to omit any names of brethren who have worked very effectively in the Polish ministry; space does not permit us to mention all — *Editor*.

Class Reports

Bielsko-Biala

The Bielsko-Biala ecclesia held a public meeting in Spring, 1999 on, "The Mystery of the Great Pyramid." It took place in a hall in the city's center. A few days prior we had advertised it by large posters on buses and by means of 400 invitations handed out. Attendance was about 40, including local brethren.

Grudziadz

In Spring, 1999, the Grudziadz ecclesia held a public meeting on "Life and Death . . . What Next?" This meeting was also advertised. In addition to the class members there were five interested ones. After the talk the listeners had answers to their many questions, with literature handed out.

Kedzierzyn-Kozle

In May 1999, the Kedzierzyn-Kozle ecclesia conducted a public meeting. The subject was, "The Bible – Do You Just Have It or Do You Know It?" The meeting was held at the House of Culture. Attendance was about 30, including seven local brethren.

Leszno

The Leszno class sponsored a public talk in May, 1999, on "Thy Kingdom Come," advertised beforehand on the radio. Attendance was light.

Lublin

In May, 1999, the Lublin ecclesia organized a public meeting. It was attended by just under 100, including local brethren. There were many questions and comments, the whole meeting lasting more than two hours. I think the experience from this meeting will serve to organize better a possible public meeting in the future. We are very grateful to God for such privileges of service.

Poznan

The Poznan class held a public meeting in September, 1999, on "If God Is Love, Then What About Eternal Torments in Hell?" The attendance was 36, including five interested ones. The talk had been well advertised through personal invitations, posters, with one Sister, running a shop, putting the invitation in the newspapers. Additionally, we had colporteur work at five funerals on All-Saints' Day. Occasionally, we ran Bible studies with the interested ones. We embarked on the mailing of *Studies in the Scriptures* through newspaper announcements.

Wagrowiec

The Wagrowiec ecclesia organized a public meeting in June, 1999, the subject being "Is There Life After Life?" Present were about 30 people, mostly brethren; there were three interested outsiders. Two Bibles were sold and one Volume 1, with more than 10 brochures handed out.

Gliwice

The Gliwice ecclesia held a public meeting in November, 1999, on "Logical Questions." The talk had been preceded by an advertising campaign: 750 posters were put up in Gliwice, Zabrze, Knurów and Pyskowice. This time our

posters were put up at four big housing estates. We visited each block of flats, leaving announcements on notice boards in every staircase. We put posters on notice boards near churches, cemeteries, dormitories and at the cinema. We distributed 2,000 personal invitations, handing them out in the street, placing them under windscreens wipers, in mailing boxes, phone booths (restocking them every so often). Consent given, we left them at shops, pharmacies, outpatient clinics, factories, banks and post offices. Our advertisements were carried by two local papers. The campaign lasted six days, five to seven hours every day. While engaged in it, we had a number of opportunities of witnessing to the Truth, among others to a Roman Catholic priest (for about 30 minutes).

The meeting aroused much interest, reflected in the question session, which ran for 90 minutes. About 25 interested ones arrived, the total attendance, including brethren, being about 40.

Bro. Grzegorz Nowak, an Evangelist from Poznan, organizes public meetings in some places where there are no Epiphany classes, local brethren assisting with the preparations. He reported good success with two public meetings on "The Bible Unmasks: Astrology, Spiritism and Fortune-telling" (46 attending) and "Learn of Jesus – Change Your Life." (at least 35 attending).

On one occasion the brethren were harangued in a market place, where they had a stand, by a woman shouting warnings to passers-by not to take our literature. The brethren did not react and the result was quite the opposite — the people did take our literature all the more readily. It was good publicity!

HOME GATHERINGS

For a few years the Warsaw ecclesia has been running the service of "home gatherings," inviting the brethren from different groups of the Lord's people acquainted with the Parousia Truth. The meetings, run on advice from the Epiphany Messenger, proved to be a mutual blessing for the guests and the hosts. The spirit of the Truth and love accompanied the discussions about the value and the usefulness of the Parousia truths as seen in the light of the present-day "signs of the times." Attendance by non-Epiphany brethren has been as high as 40.

WORK TOWARD PRISONERS

As in the years gone by, the work toward prisoners has been organized by Auxiliary Pilgrim, Bro. Kazimierz Kielbowicz and Bro. and Sr. Zasadny (at the Grudziadz detention center). They are having good success. A number of other brethren are also deeply involved in this ministry. [See last year's report for details on the type of work carried out by the brethren at these facilities — *Editor*.]

CAMP FOR CHILDREN

Last year there was a children's camp in Budziarze, in a resort belonging to Dawn brethren. In 1999 the brethren decided to choose a separate place and develop it themselves. I quote in part the information from the chief organizer, Bro. Piotr Wróbel: "The camp was organized in the area where there was the greatest number of Epiphany classes in Poland. . . . The

farm where we stayed is situated on the edge of a forest . . . just across the forest there is Paary, with the class which also brought the light of the Truth into the area. . . . We had to organize the base from scratch. This May we came here for the first time, the place having been uninhabited for two years. It took us a lot of time to get the place into shape for receiving so many guests. In addition to a financial contribution by a few brethren, many people supported us by giving the material for tables and benches. Plenty of people helped us also by giving labor.

I witness an increasing interest of the parents in assisting in organizing the place where two short weeks can be spent in the company of others. The children find it difficult to get away from the surrounding world. Today's world attracts more than at any other time in history. We adults find it hard to redeem the time for the Truth, and our children even more so, as they are unaware of the dangers ahead. That is why I think the time devoted to such a stay must not only be used for relaxation, but also for listening, studying and examining God's Word. The program is much as shown in last year's report.

Discourses were given by various Brothers . . . there came parents of the children staying at the camp. It is worth mentioning at this juncture that the camp's participants came from 17 Polish classes. I do know and realize that there were many shortcomings in the undertaking. Still, it seems to me we were also sharers of many of God's blessings. . . ."

EPIPHANY WORK IN THE EAST

We support and keep up the work of Ukrainian Auxiliary Pilgrims and Evangelists in the regular service around Ukraine, Moldova and Russia as well as in evangelic activities for the spiritual benefit of various Christian groups and individuals interested in the Parousia and Epiphany Truth.

Longer Evangelical Visits

Bro. Michael Lotysz's last visit to the East lasted 68 days, from July 31 to October 4, 1999. He served with God's Word at 26 localities in Ukraine, Moldova, Romania, Russia, Latvia and Lithuania. Besides numerous conversations about Truth topics he served in 117 meetings, attended by a total of 2,728 brethren. Travelling by different means he covered 10,020 km (about 6,200 miles). The trip abounded with various experiences, sometimes quite dramatic. Here is an example:

"Brother ___ (sent for rescue operations down to Czernobyl at the time of the explosion at the nuclear power plant and heavily radiated there) fell seriously ill during my visit to ___: dangerously high pressure and abundant bleeding for four days at hospital led to his losing consciousness. It happened just before my coming. On the fifth day, walking with some breaks, he came to a meeting, having covered a distance of 2 km. During the next days, while staying at the hospital for treatment, in the evenings he came to the meetings to fellowship with the brethren."

Another example: "At ___ we bought some sugar, flour, three kinds of oats, margarine, sunflower oil and bread for the poorest. On distributing the food, one elderly sister said she had not eaten bread for a few weeks for lack of money."

Bro. Józef Montewski had two visits to the East with one or two companion Brothers, each trip lasting about one month. The first trip started at Rovno (Ukraine) and it went on and off, with services at consecutive localities where there were classes or families whom he served with God's Word with discourses, question meetings and conversations. The next classes were Berezno, Orlovka, Vitkowice, Tyszyce, and Malynisk. One destination was the Donbas area, 1,450 km (about 900 miles) away from Orlovka, on the Russian and Ukrainian border. After an 18-hour train journey the Brothers reached Debalce from where they drove for 50 km to the ___ family in ___. They found very hard living conditions there. Devaluation resulted in pensions losing their value by 50%, paid out partly only after several months. They served for six days. One Sister walked 12 km (7 miles) to the meeting, accompanied by her 12-year-old son.

The various discourses, question meetings, discussions and conversations in the Lord's spirit and that of disinterested love, sometimes even at night, were the gift of the Lord's providence brought in the hearts of the consecrated brethren from a place many thousands of kilometers away. God's people in Siberia appreciate Divine gifts, services of the Truth servants not being too frequent. That is why they are all the more desired and longingly expected.

[Other, valued services by visiting Brothers appeared in this report, but we are unable to print the details due to lack of space — *Editor*.]

Ukrainian Convention

Brethren from many parts of Ukraine, Moldova and Russia arrived at Orlovka, not heeding the difficult travelling conditions. Average attendance on the three days was 292, including five people from Russia (Novgorod), 37 from Moldova and 23 from Poland.

It was the Orlovka ecclesia's second decision to cover the expenditure related to holding the convention from their own offerings. They only asked (due to dire economic difficulties) for some assistance to be given to them from the Movement's cash in the form of extra payments for fares for those coming to the Convention.

Some brethren had a lot of problems getting to the Convention due to increasingly longer checks at the border and numerous coach checks on the road by road services, which at every check demand a fee; this not only considerably raises travelling expenses, but is also very tiring.

The Convention passed in the spirit of love, according to Mark 12: 31, with everyone feeling the sublimity of the event and its uplifting effects. The Convention was held in accordance with the program, which was extended a bit — instead of evening singing, the young brethren had prepared a Bible theatre — scenes from Jesus' life. Most of the services were performed by Ukrainian Auxiliary Pilgrims and Evangelists. New, young Evangelists turned out to be well-prepared for serving. The symposium was prepared in a precise way, as required by the leading text.

At the Orlovka Convention baptism is always something special. This time seven brethren showed their consecration in baptism — four females and three males. The

loftiness of the event reminds one of the Jordan. Following a talk in the room, the procession makes for the river, which passes through a lake, and the immersion takes place there; then a few local brethren pick some water lilies, which are lavishly growing there, and hand them out, while extending good wishes, all accompanied by suitable hymns.

The local brethren bid farewell to each leaving party with a special hymn, which says that the Kingdom time shall come when there will be no good-byes or parting, but now the words "see you" must suffice. The participants expressed heartfelt wishes and greetings for Bro. Hedman and the Bible House family, for Bro. and Sr. Woznicki and all the brethren in Poland and around the world.

Moldova Convention

The Bielce brethren prepared for the August Convention well; it was held in school buildings – the meeting room, accommodation rooms and canteen were on one site, which proved very convenient. They received the brethren with what the sunny Moldovan land has in abundance — watermelons and grapes. The highest attendance was 210.

Getting to Bielce proved to be very difficult for the brethren from Romania. An increase in the price of petrol and no chance of hiring a coach frustrated the plans. So the brethren bought as many train tickets as possible from a central spot, where they could gather, with others joining in on the way. From the train station they caught a coach.

The brethren had been travelling from noon and all through the night. They had considerable difficulties getting through the border. They had to pay extra fees. Another reason was an alimentary system epidemic, which spread across eastern Romania. The brethren could not eat or drink anything except for the things they had taken from their homes.

Overall, the costs of holding the Convention went up considerably, the reasons being higher attendance than expected, petrol prices, and travelling cost increase (fuel costs rose in Ukraine by 250%).

Lithuania and Germany

There is continuing interest in Lithuania, encouraged by the work of Bro. Saul Sirmulis, Evangelist. There has been a series of public meetings with an average of 100 in attendance.

I was privileged to take part in the spring convention in Bad Ems in 1999, together with Sr. Teresa. The four-day convention made it possible to devote more time to personal contacts with a greater number of the brethren. In addition to servants from Germany, Bro. J. Nielsen of Denmark (who came with his wife Ela), and I, as nominated by you, had a share in the services. I gave three talks from Joshua 22 and a question meeting on the last day. The meetings were attended by 100-115 brethren from Germany, France, Denmark and Poland.

On the fifth day, after the convention, we were invited with the Niensens to a class meeting where Bro. Nielsen served with a talk on 1 Tim. 4: 12; I spoke on Ps. 91. Attendance was 18. We received spiritual treasures at the convention, experiencing in the few days deep spiritual

feelings as the result of brotherly love shown by all the participants of God's people's gathering together. Also, we keep in our memories unforgettable moments spent in the hospitable home of Ernst and Eva Maschyk. [Bro. Maschyk has since died; see our January-February issue — *Editor*.]

THE INTERNET

There has been an increase in interest in our Web pages recently. We have Parousia and Epiphany literature posted (in Polish). From July, 1998 to October 1999 they were viewed by 1,260 contacts, as follows:

- Poland – 820
- Lithuania – 151
- Germany – 57
- U.S.A. – 28
- Canada – 9
- Australia – 5
- France – 3
- Great Britain – 2
- Czech Republic – 2
- Other – 183

We treat the Internet as yet another form of preaching the Truth, not giving up the existing ones. Here are other advantages of the Internet, connected with spreading Parousia and Epiphany teachings:

- Access 24 hours a day, all around the world
- Any text can be "downloaded" in a few minutes and printed
- The number of Internet users is growing substantially, which makes it possible to present the Truth to a large number of people (soon almost everyone will have access to the Internet — at home, school, and work)
- The Internet opens our publications to shy people, those who for various reasons are afraid to show open interest or do not have any other possibility of getting in touch with the literature
- Those who have questions or doubts may get in touch with the Movement through e-mail
- The cost of the Web site is negligible and it gives us a chance to spread our literature

At the moment our site gives access to the Manna, Parousia Vol. 1, a few *Bible Standard* issues, 18 brochures and 8 leaflets. We plan to put in other brochures published in Polish and expand the range of *Bible Standard* issues, and announcements of public meetings. Bros. Augustyn Bochniak, Tomasz Kladz, Radoslaw Broda and others are continuing co-operation in adding pages to the site.

In closing, I assure you of our warm love to you, Brother, Sr. Betty, and the members of the Bible House family, as well as to your co-workers and brethren around the world. The brethren in Poland and the East continue their prayers for you and your helpers, in which and Sr. Teresa and I join. Wishing you God's abundant grace and blessing,

I remain in brotherly love,

Piotr Woznicki, Pilgrim and Representative
in Poland and Eastern Europe

QUESTION BOX

What is the faith taught in God's Word by which the sinner is justified in God's sight?

It is faith in "the redemption which is in Christ Jesus" that justifies the sinner. But this implies much more than appears on the surface — much more than many Christians suppose.

It implies:

- That the sinner recognizes his own condition of imperfection, sin, separation from God, and his sentence, even if he does not understand fully and correctly what the penalty for sin is — death, destruction. It implies this, because to admit that God has provided a redemption implies that there was *need* for redemption on the part of the sinner, and that a condemnation rested upon the sinner justly because of sin.

- That the sinner discerns at least something of the sinfulness of sin; and that he desires to escape, not only from the extreme penalty of sin — death, destruction — but also from the other features connected with it: his own imperfections and his alienation from the Divine mind. Such a faith, therefore, implies repentance — a desire to return unto God and to righteousness. It means dissatisfaction with sin, and a longing desire for righteousness, which is willing and, indeed, glad to avail itself of the Divine provision in Christ. This faith, therefore, implies not only a desire for the forgiveness of "the sins that are past, through the forbearance of God" (Rom. 3: 25), but also a desire to live godly, righteously, soberly, and to henceforth avoid all sin, so far as possible.

The Relationship between Justification and Sanctification

This faith is said to *justify* us in Divine sight; that is, God, through the merit of Christ's great sacrifice, can remain just while recognizing those who — although still blemished by sin, and unworthy actually of His notice — have come, by His appointed way, through the merit of the redemption, to a condition of mind and heart of which He can thoroughly approve.

The process is termed justification by *faith* because it is not an *actual* justification. Actual justification would imply that the sinner was made

absolutely perfect or righteous. Justification by faith signifies that, although still imperfect, the sinner is now accepted of the Lord, and treated by Him as though he were perfect, because his heart or intentions are now perfect. Jesus' sacrifice for sins, which by faith the sinner has accepted, is reckoned as covering past shortcomings.

This new condition of justification, having been entered upon, implies, as we have seen, a determination upon the part of the justified one to live righteously in thought, word and deed, to the extent of his or her ability.

At first this may seem to be a comparatively easy thing — simply to do right, and to avoid doing wrong. But whoever has tried this finds out soon enough that it is no easy task. The weaknesses and tendencies of the fallen nature — not to mention similar weaknesses in those with whom we daily and hourly come into contact — have a tendency to oppose the good resolve to live righteously, exercising justice and equity toward God and man.

Too soon we find the necessities of life and the conditions of the world, socially and financially, to be a current more difficult to swim against than it appeared. Facing the question squarely and honestly, we find that neither our own flesh nor the world in general are friends to grace to help us on to God. The choices? Either join with the majority in unfaithfulness to the higher sense of righteousness, or reckon oneself dead to the world — to become, so to speak, a living sacrifice to God and His righteousness.

This was a turning point in the lives of all the justified during the Gospel Age. They had either to go forward to a full consecration to the Lord (Rom. 12: 1), or fall back, and be content to avoid the grosser sins, and to live on the common plane of worldliness. Many have done this. During the Gospel Age they would thus lose their position of justification for Gospel-Age purposes — a justification reckoned to them at the time of their first exercise of faith in the finished work of Christ. Their justification for purposes of Gospel-Age consecration remained so long as they held on to that faith. Their justification lapsed (for Gospel-Age

purposes) from the moment that, coming to the place where they realized that obedience to righteousness in this present time would mean self-sacrifice, they turned back and refused to follow through.

Many stop when they reach the point of the decision to consecrate — unwilling to compromise righteousness, and yet unwilling to bear the reproaches and losses or sacrifices demanded by a life of full consecration. They thus show that they have the spirit of the truth, though not in overcoming measure.

During the High Calling of the Gospel Age, those who did proceed to consecration would have been spirit-begotten and received the privilege of laying down their lives with Christ, as part of the Sin-offering (see “The View from the Tabernacle”).

* * *

Do the Scriptures teach that the sinner is justified in God's sight before he becomes a consecrated child of God?

The sinner, coming to faith, is justified before his consecration. The difficulty in seeing this point arises from a failure to discern that justification and sanctification are two separate steps, both necessary to those who would fully accept and respond to God's blessing during the Gospel or faith age (Rom. 12: 1).

Sinners cannot be sanctified as such. Unjustified sinners were not invited to present their bodies living sacrifices to God. They were first called to repentance, and to the exercise of faith in Christ as the Redeemer and the only way by which they could approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is justified by his faith, and at once becomes privileged as a justified individual. This is true today, though spirit-begetting has ended.

The next step — consecration — should follow fairly promptly, as soon as God's grace is fully appreciated. However, with many, as already noted, the next step of consecration is neither seen nor taken for some time. We believe that God exercises mercy for a season, waiting for His justified creature to realize his privilege. But one could not and should not continue indefinitely in a justified condition without progressing to the next step. If one does not use his justification as a stepping-stone to consecration, he will undoubtedly slip back into the world, losing the precious privileges of the present. To whatever extent one's refusal to consecrate is the result of willful inappreciation of God's mercies, to that extent will the regressing one be held responsible (Luke 12: 47, 48) and will have to

work such willfulness out of his character when a fresh opportunity for consecration is offered in the earthly Kingdom.

The View from the Tabernacle

The following presentation of Gospel-Age justification and its implication is quoted from *Tabernacle Shadows*, pages 59-61:

The Second Atonement Day Sacrifice The Lord's Goat

We now leave the High Priest before the “Mercy Seat” while we go out to the Court to witness another work. We quote:—

“And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scapegoat [literally, *for Azazel*, (averter, perverter) *i.e.*, Satan]. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a *sin-offering*. But the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness.” — [Lev. 16] Verses 5-10

These two goats, taken from Israel and brought into the “Court,” typified or represented all who, coming from the world, and accepting Jesus' redemption, fully consecrate their lives even unto death, to God's service, during this Gospel age. First taken from the “Camp” or world condition, “sinners, even as others,” they were brought into the “Court,” the faith or *justified* condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with their Redeemer, Christ Jesus, as *human* beings; and to enter the heavenly or spiritual conditions as he did: first, the spirit-begotten condition of the spiritual mind, and secondly, the spirit-born condition of the spiritual body — represented in the “Holy” and the “Most Holy,” respectively.

But our Master declares that not all who

say, Lord! Lord! shall enter into the Kingdom; so, too, this type shows that some who say, "Lord, here I consecrate my all," promise more than they are willing to perform. They know not what they promise, or what it costs of self-denial, to take up the cross daily and to follow the footsteps of the man Jesus [the *bullock*] — to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.] bearing the reproach with him." — Heb. 13: 13

In this type of the two goats, both classes of those who covenant to become dead with Christ are represented: those who do really follow in his footsteps, as he hath set us an example, and those who, "through *fear* of [this] *death* are all their lifetime subject to bondage." (Heb. 2: 15) The first class is the "Lord's goat," the second is the "scape-goat." Both of these classes of goats, as we shall see, will have a part in the atonement work — in bringing the world into complete harmony with God and his Law, when this "Day of Atonement," the Gospel age, is ended. But only the first class, "the Lord's goat," who follow the Leader, are a part of

the "*sin-offering*," and ultimately members of his glorified Body.

The casting of lots to see which goat would be the "Lord's goat" and which the "scape-goat," indicated that God has no choice as to which of those who present themselves shall win the prize. It shows that God does not *arbitrarily* determine which of the consecrated shall become partakers of the divine nature, and joint-heirs with Christ our Lord, and which shall not. Those who suffer with him shall reign with him: those who succeed in avoiding the fiery trials, by a compromising course, miss also the joint-heirship in glory. — Rom. 8: 17

Every *believer*, every *justified* one (Levite) in the "Court," who presents himself during the Atonement Day, the Gospel age, is acceptable as a sacrifice — Now is the acceptable time. And he who keeps his covenant and performs the sacrifice is typically represented in the "Lord's goat." Those who do not yield themselves willing sacrifices, "loving the present world," are represented in the "scape-goat."

LETTER BOX

DEAR BRO. HEDMAN: Greetings in the blessed name of Jesus!

I would like to receive a few of *The Hell of the Bible* booklets and a few *What is the Soul?* I really enjoyed speaking with you on the phone a few days ago and I pray that you and your service for God is well.

Please send me any information that you can regarding contact with those of like faith in North Carolina.

Thank you,

H.K., North Carolina

DEAR BROTHERS: I would like to order two sets of the Library Edition of the *Studies in the Scriptures*, as advertised. I wish to send them as a birthday gift for my nephew . . . he is eagerly awaiting their arrival.

We send our greetings to the brethren there from the brethren in Poland with whom we are in contact via e-mail. . . .

With Christ's love we remain,
E. and S.M, Virginia

DEAR BROTHERS: I met Bro. ____ at one of our conferences after leaving the "Jehovah's Witnesses" of which I was a member

for over 40 years. . . . Being an elder for over 25 years and serving in all capacities in the congregation, I knew full well that if I did not back off it would mean losing my wife, children, and grandchildren to the organization's control. I thank the Lord that after two years I was able to reason with them from the Scriptures . . . we had been misled and, most important, all of us could see the lack of fruitage of the spirit toward us by those who we thought of as our brethren in Christ.

I have been re-reading the original *Watch Tower* reprints and find many of the articles enlightening. I also find a better and more open spirit, so foreign to the Society I knew. The Society would not tolerate any criticism or viewpoint that differed from their own. Thank you.

Your Brother in Christ,

D.S., Washington

The Present Truth welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

SECONDS

Outlook for Foreign Industrial Competition Appalling

[An extract from *The Battle of Armageddon*, page 331, 332, on the world of 1912.]

[A]t this juncture a new field for enterprise and Capital, but not for Labor, opens up. Japan and China are awakening to Western civilization from a sleep of centuries — to an appreciation of steam, electricity, machinery and modern inventions in general. We should remember that Japan's population about corresponds to that of Great Britain; and that China's population is more than five times that of the United States. Let us remember, too, that these millions are not savages, but people who generally can read and write their own language; and that their civilization, although different, is far older than that of Europe — that they were civilized, manufacturers of China wares and silk goods when Great Britain was peopled with savages. We need not be surprised, therefore, to learn that Capital is seeking engagement in China, and especially in Japan — to build railroads there, to carry thither machinery, to erect there large manufacturing establishments; — that thus they may utilize the skill, energy, thrift, patience and submissiveness of those millions accustomed to toil and frugality.

Capital sees large rewards in a land where labor can be had at from six to fifteen cents per day for each employee —

accepted without a murmur, and with thanks. Considerable capital has already gone to Japan, and more awaits concession in China. Who cannot see that it will require but the short space of a very few years to bring the whole manufacturing world into competition with these millions of already skillful and apt-to-learn peoples? If present wages in Europe are found insufficient; and if because of previous munificent wages in the United States and the (as compared with Europe and Asia) extravagant ideas and habits cultivated here, we consider present wages "starvation wages" (although they are still double what is paid in Europe and eight times what is paid in Asia), what would be the deplorable condition of labor throughout the civilized world after thirty more years of inventing and building of labor-saving machinery; and after all the labor of the world has been brought into close competition with the cheap labor of the far East? It would mean not only fifteen cents a day as pay, but in addition six men for every job at even that pittance. The public press years ago noted the removal of a cotton mill from Connecticut to Japan, and since then other manufacturers have gone thither, in order to secure a field of cheaper labor and of consequently larger profits.

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.

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 \$3.00 per year). Volumes 2 through 6 are 1937 edition. This 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
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For the past several months we have been instituting a number of important changes at our headquarters in Chester Springs. Some deferred maintenance and rehabilitation has been carried out; several new offices have been added in anticipation of an increase in our staff; we are revamping our magazine publishing procedures; and our storage and shipping facilities have been reorganized and modernized to better meet our changing needs. The work is still going on. We will publish details later.

MOTTO CARDS FOR THE YEAR 2000

We have a number of these yet available: pre-scored; may be folded down for use on a desk or affixed flat to a wall. The year's text is reproduced on the front of the card; the reverse displays a calendar, with year's text repeated. Printed on heavy white stock in two inks, black and green; 8^{1/2}" x 11"; 35¢ each; 12 for \$3.50 (see the January-February issue for further details). Classes should order through their secretaries.

HYMN FOR THE DAY

For classes and brethren who customarily use as the hymn for the day one of those shown in the Manna book, it is the 7th one in the listing, except for the first day of each month; in such cases the hymn will be our year's hymn, 296, "There's a wideness in God's mercy."

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